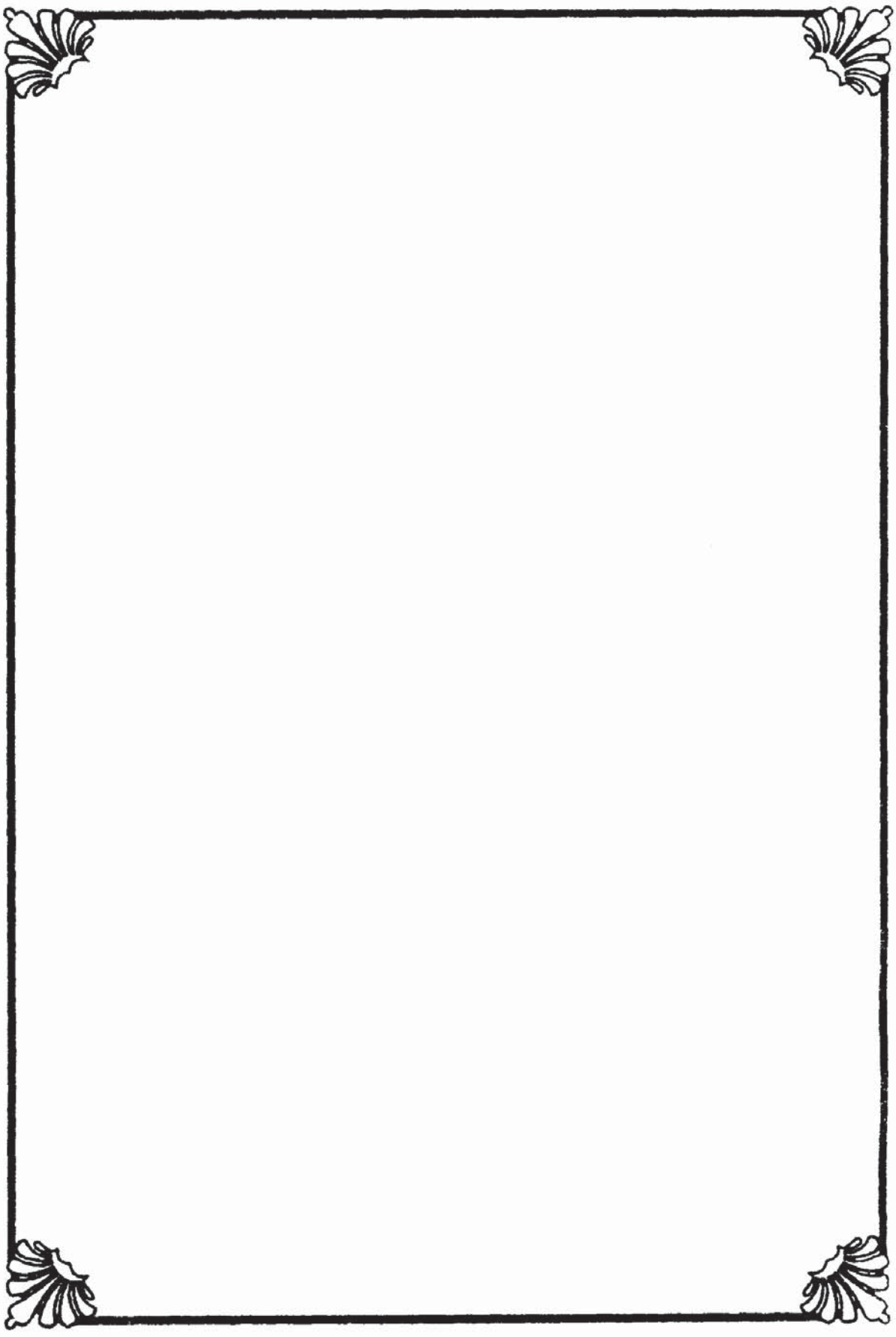
SRI GURU GRANTH SAHIB

IN ENGLISH TRANSLATION

VOLUME ONE



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SRI GURU GRANTH SAHIB

IN ENGLISH TRANSLATION

VOLUME ONE

Upto the end of Raga Gauri

by

GURBACHAN SINGH TALIB

in consultation with

BHAI JODH SINGH

PUBLICATION BUREAU

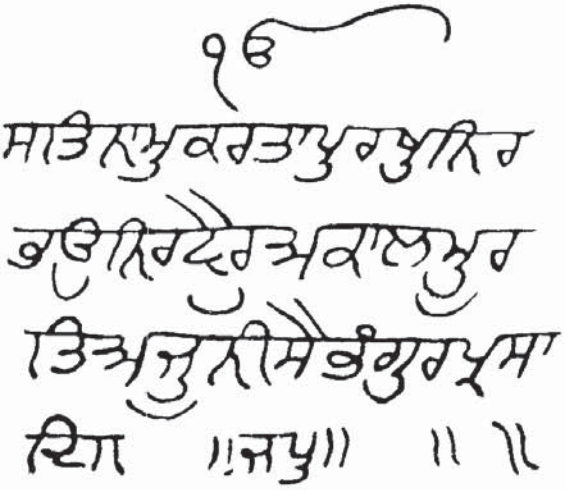
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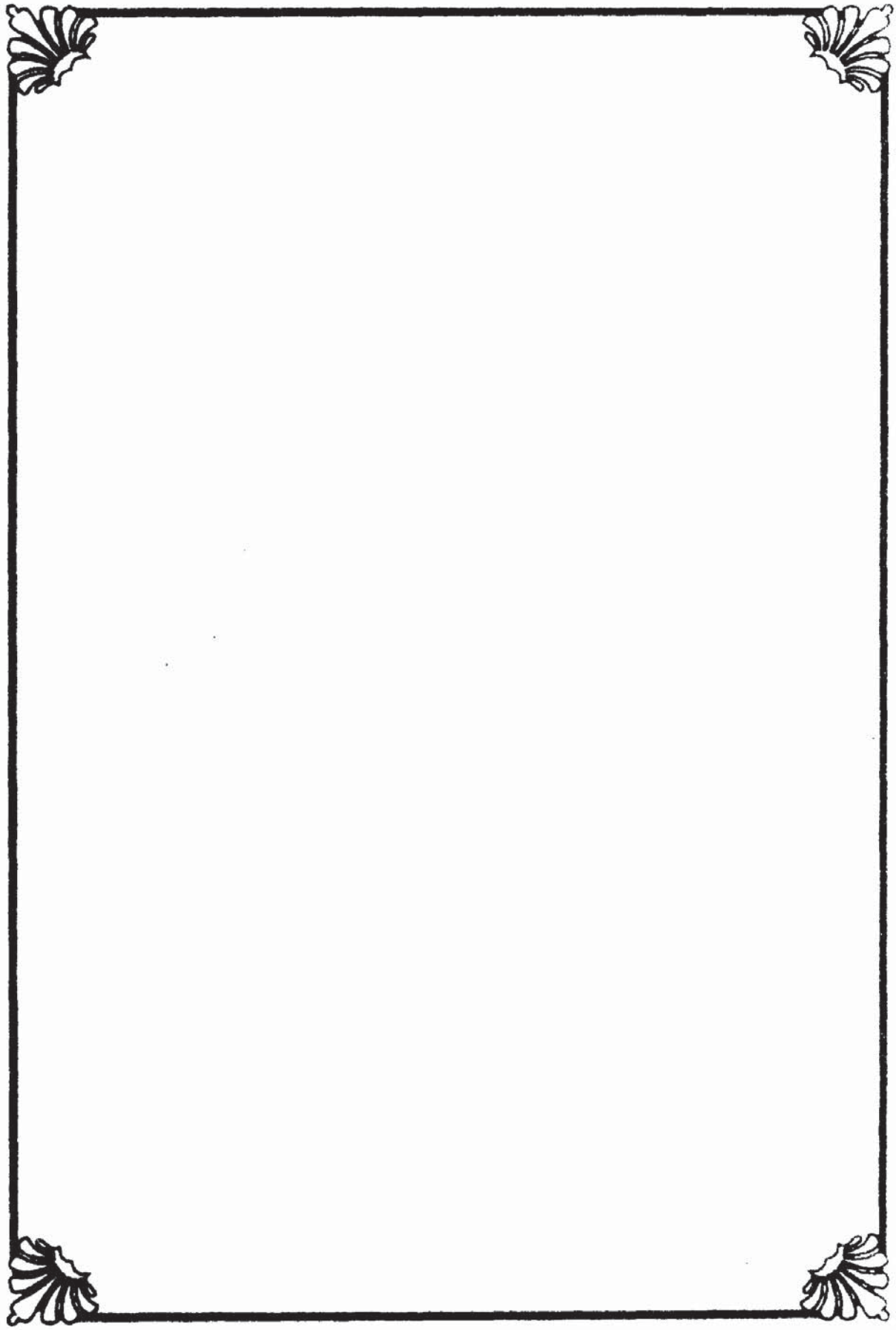
Nishan Sahib in Sri Guru Arjan Dev's hand from Sri Kartarpuri Bir

Dedication

This English Version of Sri Guru Granth Sahib, sponsored by the Punjabi University, Patiala, is humbly dedicated to the Devotees of God and to the countless men and women who with fervent faith seek from the Gurbani (Light of the World) spiritual light, blessings and the inspiration to live a nobler life

S. S. Johl 31/3/84

Vice-Chancellor
Punjabi University
Patiala



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In the translated text corresponding pages of the 1430-page printed text of Sri Guru Granth Sahib are indicated on the right hand margin. The numbering of *Shabads* (verse-units) is in accordance with that given in the original text of the Scripture. These two features will facilitate the tracing of a particular *Shabad* in the translation. Under each main heading the first line of the first *Shabad* has been given in the list of contents. That will help to trace the *Shabads* following that. Further, to trace a particular *Chaupada, Pauri, Chhant, Ashtpadi, Sloka* or any other unit, *Guru Shabad Ratan Prakash* by Akali Kaur Singh, which is an alphabetical line-by-line index, may be consulted, and after ascertaining the page number from there, the corresponding page in the translated text, as indicated in the margin, may be looked up. Help from the *Tatkara* appended to Sri Guru Granth Sahib may also be taken for this purpose. In the translated text, first lines in Roman transliteration have been given. This should also be helpful in tracing any *Shabad*.

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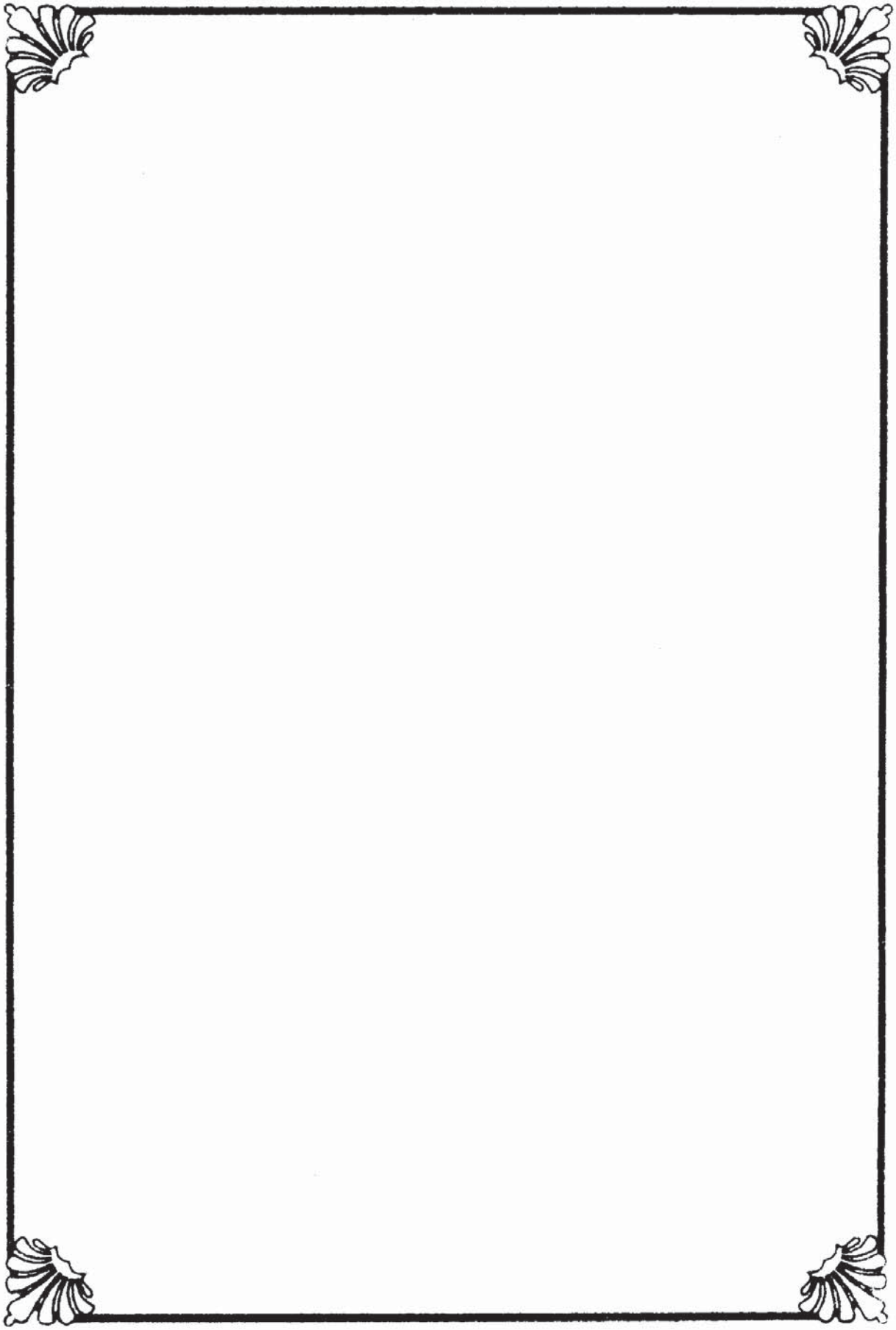
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Indications for guidance to transliteration and pronounciation of Indian Words

The long 'a', 'i', 'u' sounds, representing respectively 'ah' 'ee' and 'oo' are indicated by a dash over each, thus : ā, ī, ū. Ū would sound as in 'cool', 'tool'.

For the shorter 'u' sound, as in 'cook', 'foot', the ŭ sign has been used.

The unstressed i and u at the ends of words are silent, and are only grammatical signs. Where these are to be enunciated, a dash is placed over the respective vowel letter, as stated above.

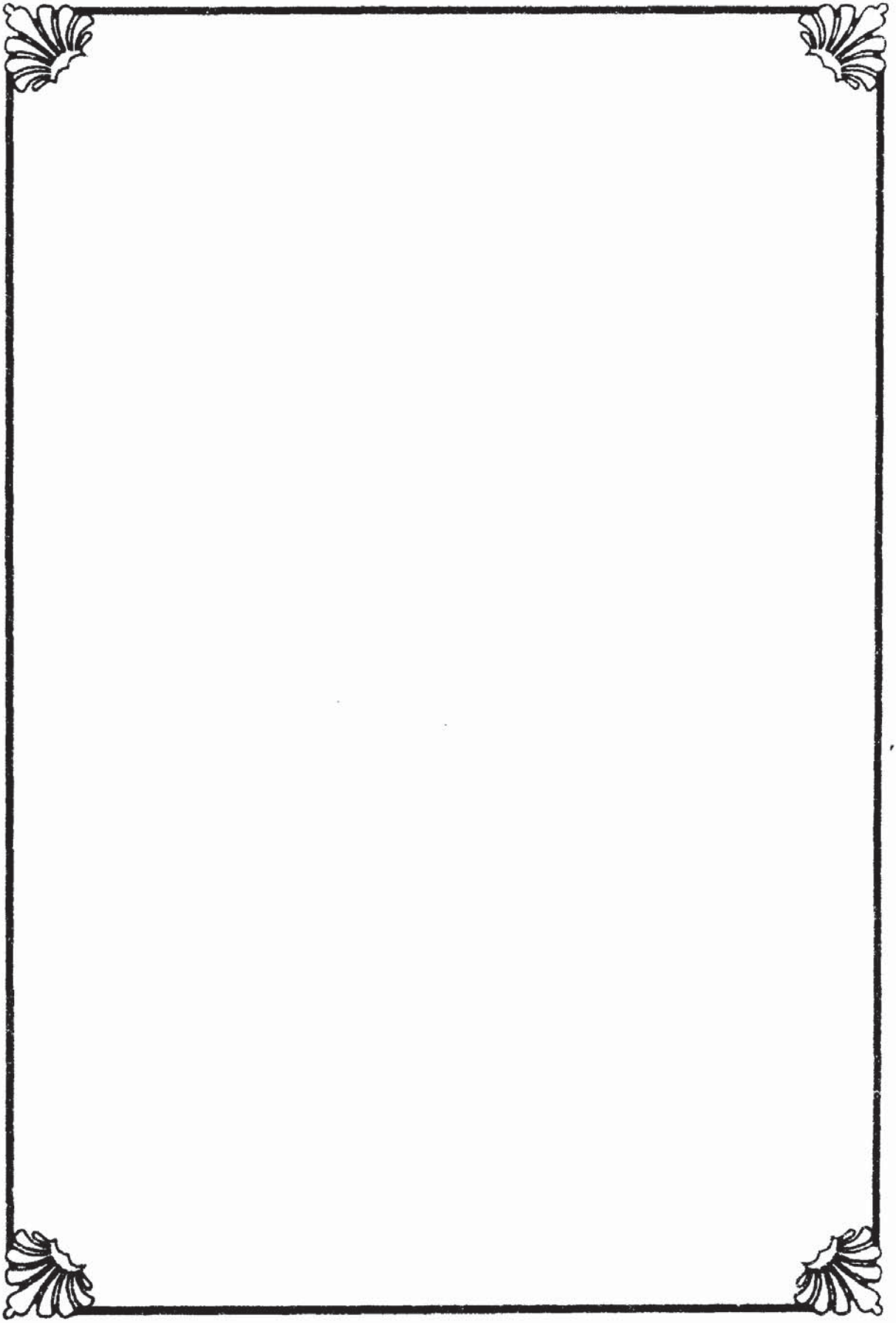
In words of classical origin, the unstressed end 'a' is to be treated as silent, as in 'Rama', 'Krishna', 'Shiva', 'Yama', 'Indra', 'amrita', 'yoga', 'raga', 'mana', 'guna', 'sakta', 'sloka' and such others.

The 'a' sound as in *lay*, *bay* is represented by ei; the 'a' sound as in *dash* and *cash* by ai. 'Ou' is used for the common 'o' sound as in 'role', 'dole' at mostly word-ends. 'O' stands for the short vowel sound as in 'go', 'so'. 'Au' represents the vowel sound as in 'draw'.

The numeral Ek (pronounced eik) in Ek Oankar has been written down as 'Ek'. In *Lobh*, *Moha* etc. the 'o' gives the familiar soft sound. 'Gurudev' has been written down thus, in its familiar form.

The fore-palate ṯ (ञ) is indicated by a dash being placed under it; the nasal 'ṇ' at word-ends by a dot placed below.

(These principles have been adopted in detail only in the transliterated portions from the original. In the translated text the reader is to depend upon the current pronunciation without the guidance of diacritical marks etc.).



PREFACE

The present English translation of Sri Guru Granth Sahib was called forth by a reiterated desire voiced over the years in the Syndicate of the Punjabi University that the University, equipped with a department devoted to the study of the holy Granth Sahib, its philosophy and other aspects related to the elucidation of its message, also undertake a new English translation of the sacred Volume. Such a translation was intended to serve as a definitive version for further renderings of the holy Book, complete or in parts, in other languages, Indian and foreign. It was felt that despite the existence of several English renderings from the Book, there was scope for a fresh attempt at presenting the volume in English, keeping the translation close to the original text in minute detail, in language that should be satisfying from the point of view of accuracy and as far as possible, of felicity. It was in this background that this undertaking was assigned early in 1977 to the present writer.

An added motivation was provided by the fact of the study of Sikhism now for some time being undertaken in different parts of the world by scholars and academicians, most of whom can approach the basic writings of Sikhism only in translation. A good, authentic translation, suggestive of the deeper layers of the meaning and appeal of Gurubani was therefore, called forth. Within India itself, including the younger generation among the Sikhs, who are attuned to study under certain systems, the approach to the teachings of Sikhism *via* English is a convenient and motivating factor. Many settled outside Punjab within India, may similarly find Hindi a convenient medium. Such efforts do not however, dispense with the need to acquire a knowledge of the Gurmukhi script as also of the Punjabi language, but their utility in stimulating the study of Sikhism is undoubted. It may be mentioned that generations of Sikhs are now growing up in Great Britain, the United States and Canada and many other countries cut off from Punjabi and Punjab,

who nevertheless must be provided the basic knowledge of Sikhism. In addition to these are the neo-Sikhs of foreign races, particularly in the United States, to whom a closer knowledge of Sikhism must be brought.

While making this translation, which has inevitably taken a number of years to complete, the background and the objectives indicated above have been kept steadily in view. The perceptive reader will not miss certain specific features and emphasis of the translated text. Certain principles that have been kept in view in making the translation, may here be briefly stated.

Attempt has been made to render closely the original text in detail, taking into account the verbal nuances, the vision enshrined in it and the sensitive poetic features. Along with the features just mentioned, an unobtrusive rhythmic structure has been adopted for the translated text, to aid an emotional and imaginative approach to the original, which is meant to inspire and arouse the self to attempt to live the spiritual experience.

In finding parallels for concepts and philosophical terms their signification in the relevent philosophical systems is kept in view. Terms drawn from the Hindu, Yogic and other systems are given their corresponding parallels, which when necessary, are clarified in the footnotes. The footnotes touch upon the philosophical and linguistic issues involved, and make for greater clarity of understanding. For the Supreme Being, according to the context, usually *The Lord* has been used. Original forms of the attributive names of God, whether from the Indian background or the Perso-Arabian are indicated and explicated in the footnotes wherever required by the context. The same is true of concepts. For *Guru* and its synonyms *Master*, *Preceptor* and less often, *Enlightener* is used. All shades of differences of signification wherever arising, are accounted for and dealt with in the footnotes. The translated text, while it should guide in making for the spiritual approach to the *Bani*, should also be of use where in addition, hints for a scholarly or academic study are sought for. For the Supreme Being the pronoun He, with the capital 'H' and its other forms like 'His' and 'Him' are used. So also 'Thou', 'Thee', 'Thy' and 'Thine'. In compositions with the spiritual cast as Gurubani, to keep the aura of the original such forms of expression are helpful. For the more significant concepts like *Maya*, *Word* (Shabad), *Ordinance*

(Hukam) the initial capital letter is given. 'Jam', the current form of the name of the god of Death in Punjabi, is rendered as 'Yama' for wider recognition. This would also apply to other classical names and concepts.

While for transliteration of the text a key is given below, for the writing down of proper classical names and concepts the system prevalent in Indian scholarship is partly adopted. Certain names like *Rama, Krishna* and *Shiva* are familiar to the average student of Indian religious thought in the forms given just now. To omit their end-vowel would only create confusion. There is no fear of these names being pronounced as Ramā, Krishnā and Shivā. For the elongated 'āh' sound the diacritical sign as indicated here, is provided where necessary. So also in *raga* and *amrita*. '*Mana*' for mind has to be distinguished from *man* (male human being) and so is set down as indicated. Similarly with some other classical terms like *moha* (illusion, attachment). In *Guru* and *Nanak* the diacritical marks are not given, as these two words and their correct pronunciation are assumed to be familiar to every reader. Where 'Guru' occurs as part of a compound formation, as in 'Gurubani', 'Gurumukh', the second 'u' in 'Guru' should be taken to be silent. In the original Gurmukhi the vowel sign in this part is omitted. The translated text being intended for study as much by those unfamiliar with the Sikh background as by Sikhs, some of these hints and concessions to established usage have been deemed necessary.

Pages of the standard 1430-page printed texts of Guru Granth Sahib are indicated in the right-hand side of the margin of the translated text. This will facilitate the tracing of the text of each hymn from the holy Book in its original form as well as establishing the correct parallels as adopted. The numbering of the hymns is as in the original text. This process of identification is further helped by the first lines of the '*Shabads*' being given in transliteration at the head of the translated text in each case. In transliterating these first lines the correct pronunciation of the original, as far as available and authenticated, has been adopted as the base. For indicating the long and short vowels, diacritical marks, as shown in the Hints to follow, have been adopted. So also for the nasal sounds which usually are not indicated in the original text, but are to be pronounced for obtaining the correct form of the words. For the *mūrdhana* or fore-palate 'n', equivalent

to the Gurmukhi ੜ and the Hindi ण a special sign has been adopted. The hard and soft 'd', 'dh' and 'th' sounds are distinguished by placing a dot below each in the case of the harder sound. The ṛ (ੜ) sound, peculiar to Punjabi and many Indian languages is similarly indicated. So also its compound form ṛh (ੜ੍ਹ) as in ਰੜ੍ਹ ਪੜ੍ਹ. Careful attention to these details will help in closer and more accurate study and pronunciation. For *Rahau*, occurring everywhere in the original text, the term 'Pause' has been used, as by the earlier translators. A difficulty is presented by *Ghar* as a musical term. For this the paralleld adopted is 'Score', which is the term used for notation in writing out music in the Western tradition. A detailed understanding of *Ghar* is a matter for the higher study of the science of musicology.

Under the Ragas in the translated text, the sub-heading of groups of *Shabads*, indicating the authorship, the *Ghar* and other details are given before each group. Indicating the authorship of each *Shabad* as in the original has been dispensed with, and is to be understood to apply to the entire group.

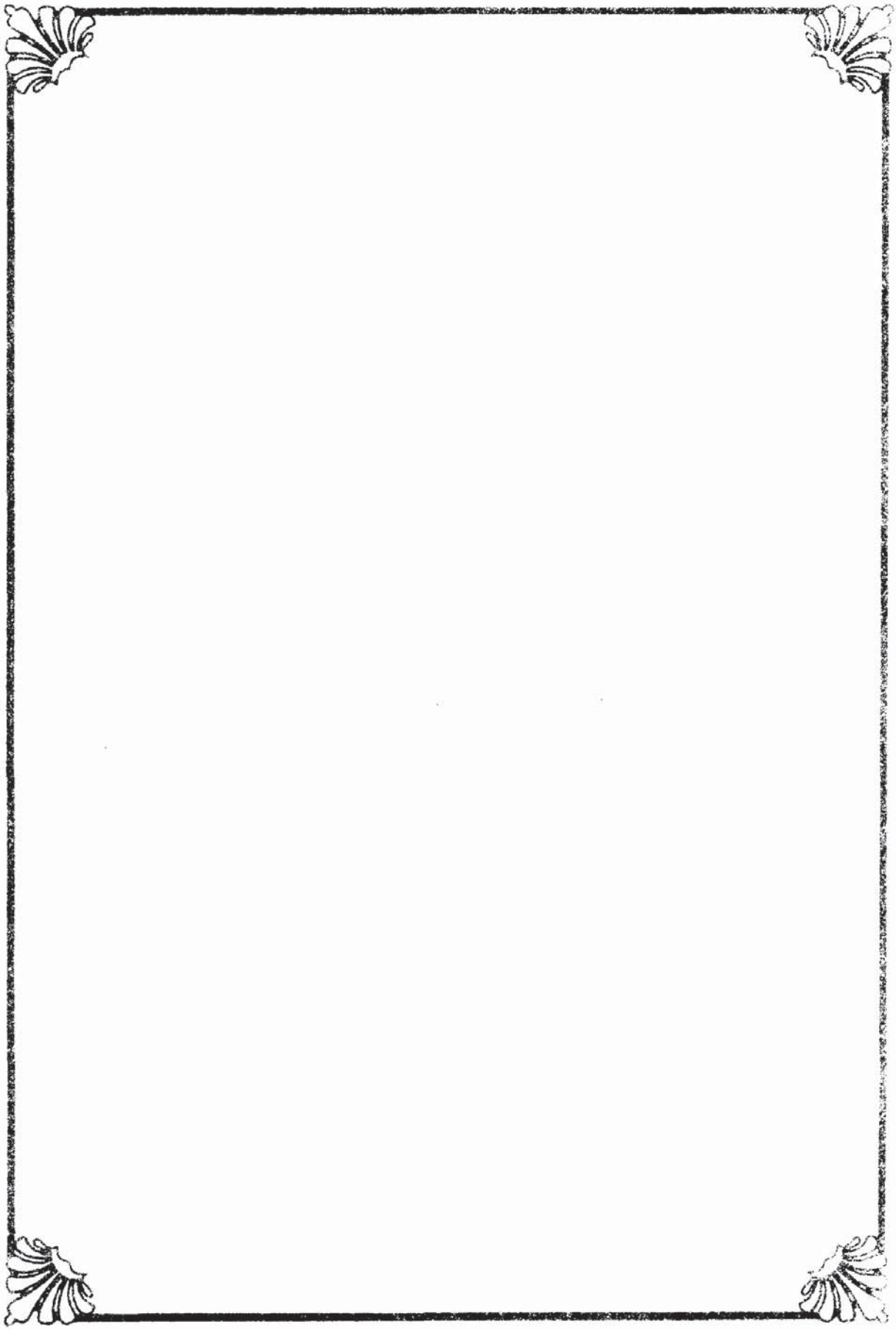
Before closing, the present writer must acknowledge his debt to the late Bhai Jodh Singh, former Vice-Chancellor of Punjabi University, Patiala and a profound scholar of Sikhism, who went through the translated text and discussed with him all controversial points of interpretation. From his ninety-fifth year on when this work went under way, for five years till his last days, he never spared any pains in the task that he had been persuaded to take upon himself. With this collaboration, the translation may claim a great degree of authenticity. In the course of the discussions with him, reference was constantly made to the exegetical works on Gurubani, some of which are mentioned in the Introduction, and all issues settled with a view to achieving accuracy. The final shaping of the language and its tone has been mainly the responsibility of the present writer.

In helping the process of printing this volume, whole-hearted encouragement has come from Dr. S. S. Johl, the present Vice-Chancellor of Punjabi University, Patiala. The proprietor of the Phulkian Press, Shri Jagdish Roy Mangla and the Head of the Publication Bureau of the University, Sardar Hazara Singh and his staff have handled painstakingly a somewhat difficult printing assignment, for which thanks are due to them.

The present volume will at short intervals be followed by three successive volumes till the complete text of Sri Guru Granth Sahib in translation is made available.

Patiala
Baisakhi—13 April, 1984

GURBACHAN SINGH TALIB



INTRODUCTION

The Holy Granth Sahib—Origins

'Granth', which is derived from the Sanskrit, implies like 'Koran' and 'Bible' a book—the Book *par excellence*. Unlike some other scriptures, it is neither history nor mythology, nor a collection of incantations. Its contents are spiritual poetry, the vision of the cosmic order and exhortation to the higher life. In that respect it is a unique scripture among the source books of religion. It remains unique in consisting solely of the meditations of God-inspired men, who have communicated the Divine Word in a spirit of deep humility and compassion for mankind.

This holy Scripture of the Sikh faith, called variously Sri Adi Granth (Primal Scripture), Granth Sahib (the holy Granth) and Guru Granth Sahib is not looked upon by the followers of the Sikh faith in the aspect only of a book or scripture, but as the embodiment in visible form of the essence of the Person of the Ten holy Gurus. Being the repository of the Divine Word (Shabad, Nām) it is offered worship and not mere veneration. In the religious assemblies of the Sikhs, the holy Granth is the presiding Presence; all who enter, bow before it and make offerings, which may range from the humblest token of a copper coin to large sums of money or commodities. These offerings are believed to be made to the holy Guru, and are intended to be utilized for the accomplishment of religious objectives and philanthropic purposes. Wherever the holy Granth is kept in state, with an attendant waving the fly-whisk (*chanwar*) over it, and recitation and Kirtan (holy music) and other due ceremonial performed, that spot becomes for that occasion a Gurudwara (Guru's Portal, a Sikh Temple). In the Sikh Temples the Granth Sahib is kept, brought out in state, prayers offered in its presence and at night-time taken to a duly appointed place for 'retirement'. It is thus, treated as a sacred Person, the Guru, rather than as merely a book. Over it is spread a canopy or awning, to mark its sacred character,

partaking of the ceremonial due to royalty. All must sit with folded hands and in a prayerful attitude of reverence in its presence; no action or gesture smacking of levity or casualness is permitted. No one may sit in its presence on a raised seat, such even as a cushion, but all must squat on the floor, which may be spread with cotton mattresses, or rich carpets. Where these are not available, even simple straw may be spread, as in large rural religious assemblies. All must offer prayer standing before it with folded hands. Thanksgiving for a joyous event or prayers for the peace of the departed must alike be offered in its presence. No Sikh marriage can be sanctified except in its presence, with the bride and bridegroom circumambulating it reverently, while the nuptial hymns from its pages are being chanted. Its affirmations may be invoked for blessing or as oracles to guide the devoted seekers in situations demanding solemnity in thought and action. Such a practice is resorted to all over the Sikh world.

The conveyance of the holy Volume from one place to another too is attended by a ceremonial. Usually it is carried over short distances on a man's head, with a number of persons in attendance, chanting hymns and someone sprinkling ordinary or perfumed water in front. If carried over a larger distance, it must be placed reverently on a carriage or lorry, or in a car, with the attendants taking off their shoes as a mark of reverence. It may be carried at the head of a procession, placed on an elephant's open howdah or on some other elevation. Sikh religious occasions are generally marked by largely attended processions, chanting hymns and carrying in front on a properly decorated mount or vehicle the Granth Sahib.

Where Sikhs gather to consider solemn issues concerning religion or the welfare of the community or to resolve some crisis, there too the holy Granth Sahib may preside. All decisions taken in its presence are held sacred and binding on the faithful. The principal Sikh religious ceremonial consists in making a complete recitation of the Granth Sahib over a number of days, usually a week or ten days, concluded with the holding of congregational prayers, chanting of sacred hymns (*Kirtan*) and distribution of grace-offerings (*Karah Prasad*). This ceremony is called *Bhog* (lit. partaking). Since recent times a non-stop recitation of the Scripture (Akhand path) followed by *Bhog* has come

largely into vogue. To offer thanksgiving or to seek blessing, to sanctify the memory of the dead or in general to express devotion, such recitations are held. For these, properly trained priests (granthis, pāthis) are called in and at the conclusion charities disbursed.

A Brief History of Compilation of the Granth Sahib

The Granth Sahib consists of hymns of devotion to God, inspired reflections on the Divinely-ordained cosmic order, the vision of the higher life and exhortation to man towards lifting himself to the state of spiritual peace and the attainment of liberation (mukti, moksha). Its form is throughout verse, built on the principles of Indian neo-classical tradition of music prevalent in northern India. Its language is predominently medieval Hindi of the Braji variety, with variation of Punjabi, and in general in verbal terms that are akin to the popular spoken forms. In the vocabulary used, a large variety of language-traditions of India are drawn upon, including a fair deal of Persian and Arabic, which in the time of the holy Gurus in the fifteenth, sixteenth and seventeenth centuries had become well-established in the cultural tradition, especially of northern India. These two languages, brought with them by the Muslim invaders and rulers from abroad, had passed into familiar popular idiom, and were employed by the holy Gurus to emphasize the universal character of their message, which was directed to the Muslims no less than the Hindus and others.

Guru Nanak Dev, from time to time in the course of his holy ministry poured forth his vision in the form of hymns which are devotional, deeply reflective and morally inspiring. These continued by himself or some disciples to be written down. When he quit this mortal world (1539), he left to his successor in the holy office of Guruship, Guru Angad Dev, a *Pothi* (sacred volume) of his inspired compositions as the most precious legacy, to be preserved and its teachings spread among mankind. Guru Angad Dev, whose period of apostleship lasted from 1539 to 1552 added some compositions of his own, though their volume is slender. He was mainly amplifying the deeper meaning and significance of the teachings of the Master. His successor, the aged Guru Amar Das (period of holy ministry, 1552-1574) with the fervour of inspired devotion, added a large volume of sacred poetry (Bāni) to what he inherited from Guru Nanak Dev and Guru Angad Dev, and

gave expression to deep devotion, philosophy and the higher moral vision. In his life-time he collected the entire body of sacred verse of his own composition and of his predecessors, along with the compositions of some of the Bhaktas or saint-poets of India whose teachings accorded in principle with those of Sikhism. This entire body of sacred verse was recorded in two volumes or *Pothis* which are still extant with the descendants of the Guru. These became, when some years later the holy Granth Sahib came to be compiled, the matrix for the sacred Volume itself.

The principal source of the *Bani* included in the holy Granth Sahib were the *Pothis* aforementioned, found in Goindwal. These were scribed from Samvat 1627 to 1629 (1570-1572) by Baba Sahas Ram, son of Baba Mohan and grandson of Guru Amar Das. These two volumes between them consist of 300 and 224 leaves respectively, making a total of 1048 pages, all written in one hand, except two hymns, presumably in Guru Ram Das's hand, prior to his assumption of Guruship. Some pages are left blank. On page 94 of Volume II is written, 'Ghulam Mastan Jeth Chand'—Jeth Chand being Guru Ram Das's original name. So this is in the authentic hand of Guru Ram Das.

In these Pothis are included 15 ragas out of the 30 that found place in the Volume as finalized under the guidance of Guru Arjan Dev. The 31st raga, Jaijawanti was the mould of some hymns of Guru Teg Bahadur, and was added when under the command of Guru Gobind Singh the Volume as it now stands, was completed. In the Pothis the order of the ragas and of the hymns of the Gurus is not the same as in the extant canon of Guru Granth Sahib. In volume I of the Pothis the following eleven ragas are included : Suhi, Prabhati, Dhanasari, Basant, Telang, Gujari, Bilawal, Bhairon, Maru and Kedara. In Volume II, 4 ragas appear : Ramkali, Sorath, Malar, Sarang. Thus a total of 15 ragas appear in these Pothis. To these however, additions were made when the Scripture was finalized.

Some additions were made to the pre-existing Banis, when final form was given by Guru Arjan Dev to the holy Granth Sahib, e.g. in the Pothis *Anandu* contains 38 pauris, and *Siddha-Goshti* 72 pauris. Besides these, *Vārs* and much other Bani was added. Guru Angad Dev's Slokas were procured from some other source. On the margin of P. 216 of Vol. II is written :

"*Guru Angad Gurmukhi akkhar banae. Babe de aggei Shabad bhet kita*" (Guru Angad formulated the Gurmukhi Script. He presented the collection of hymns to the holy Guru Nanak).

In these Pothis *Rahau* or 'Pause' is inserted frequently at appropriate places. *Mahalla* or the title-name of the Guru is mentioned only once each time at the end of a group of hymns. Numbering of hymns has been done.

The Bani of several Bhaktas is included—Kabir, Namdev, Ravidas, Bhikhan, Trilochan, Sain, Ramanand and Farid. In the holy Granth Sahib some more matter was added from other sources. 'Kabir' is written down in several places as 'Kamir' which is the popular pronunciation of this name in Punjabi.

Revision and additions in other respects too were undertaken when the Scripture came to be completed. *Japu* was added to the finalized Scripture from a copy of it made by Guru Ram Das. The form to the *Banis Rahiras* and *Kirtan Sohila*, standing after *Japu* in the holy Granth Sahib was also given when the Scripture acquired final shape.

Guru Amar Das was followed in the seat of apostleship by Guru Ram Das (1574-1581). He it was who made the holy Pool called Amritsar (Pool of Immortality) in the centre of which was erected Hari Mandir, known the world over as the Golden Temple, and round which has grown the great city of Amritsar in the Punjab. He composed a fairly large body of hymns rich with devotional fervour, whose inspiration and musical appeal is irresistible to the human spirit. This body of verse too got added to the tradition of the Sikh sacred literature.

As discussed in detail by Professor Sahib Singh in his *Adi Bir Bare*, besides the Goindwal *Pothis* other collections of Gurubani were also preserved by devoted Sikhs, which must have been available for inclusion in the holy Book to Guru Arjan Dev. As mentioned in Giani Gian Singh's *Tawarikh Guru Khalsa*, a Sikh Bakhta Arora of the Hasan Abdal area presented to Guru Arjan Dev a large volume containing the Bani of the preceding Gurus. This volume, which may have been one of the sources of compilation of the holy Volume, is stated to be still extant.

Guru Ram Das, after his brief ministry of seven years was followed by his son Guru Arjan Dev, then a youth only of eighteen years. With an exceptional divine gift of devotional

poetry and music, Guru Arjan Dev set out giving to the Sikh church, by then nearly a century old, a stable and enduring form that should become the nucleus of a new order; and as it happened in course of time, it took form only a century or so later of a new society. Such was the consolidating influence of the projects initiated by Guru Arjan Dev.

Guru Arjan Dev built in the middle of the Pool made by his holy father, Guru Ram Das, a temple that he named Hari Mandir, in which the One Formless Supreme Being, *Ek Oankar*, *Akal Purakh* of Guru Nanak Dev's revealed vision should be lauded and worshipped and no deity, visible or invisible. This great Temple, now the centre of a great concourse of pilgrims everyday and the holiest of holy of the Sikh faith, is known as the Golden Temple, because of its walls and domes being plated with sheets of gold in later times. This temple and the Pool became to Sikhism what Mecca is to Islam, Jeruslaem to Judaism and Christianity and Bodh Gaya to Buddhism. Besides establishing the Pool and the Temple, Guru Arjan Dev composed himself a large volume of sacred verse, re-enunciating the teachings of his predecessors, elucidating and amplifying them and adding visions and insights of his own. To the compositions of his predecessors he imparted an amplified form by adding to them elucidatory passages of his own composition or of some of these holy teachers themselves. This may be seen particularly in several Vārs or long disquisitional compositions which form part of the sacred volume of the Granth Sahib.

The *Bani* or sacred compositions of the holy Gurus were available in short collections and excerpts for daily meditation and recitation (*nit-nem*) since Guru Nanak Dev's time. As averred by Bhai Gurdas in his first Vār, in the new *ashram* at Kartarpur on the Ravi that Guru Nanak Dev set up, the inmates would rise at early dawn and after bathing, would recite in the Dharamsala (temple) the *Japu*. In the evening would be recited the *So Daru* and *Arati*. This would include such of the Banis of Guru Nanak Dev as later came to be included in *Rahiras* and *Kirtan Sohila*. Later came into vogue the morning recitation of *Asa-ki-Var* to which are added slokas of Guru Nanak Dev's and Guru Angad Dev's composition. This Vār is now recited *in extenso* in all large Sikh Gurudwaras, with the addition of some rich, devotional pieces in the measure Asa of Guru Ram Das's

composition. Portions of Guru Amar Das's composition *Anand* are an essential part of the Sikh ceremonial of worship.

After the resolve to compile the sacred Volume was made, Guru Arjan Dev decided upon collecting the texts of compositions of his predecessors in the holy office from wherever these could be available. He is also said to have sent out his messengers to far-off places in the country to collect the authentic texts of the compositions of such of the Saints (Bhaktas) as had preached worship of the sole unattributed Formless Supreme Being (*Ek Oankar*, Nirguna, Nirankar Brahm), who moreover, had exhorted the people to rise above caste barriers and to still sectarian strife. According to the account in Kavi Santokh Singh's *Guru Partap Suraj Granth*, some contemporary Bhaktas and Sufis—Kahna, Shah Hussain, Pilo and Chhajju—approached the Guru for inclusion of their own compositions in the sacred volume. On consideration these were found to be lacking in the universal vision, humility and deep humanitarianism that were characteristic of the Gurus' teaching, and were declined. The Guru sent one disciple, Paira Mokha to Ceylon (Sri Lanka of these days) which Guru Nanak Dev was reported to have visited and composed there a yogic text, *Pran Sangali*. This was brought, and on examination was found to be spurious, centred in hatha-yoga whose system throughout Gurubani has been repudiated. Another rejected text, *Jugavali*, also hatha-yogic in import, may be studied in the *Puratan Janam-sakhi*.

The greatest of all tasks was to obtain from Guru Amar Das's elder son, Baba Mohan, a maternal uncle of Guru Arjan Dev, the two *Pothis* or volumes of the sacred Bani that were compiled in Guru Amar Das's life-time. Baba Mohan had shut himself up in an upper chamber of his house in Goindwal, on the river Beas, the seat of his holy father. Being of a mystical cast of mind, he was sparing of granting audience to anyone. A hymn in the measure Gauri, of Guru Arjan Dev's composition, beginning, 'Mohan Tere uche mandar mahal apara' (Gauri M. V. Chhant) is related as having been sung by Guru Arjan Dev below the window of Baba Mohan's retreat in the street to the accompaniment of the sarinda, a stringed instrument, to move him to part with the *Pothis*. The hymn has a beautiful ambiguity about it, employing one of the attributive names of God, Mohan, to sing Divine laudation. Anyway, it is said that Baba Mohan's heart

melted at the sweet humility of Guru Arjan Dev; he came down, made obeisance to his nephew, enshrining in himself the light of Guruship, and handed over the *Pothis*. These became the principal constituent of the sacred Volume to be compiled, and after use were obviously returned to the descendants of Guru Amar Das, the Bhalla Bawas, in whose possession these still are.

While the sacred Volume itself was completed in 1604 (first of the bright half of Bhadon, Samvat 1661) when it was installed in Hari Mandir, arrangements for such a vast project must have continued for quite a considerable time, in the form of collecting and collating of hymns, giving final form to the Vārs, inclusion at appropriate places of the Bani of the Bhaktas, and adding elucidatory verse-notes to the Bani, particularly of the Bhaktas at different places.

After all the constituent compositions had been collected, remained the basic task of writing out in a calligraphic hand this vast material, in proper order and form and with editorial directions for study. The whole was to be cast, except the *Japu*, standing at the head of the sacred volume, into Ragas or musical measures. There are thirty-one of these now, including Jaijawanti which was added subsequently along with the hymns of Guru Tegh Bahadur. Since all the holy Gurus took the title-name 'Nanak' on coming to the holy ministry, to distinguish the correct authorship a convention had been devised whereby each of the Gurus was designated as *Mahalla* or *Mahla*, that is, Tenement of God, numbered according to his succession to Guru Nanak Dev, who is designated as Mahalla I. The hymns are arranged in accordance with the order of the Gurus in the Sikh tradition. Thus, Guru Nanak Dev comes at the head in each measure and genre, followed by Guru Amar Das, Guru Ram Das and Guru Arjan Dev in that order. After these are included the compositions of the Bhaktas, with Kabir being given the principal place. Under each raga are *Chaupadas* (quatrains), *Ashtpadis* (octets), *Chhants* (lyrics) and *Vars* (long disquisitional compositions). Besides all these genres are compositions cast in special moulds according to the principles of Indian poetics, such as *Pahre* (hours of day and night), *Thitteen* (lunar dates), *Sat-Var* (days of the week), *Bara-Maha* (the twelve months or seasons), *Bawan-Akkhari* (acrostics built on the fifty-two letters of Sanskrit alphabet) and others. *Patti* is built round the Gurmukhi alphabet. There are a few

compositions with special titles, such as Guru Arjan Dev's *Sukhmani* in *Gauri*; Guru Nanak Dev's *Siddha-Goshti* and *Oankar*, both in Ramkali. Following another tradition are included *Solahe* in the measure Maru. These are verse-units each of sixteen couplets.

There were a number of bards, Brahmin by birth, called Bhatts who had for long been attached to the Guru's household. They were well-versed in the Indian religious lore and possessed a deep and intimate knowledge of the great moral and spiritual force of the Gurus' teaching. These bards, whose *Swaiyyas* (laudatory ornate stanzas) were selected for inclusion in the holy Granth Sahib, composed stanzas of laudation of the Gurus from Guru Nanak Dev to Guru Arjan Dev. Their devotion and art were pleasing, and they were honoured by inclusion in the holy Book. These *Swaiyyas* are inspired compositions and enshrine besides good poetry in phraseology characteristic of this class of oratorical composition, deep insights into the teachings of the holy Gurus. In these compositions the imagination and feelings are deeply stirred, and a highly evocative imagery and style induces the devotional, worshipful mood.

Two bards of the Dūm caste, professional singers of popular ballads, about whom an account is current that they offended Guru Arjan Dev by their arrogance, but later begged humble forgiveness, were also similarly honoured. Their great composition, *Satte-Balvand-ki-Var* in the measure Ramkali, is a noble piece of homage to the House of Nanak uptill Guru Arjan Dev. This Vār is popularly also known as *Tikke-di-Var* (Coronation Ode), as its theme is the assumption of Guruship by the first five Gurus and the ideals inspiring each.

Towards the close are recorded Slokas (couplets or verse-units) from the Gurus, and from Bhaktas Kabir and Farid and from Guru Tegh Bahadur, a later insertion. The opening, as stated earlier, is with *Japu* (*Japuji*), followed by *Rahiras*, the hymns of the evening prayer and *Kirtan Sohila*, a group of hymns to be recited before retiring at night. Then follows the principal Raga of the Indian musical system, Sri Raga. At the close is the *Mundavani* (puzzle or seal) to mark the close of the Book, so that no spurious compositions thereafter can be added, followed by a hymn of thanksgiving at the successful completion of the great task by Divine grace. As an appendix is added *Raga-mala*,

a catalogue of musical measures. This is not the composition of the Guru, but of a medieval poet Jodh, in ornate semi-classical style.

Kavi Santokh Singh has narrated in his characteristic picturesque style the process of finalization of the holy Book, in his magnificent *Guru Partap Suraj Granth*. Guru Arjan Dev along with his devoted disciple, the great poet and savant, Bhai Gurdas repaired more than a mile out from the precincts of Hari Mandir towards the north-east (*ishan disha*), a direction held auspicious. There under a clearing amidst thick clusters of *ber* trees at the spot where now Gurudwara Ramsar on the Taran Tāran road is located, the Guru got tents pitched. A quantity of paper, reed-pens, and inks was stocked, and Bhai Gurdas served as amanuensis to record the holy Volume. In this sequestered spot, the process of writing took a year. From time to time, as may be evident from the original copy now found at Kartarpur in the Jullundur District of Punjab, certain compositions of some Bhaktas deemed on reconsideration unsuited to the total vision and teaching of the Sikh faith were rubbed over with a paste of sulphur. This in those time was the usual mode of rubbing off errors and unwanted writings. Here and there blank spaces are left, presumably to insert any other hymns in the respective genres that may be discovered or selected. In some places are appended notes presumably inserted by Guru Arjan Dev's command, commending the preceding text as 'correct' (*Shuddh*) or directing that it be corrected (*Shuddh kichai*). Preceding the sacred text is a list of contents (*Tatkara*) detailing each hymn recorded. The volume consists of 974 leaves. At the opening is a page, containing the *Mul Mantra* (enunciation of the fundamental creed of Sikhism, preceding the *Japu*) stated to be in Guru Arjan Dev's hand. Page 541 bears Guru Hargobind's signature. This Volume, in rich leather binding is now preserved at Kartarpur under the custody of the Sodhis, descendants of Dhirmal, Guru Hargobind,s grandson, who made an unsuccessful claim to Guruship. Later his descendants came into the mainstream of Sikhism, though they still exercise a kind of apostolic influence over the people around their seat.

This volume at Kartarpur is accepted as the genuine original authentic copy prepared by Bhai Gurdas, as stated above. Sometimes doubts have been expressed as to this claim, but these

appear to be founded more on a general attitude of scepticism characteristic of the modern intellectual spirit and the extreme pursuit of historical fact, seeking proof positive of every happening. But as testified by the Sikh tradition, by the Shiromani Gurdwara Prabandhak Committee and by two distinguished modern scholars, Bhai Kahan Singh of Nabha and Bhai Jodh Singh, this is the authentic original copy—a unique phenomenon in religious history. All other copies, whether in manuscript or print, of the holy Book conform to this and are tested according to its text. Subsequently, under direction of Guru Gobind Singh, in 1705-06 (Samvat 1762-63 Bikram) the hymns of Guru Tegh Bahadur were incorporated in the same order according to ragas and genres as in the earlier volume.

The writing out of the sacred volume was completed on the first of the bright half of the month of Bhadon in the year 1661 of the Bikrami Era, corresponding to about the later half of August of the year 1604 of the Christian Era. Less than two years were remaining at this time of the mortal life of the Guru, when he was to wear the crown of martyrdom at the hands of the bigoted Mughal ruler of the day. With prophetic insight into the future, the holy Guru with unshrinking labour completed two grand projects of imparting distinctive features to the new faith—the Temple (Hari Mandir) that must serve as the centre of its devotion, and the holy Scripture which must enshrine the spirit of its teaching.

The sacred Volume was carried to the town of Amritsar to be installed in the holy Temple with joyous fanfare, in a reverent procession with the Guru himself walking beside it, waving the fly-whisk over its sacred pages. Sacred food was distributed as it was installed with due ceremonial in the Temple, that the worshipper bowing to it must face east. There the holy Book has rested all through the years since then, brought to it again and again after the ravages of marauders, and the Temple after destruction rebuilt. With profound reverence, while the Book was placed on a cot, as it has been ever since, the Guru himself sat by its side on the floor. Sacred music was played in its presence, except for a few hours preceding and following midnight. At the installation the Guru asked Bhai Gurdas, the great scholar, to make recitations from the Book. Later, he ordained that the first to hold the sacred office of Granthi (custodian of the Book) should be Bhai Buddha, now in advanced years. He was one of

the first to listen to Guru Nanak Dev's teaching, and for his devotion had been invited to apply the paste-mark of ordination to all the Gurus till Guru Arjan Dev's time. From Bhai Buddha the Guru and the congregation listened to the recitation of the *Japu* which is recorded at the opening of the Book. The ceremonial ordained by the Guru for observance of the hours of prayer and rest has been observed in each detail ever since. A *pahar* (three hours) before midnight, the Book must be closed, wrapped in sheets and conveyed to a room close to the Temple, to rest there for the night. As narrated by Kavi Santokh Singh in *Guru Partap Suraj Granth*, as the Book was thus conveyed for retiring, it rested on a cot, while the Guru slept by its side on the floor. Seldom would he go to his own house, but would remain by the side of the Book. Ever in the Temple must burn a lamp of pure ghee. At dawn, after the floor of the Temple has been washed, must the Book be brought back to be installed, and at three *gharis* (about one hour and a half) to daybreak must the performance of *Asa-ki-Var* be begun by the Temple musicians.

At the installation, the Guru thus addressed the congregation, expressive of the deep mystical meaning of the Book, which is no mere book, but the visible form of the Divine Essence. Said the Guru :

> The Granth is the ship across the ocean of the world; those devoting their hearts to it shall swim across. As he Guru's person in all places to all shall not be visible, know the Granth to be the Guru's heart—its exalted self shall last for all time. Its significance is deeper than that of my own self; know it to be your lord and show it reverence. Worship it with fragrance of sandalwood paste and saffron; burn incense before it and make offering of flowers . . .
>
> He whose laudation Vedas and Puranas sing loftily all through, whose extent to Shesh-naga is not known, nor to Sharda, goddess of learning, who only utter *neti, neti*,[1] He who is supreme over all, prop of all existence—His name in its pages is lauded. No difference subsists between the Name and that which is named—this is thus the noble embodiment of the holy Creator.
>
> Further, the Guru adjured the congregation to recite and

1. 'Not this, not this', signifying helplessness to know the Divine Essence.

listen to it, with reverent, believing hearts; thereby would all attain the supreme state at the end of life. It must be recited in memory of those who depart this life. Its worship shall confer bliss and joy on the self in the hereafter.

The first day as the Book was carried by Bhai Buddha to its resting-place on his head, the Guru was reverently waving the fly-whisk over it.[1]

THE GRANTH SAHIB AS THE MYSTICAL PERSON OF THE GURU

In the preceding paragraphs some idea has been conveyed of the holiness of the Granth Sahib, whose text must noway be tampered with even in the minutest particular; which when installed as the sacred Book, must be written down without splitting letters to form separate words. One of the doctrines, held aximotic among the Sikhs is the belief in the Book as Guru. This is held firmly and irrevocably, and despite demurring voices from certain sects which believe in the continuity of the line of Gurus in flesh after Guru Gobind Singh's injunction to confer Guruship on the Khalsa (the corporate Sikh Commonwealth) and the holy Granth, the over-whelming majority of Sikhs hold firmly to the belief in the Guruship of the Granth Sahib. Each morning and evening at the conclusion of congregational prayers, this belief is asserted in unison by chanting :

'Sabh Sikkhan kau hukam hai maniyo Guru Granth.'

(We command all Sikhs to hold the Granth to be the Guru).

This line, coming from Giani Gian Singh's *Panth Parkash* (1869) is only a variation of a much older transcript of a command of Guru Gobind Singh's injunction as reported in the *Rahitnama* (Code of Conduct for Sikhs) compiled by Bhai Prahlad Singh, purporting to have listened to the substance of this affirmation from Guru Gobind Singh himself :

Akal-Purakh ke bachan siun pragat chalaiyo Panth;
Sabh Sikkhan ko hukam hai Guru maniyo Granth.

In *Guru-Bilas Padishahi Chhevin* (a narrative of the life of Guru Hargobind) dating from the early nineteenth century, occurs the adjuration :

Whoever seeks to have a sight of the Guru the holy
Granth must behold;

1. The above account is based on *Guru Partap Suraj Granth*, Rasi III, Ansu 50 (Bhai Vir Singh's edition).

Should he seek to have converse with the Guru the
Granth must he study with devoted heart.

(*Chapter 4*)

Kavi Santokh Singh in *Guru Partap Suraj Granth*, already drawn upon, reports the affirmation of Guru Gobind Singh before his departure from mortal life :

Whoever holds belief in the ten Gurus as one in spirit,
is my true disciple.
Behold ye the Guru Granth as the eleventh Guru,
Its Bani too as the holy Preceptor.

(*Rut 5, Adhyaya 15, Verse 4*)

Earlier than these in time, in *Guru Bilas Padishahi Daswin*, a verse-narrative of Guru Gobind Singh's life by Bhai Sukha Singh in Samvat 1854 Bikrami (1797 of the Christian era) Guru Gobind Singh is reported thus to have left his testament to his disciples, the Khalsa, at departing this life :

"The Volume of the Granth, repository of utterance
of the Ten Gurus,
Study ye, that it may bring to you the state of liberation".

Doctrinally, the *Bani* or the sacred Word has been paid high ecstatic homage by the holy Gurus in the Granth Sahib itself. The most explicit such statement occurs in the measure Nat Narayan (Ashtpadi 4) composition of Guru Ram Das :

Bani Guru, Guru hai Bani, vich Bani amrit sare;
Guru-bani kahai sevak jana manai partakhi Guru nistare
(The *Bani* is Guru, the Guru in *Bani* is manifested;
In the *Bani* lie all immortal boons;

The Guru in *Bani* expresses himself, to which the disciple brings faith :

Thus does the Guru manifestly save the disciple).

Another adjuration by the same Guru occurs in the Measure Kanra, Ashtpadi 3, page 1310 :

Satiguru bachan bachan hai Satiguru padhar
mukti janavaigo.
(The holy Guru is his Word, the Word the holy Guru :
This shall show the way of liberation).

Bhai Gurdas, the great poet and savant, whose interpretation of the teaching of the Gurus is held to be the most authentic, affirms in Var 20 :

Guru-murat Guru-shabad hai Sadh Sangat vich
paragatiyaiya.

(The Guru's Word is the Guru's visible form, that in
holy company gets expressed).

In a Kabit in Braji Hindi, Bhai Gurdas affirms likewise :

Guru mahin Shabad hai Shabad mahin Satiguru,
Nigruna sarguna, gian dhiyan so sujhawai ji.
(Within the Guru is implicit the Word, in the Word
the holy Preceptor, the Guru :
The Word brings realization of the Unattributed,
and the Attributed Supreme Being
And confers enlightenment and meditation).

Doctrinally, it has been asserted, as recorded in the *Rahit-nama* of Bhai Nand Lal, purporting to be a transcript of Guru Gobind Singh's teaching, that the Divine Being is to be conceived as having three forms : *Nirguna* (unattributed), *Sargun* (*Saguna*—Attributed) and *Guru-Shabad* (the Guru's Word or *Bani*). This last is the holy Granth and the Bani recorded therein, which reflects the Divine Essence. In the ancient Indian tradition occurs in sacred texts the phrase Shabda-Brahman (the Supreme Being in the form of the holy Word). The Sikh belief in the holy Granth Sahib as Guru is in consonance with this ancient Indian tradition.

Detail of the Contents of the Holy Granth Sahib

Before taking up a brief study of the teachings of the Granth Sahib, a statement may here be inserted of its contents. The number of verse-units of the authorship of each one of the contributors is as detailed later in this section.[1] These units are overwhelmingly quatrains and slokas (couplets) and longer verse-units, expressive of deep meditation and insights. Then there are Pauris, each a stanza consisting usually of eight to ten lines, some rhyming all through their length uniformly, others in the form of rhyming couplets. There are some rarer forms, like Kundaliya. Of this last an example would be stanza 23 of *Japu*, beginning 'Salahin salahi eti surati na paiya'. The verse-units are all numbered—there being a multiple system of counting : the compositions are counted author-wise, genre-wise and in respect of each larger unit. Count is also kept by internal numbering of each couplet, quatrain or stanza. The attentive reader can soon enter into this system of numbering followed, and since in a

1. Based on Bhai Kahan Singh's *Guru Shabad Ratnakar* (Encyclopaedia of Sikh Religion).

quotation it is usual to mention the author, the raga and the genre, it is not difficult to trace a particular line or verse. The recent device of mentioning the page-number has been possible after the availability of copies of the holy Granth in print, in which its pages have been fixed at the standard count of 1430. Still, a page-number would tell little about the verse quoted, without the other details as mentioned above. In the case of *Banis* like *Japu*, *Anandu*, *Siddha-Goshti*, *Alahuniyan*, *Vars* and others, it would be appropriate to name the particular *Bani* and the number of the unit from which the quotation has been extracted. Preachers, writers and others who make use of Gurubani for purposes of special study, and who have to frequently quote from the Scripture in special contexts, have great need to know the particular context in detail.

The study of Gurubani has a long history behind it, going back to the seventeenth century, when discussion of various facets of it began according to the insights of the system of learning then available. There have been explications, commentaries, glossaries, and concordances, besides studies of special selected texts. Since the introduction of the Western type of learning, certain new aids and study on the lines of modern scholarship have been introduced. With footnotes, alphabetical glossaries and concordances, dependance on sheer memory, characteristic of the older type of Gyani or scholar has been reduced, and new helpful books in print are made available, to guide anyone engaged in some aspect of the study of Gurubani at any level. Particularly has this new trend been strengthened by the occurrence of the centenaries of the births of Guru Gobind Singh (1966) and Guru Nanak Dev (1969) and later (1979) of Guru Amar Das, and undertaking of the study of the Sikh Religion at the level of the universities both in India and abroad. Besides the theses of various grades of competence recently produced, a few remarkable aids to study are the following :

Guru Partap Suraj Granth	Kavi Santokh Singh (Early 19th century)
Garb-Ganjani Teeka of Japuji	Kavi Santokh Singh (Early 19th century)
Guru Girarth Kosh	Pt. Tara Singh Narotam (19th century)
Gurubani Kosh	Edited by Bhai Vir Singh (20th century)

Gurushabad Ratnakar *Gurmat Martand* *Gurmat Prabhakar*	Bhai Kahan Singh (20th century)
Guru Shabad Ratan Parkash (Index to each line of the Scripture)	Akali Kaur Singh (20th century)
Adi Granth Shabad Anukramanika (Concordance)	Gurcharan Singh (20th century, recent)
Shabdarth (text of Adi Granth with glossary and explicatory footnotes)	Guru Sewak Sabha (20th century)
Santhya Sri Guru Granth Sahib (7 volumes of exhaustive exegesis and explication of Adi Granth uptill Raga Asa)	Bhai Vir Singh (20th century)
Gurmati Nirnai (detailed study of Principles of Sikhism)	Bhai Jodh Singh (20th century)
Nirukta Sri Guru Granth Sahib (A study in Etymology and derivatives of words and terms in the Scripture : First 2 vols. published)	Dr. Balbir Singh

There are a number of studies of *Japuji*, of the Banis of Bhaktas and of special problems like the Ragmala and such others by devoted scholars, saturated with the tradition of Sikh classical learning. In the exegetical paraphrase the most deeply learned work is the *Teeka* made at Faridkot by Gyani Badan Singh, assisted by a group of scholars and published for the first time in 1899. This is a learned work with inclination towards Indian philosophy, Puranic lore and Vedantism, but it nevertheless is a remarkably helpful work in understanding the original text. At places it appears to lose itself in traditional Brahmanical learning, where the reader, with the benefit of insights brought in by more recent Sikh thought, must apply the corrective. This has partly been done by Bhai Vir Singh in *Santhya Guru Granth Sahib* (mentioned above). Only that work is left a fragment.

Some translations and studies of Gurubani in English are available, but these mostly suffer from thinness of background learning. In some the expression too is weak. The most helpful it this category is M.A. Macauliffe's *Sikh Religion* in 6 volumes (OUP). Besides containing exhaustive biographies of all the ten Gurus and the Bhaktas whose *Bani* has found a place in *Adi Granth*, it

contains copious translations from the Scripture in rendering that is generally satisfying both as to its level of learning and expression.

To take up now the long-deferred statement of the number of verse-units author-wise in the Granth Sahib. These are as below :

Guru Nanak Dev	947	
Guru Angad Dev	63	
Guru Amar Das	869	
Guru Ram Das	638	
Guru Arjan Dev	2312	
Guru Tegh Bahadur	115	
Guru Gobind Singh	1	(Sloka)
Baba Sundar	6	
The Bards Satta and Balvand	8	
The Bhaktas : Sadhna	1	
Surdas	2	(Of one hymn only 1 line in Raga Sarang)
Sain	1	
Kabir	534	
Jaidev	2	
Trilochan	5	
Dhanna	4	
Namdev	62	
Parmanand	1	
Pipa	1	
Shaikh Farid	123	
Beni	3	
The Bhatts, authors of *Swaiyyas*	123	
Bhikhan	2	
Mardana	3	
Ravi Das	40	
Ramanand	2	
Total	5751 Verse-Units[1]	

1. This count is according to the extant recension of Guru Granth Sahib to which the *Bani* of Guru Tegh Bahadur was added by Guru Gobind Singh's command in 1705-06 at Damdama Sahib.

LANGUAGE OF THE HOLY GRANTH

PRELIMINARY

In *Guru Partap Suraj Granth*, Rasi 3, Ansu 41 occurs a beautiful passage in relation to the narrative of writing out of the holy Granth. This puts forth Guru Arjan Dev's justification of the choice of the popular spoken medium of language for the holy Book in preference to Sanskrit, the language believed by tradition to be 'Dev Bani' or language of the gods. This may be given here in English translation, so that the reader can feel a touch of original :

The Guru, perfectly-endowed, withdrew into solitude,
And called Gurdas to his presence.
Seating him by his side, to him he revealed his purpose thus :
Listen, brother ! to my wish.
Make the Granth into an ample volume,
And write it out in the Gurmukhi characters.
In the *Patti*,[1] devised by Guru Nanak,
Are included thirty-five letters.
In these letters record the entire *Bani* of the Gurus,
Which all may be able to study with ease.
Those that are greatly endowed with understanding,
Should study it more amply through their learning.
After a study and contemplation of many years,
May alone its essence be realized.
Such essence too in Gurmukhi should they express with hearts full of reverence,
In language that may be easy to follow.
Those endowed with learning express themselves
In Sanskrit and the Mohammadan tongues[2] :
Over all such writing shall it spread soon,
As oily substance poured over water.
Householders engaged in daily labour, who have little learning,
Yet seek knowledge, may study it with ease.
By it shall be indicated a broad cart-road on which those traversing, shall nowise stray.
Therefore, write you down the Gurmukhi letters,

1. This composition is in the measure Asa.
2. Persian and Arabic are implied.

That these over the wide world may get known.
Let those with faith read these with ease—
Thereby shall they learn contemplation of God,
giver of liberation.
Great is the merit of those letters,
That the world over shall be known as Gurmukhi.
These shall mankind see, read, write, and offer to
these reverence;
And to annul their sins shall to these be devoted.
(*Stanzas 3-10*)

From the foregoing narrative it becomes clear that the purpose of the holy Gurus in composing the Bani in the popular tongues, and writing it out in a popular script, rather than in the complexities of Devnagari alphabet, was to bring Divine knowledge, spiritual experience and ethical thought to the simple, working folk. This compassion for mankind, caught in sin and engaged in daily toil, has been characteristic of the mission of the holy Gurus, and is visible no less in the preparation of this Scripture than in all the other measures adopted to spread and consolidate the Sikh faith.

The structure of the language of the Scripture is constituted of two main elements almost in equal proportions—Punjabi and old Hindi. To take Hindi first :

This language, out of which evolved Khari Boli or modern Hindi, whose grammatical forms are parallel to Punjabi, was spoken over an area bordering on the Punjabi-speaking lands lying north of the river Ghaggar, now dividing Punjab and Haryana over a considerable distance. In this medieval Hindi a vast volume of religious and romantic poetry had come to be created during the centuries after the establishment of Muslim rule over northern India, and a characteristic idiom and literary tradition had had time to grow. Over a vast stretch of India, comprising crores of inhabitants, this language had become a common medium of propagation of ethico-religious thought and of modes of romantic poetry. As vehicle of the reflected philosophical thought of India and the experience of Bhakti it had replaced Sanskrit, whose vocabulary in the original (*tatsam*) or altered (*tadbhav*) forms continued to dominate its more serious literary expression. It had borrowed also from Persian and Arabic, which had gained currency after the establishment of Muslim

rule and the growth of large Muslim populations all over Northern India. This was a fairly large vocabulary, not only in the areas of administration and law, but even in the more common concerns of life, so that these new words got firmly well established in popular speech, and in most cases drove out the older Indian parallel words or were used in conjunction with them. Thus grew a language, with its staple drawn from the popularized (apabhramsh) forms from Sanskrit, interspersed with similarly treated forms of Persian and Arabic with verb-endings adhering sometimes to the Braji forms, and at other times being closer to the later Khari Boli, whose patterns are parallel to Punjabi and modern Hindi.

The holy Gurus made extensive use of this language form, though the emphasis varỳ, as we turn from Guru Nanak Dev on to his several successors. But the basic structure remains. The Braji character of this Hindi got greatly diluted by the growth over it of the Punjabi spoken form, which as has been shown by competent linguistic studies, is parallel to modern Hindi and Urdu, both evolved from Khari Boli. So this language character is visible all over the holy Book, except in passages and compositions cast more predominantly into the Punjabi mould. The shade of language that is close to Hindi is visible in the verb-endings, propositions and vocatives etc. The vocabulary in general, of noun-substantives, adjectives and adverbs etc. stems from a large variety of dialects.

The other great constituent in the language of the Book, Punjabi, was of course the spoken language of the people from among whom the holy Gurus came forth. Punjab, by which should be implied the areas lying north of the Ghaggar stretching north and west uptill the river Indus, had had all along a folk literature of its own, in the various dialects spoken over its vast extent. Of this the more remarkable forms had come from the areas lying west of the Ravi, which while culturally not following a uniform pattern, had generally been tinged by Muslim traditions and by Persian and Arabic, though basically it remained firmly Indian. The Punjabi language of the composition of the holy Gurus partakes somewhat prominently of the idiom of the various regions of Punjab lying west of the Ravi, indicating the cultural influences that had been built up there. These influences might also indicate the predominance at least in the earlier period of the rise of Sikhism of disciples and believers from

areas in Western Punjab, of what are now known as the Rawalpindi and Multan Divisions. Guru Arjan Dev has composed a number of Slokas called *Dakhne* (with the 'd' hard) in the Multani or south-westerly dialect of Punjabi. In the case of Shaikh Farid, his entire *Bani*, brief though in volume, is in Multani Punjabi, indicating the adherence of this saint to his native dialect. The bards Satta and Balvand and the Bhatts who have left the *Swaiyyas*, have employed the Punjabi language grandly and with power in certain stylistic forms characteristic of the genre of poetry they were practising.

The *Banis* more prominently Punjabi in character may be met with in Guru Nanak Dev in general, more particularly in compositions like *Alahuniyan* and *Pahre*. But the predominance of Punjabi in him is visible everywhere, even in a composition such as *Siddha-Goshti*, with a pronounced Hindi character. *Siddha-Goshti* is the transcript of a discussion with the Yogis, who would be drawn from several language-areas, and who would normally carry on their discourses and discrimination in varieties of Hindi.

Guru Amar Das and Guru Ram Das have both expressed themselves largely in rich Punjabi, with the touch of Hindi never far away. So has Guru Arjan Dev, the predominant language characteristic of whose *Bani* is Hindi close to the Khari Boli idiom with the touch of Punjabi prominent and palpable. A saint from the Hindi-speaking areas would express himself in a different language-character. Guru Tegh Bahadur, saturated with the tradition of the neo-classical Hindi of his age, has expressed himself almost completely in Hindi, but this is again Hindi with the awareness and compulsive influence of Punjabi, which provided the Guru's own linguistic background.

A broad distinction might be sought to be discovered in respect of the use of Hindi and Punjabi in the *Bani* of the holy Gurus. Generally, though this may not be an absolute rule, in compositions expressive of contemplation and philosophical thought, Hindi is predominantly employed. In the expression of deep personal feelings of devotion, which is one of the forms that Bhakti in Gurubani takes, the more intimate expression of Punjabi predominates. It might again be reiterated that this is not a practice observed without exceptions, but its occurrence may be seen generally and usually.

Thus Hindi and Punjabi with an admixture of philosophical terminology derived from Sanskrit on the one hand and Persian and Arabic in the current folk forms on the other, are the main linguistic warp and woof of Gurubani. In special contexts the Yogic, Brahmanical or Muslim doctrinal terminology may predominate, of which the careful reader should take account. Besides these languages, some of the dialects of northern India, particularly Rajasthani Dingal, Sindhi and occasionally Haryanavi may be found used. The Bhaktas coming from different language regions, have naturally employed predominently the idiom of their respective regions. Thus, in Kabir the Avadhi vocabulary predominates. So in Ramanand, Ravidas and Bhikhan. In Namdev may be beheld prominent touches of Marathi. In Jaidev, whose medium of self-expression was Sanskrit, an adaptation of Sanskrit predominates. The holy Gurus themselves have left a small body of their compositions in this tongue resembling Sanskrit, probably in contexts where the message was meant for hermits and the common folk outside the language range of Punjabi and Hindi. A variety of Sanskrit was the universal India-wide medium of exchange of serious thought.

The understanding and interpretation of the text in the holy Granth Sahib is manifestly difficult. The source of this difficulty does not lie in the use of any archaic language, as is commonly believed. The Hindi and Punjabi employed in the Scripture is grammatically not different from what is spoken over the Punjab and its neighbouring regions uptill today. Like all living languages, these too have altered in the course of the five centuries since the time of Guru Nanak Dev, but the alterations have been slight and not beyond the grasp of the average intelligent user of these languages. The sources of the difficulty may be looked for in a different direction. These are, in the first place, the use of vocabulary outside the range of the common experience of the average person. This vocabulary, philosophical and mystical, has to be cultivated by a special effort of learning. Next is the vocabulary employed in folk forms, to which no key is provided by classical learning. These folk forms have their own laws of morphology, which need not be detailed here.

Again, there is the use of symbolical and metaphorical language, into the secret of which the mind has to initiate itself by a special effort. This symbolical usage and idiom, while part

of it is shared by Gurubani with the mystical poetry of India in general, some of it is an especial feature of Gurubani. A certain terminology is adopted in Sikhism or given a special orientation. Thus, *Akal Purakh, Ek Oankar, Kartar, Sati-Nam,* despite their derivations from Sanskrit, are employed in the Sikh sacred literature with a connotation all their own. So is *Guru,* which in most contexts stands for the human spiritual preceptor, but signifies also the Supreme Being. Esoteric terms like Nām, Shabda, Gurumukh and the terminology of Yoga employed to symbolize the spiritual and ethical attainments present quite great difficulties of comprehension and explication. Another source of difficulty is a kind of ambiguity. For example, *Karam* which is frequently found used, may stand for good fortune made by one's good actions. This would be if the term is derived from Sanskrit. If Arabic-based, it would mean Divine grace. Since in the writing out, no distinction is made, difficulties of interpretation might arise.

A great source of difficulty of comprehension arises from the structure of its syntax. The *Bani* being poetry, its grammatical structure need not conform to analytical prose. Especially because of the expression being in most cases highly compact, arising from the flow of spiritual inspiration, structure is left to take care of itself. A line may be interpreted differently by conceiving a different alignment of words in it. To this difficulty is added the especial grammatical system of Gurubani. Its vowel marks are intended, as shown by scholars who have made a deep study of it, to express the different aspects of grammatical sentence-formation, in the manner especially of the Vibhaktis or conjugational and derivational rules of Sanskrit. These vowel marks are a reliable guide to interpretation, and have to be carefully studied. With attention to these, numerous problems of interpretation are solved.

The above are a few of the sources of difficulties of interpretation. To these may be added a feature shared by Gurubani with the Indian classical writing in general—the writing out of the lines without splitting them into words. This no one can claim now to do with definitiveness. Words may often get jumbled upon faulty understanding, and astonishing freaks of misinterpretation may ensue.

The Teachings of Guru Granth Sahib

The creed that is embodied in the pages of the holy Granth

Sahib, and which is enunciated right at the opening in *Mūl Mantra*, is uncompromising monotheism. *Mūl Mantra*, the basic creed of Sikhism, standing at the head of the *Japu*, enunciates this creed in several sentence-phrases, internally consistent in spirit and significance, reinforcing and amplifying each other, enunciating the faith on which Sikhism is based, and to which every Sikh on taking initiation, must testify by repeating it solemnly. This creed, a *mantra* or chant of power, is an affirmation of faith like the *Kalima* of Islam, the *Gayatri* of theistic Hinduism, the *Om Padmane hum* of Buddhism and similar creeds of other faiths. Its words are all related to the concepts of Indian philosophy, bearing out the fact that with its broad and tolerant approach to other faiths, including those like Islam stemming from the Semitic tradition, Sikhism bears essentially and emphatically the character of an Indian-born religion, sharing with the other great religions of India certain concepts and axiomatic assumptions. This is borne out by a deeper study of Sikhism.

Monotheism in Sikhism is not exactly like what is met with in Judaism and Islam, with a personified yet transcendent God, Jehavah or Allah. It is rather the Supreme Being in two aspects—the unattributed-transcendent and the attributed-immanent. To distinguish these two aspects of the Supreme Being a subtle differentiation in terminology has been made : *Ek Oankar*, standing at the head of *Mūl Mantra*, meaning the Sole, Indivisible Supreme Being is the unattributed transcendent Par-Brahm, mentioned sparingly because of His awe and inaccessibility, unknowability. He is the eternal, changeless Reality, beyond Maya. His attributes are enumerated in *Mūl Mantra* itself and further in the course of *Japu* and Gurubani as *niranjan*, *nirban* and such others. *Ek Oankar* is the holiest name of the Supreme Being. The Sikh faith has a number of other, attributive names for the Supreme Being including *Wahguru*. These other names are attributive in some form or the other, including *Karta* or *Kartar* (Creator), another extremely sacred word.

According to the Sikh exegetical writings, *Oankar*, divested of the (One) *Ek*, is the attributed aspect of the Supreme Being, operating in the creation, preservation and dissolution of the universe through His Maya, Līla or Kudrat (might). In this aspect He is the upholder of the moral élan of the universe, and is

the fountain of all existence and of moral and spiritual values. In each of these two aspects, the Supreme Being is sole without a second, Formless (Nirankar, Nirakar), beyond time and thus beyond incarnation and mortality. That disposes of the doctrine called Henotheism by Max Müller, according to which in India there has been belief in one supreme deity besides a number of subordinate deities. In the Sikh sacred writings deities out of the Hindu pantheon and from the Epics and the Puranas find mention, but their existence is very clearly not to be assumed literally; nor are they objects of worship. They are mentioned only symbolically and metaphorically, and on this score no manner of doubt is left by the context in each case, and by the total vision of Sikhism. Here it may also be mentioned that the non-duality or advaita of the Shankara School is also not adopted, despite its close relationship with the concept of the Sole Supreme Being. Warnings are scattered all over Gurubani against adhesion to Duality (*duja bhava*, that is, attachment to Maya); so the essence of the Sikh teaching is basically non-duality. Only it does not preclude the attribution to the Supreme Being of the moral and lovable qualities and urges, so that He can be approached by the devotee through loving devotion (Bhakti), can respond to love and reward it. As a matter of fact, as will be discussed further on in somewhat greater detail, Bhakti is the essence of the spiritual quest in Sikhism, is the main gateway to bliss (Anand) or Mukti and is commended over the other paths to realization.

Mūl Mantra, as stated earlier, is a string of sentence-phrases, each expressing an aspect of the Supreme Being, *Ek Oankar*. These sentence-phrases emphasize His eternity, immanence, timelessness, freedom from the shackles of birth and from rancour, along with His being uncreated, self-existent. The last phrase, *Guru-Prasadi* expresses what is reiterated in thousands of contexts in the Scripture—the realization of the Supreme Being coming by grace of the Preceptor, the holy Guru. This formula (*mantra*) is the corner-stone of Sikh belief, and it may be said, an epitome of the holy Granth, which is itself an expanded expression of its vision. There are deep mystical interpretations given of *Ek Oankar*, in which as stated by Sant Mangal Singh, a Nirmala sadhu, *Ek* (One) is the Bij Mantra, the manifestation of the Divine Essence (*Ekara shuddh swarup*

Wahguru hai). This figure it is stated, is manifest in the form of Oankar, the Creator or attributed Brahm. Bhai Gurdas in Var 3. 15 has given a similar central significance to *Ek* (One), where it is stated to have been given precedence :

The Absolute (Ek Oankar) first manifested the 'One'
And then placed by its side Oankar with 'O'.
(For 'O' above the original is Ūṛā, the opening vowel of the Gurumukhi alphabet).

While in *Mūl Mantra* the conception of the Supreme Being (Ek Oankar) is the Sole Unattributed, over the rest of the text following it, that is, the *Japu*, He is delineated, appealed to and supplicated as the Creator attributed, controller of the Moral Order (Hukam) of the cosmos, Retributor of Deeds and Awarder of Grace (Karam). This conception of the Supreme Being is pervasive all over the Book and forms the core of the Sikh faith. The Sikh faith postulates the synthesis in the Supreme Being of the unattributed and the attributed aspects. In Guru Arjan Dev's *Sukhmani* this is stated explicitly :

Himself is He unattributed and attributed,
Who by assumption of His might the whole
creation has charmed.

(*Sukhmani, 18. 7*)

Guru Amar Das has similarly affirmed :

Himself is He unattributed and attributed :
Whoever His essence recognizes is a true pandit.

(*Majh III, Ashtpadi 32, page 128*)

In the unattributed aspect as Par-Brahm the Creator is in sunn (shunya) samadhi—the state of absorption in the Cosmic Void. This is the high point of mystical realisation in Sikhism. In *Sukhmani* it is thus affirmed :

The Formless is Attributed and Unattributed,
And gone into Absorption in the cosmic Void.
Saith Nanak : Himself has He made creation,
Himself on it meditates.

(*21. Opening Sloka*)

In the Cosmic Void is He absorbed,
where plays the unstruck mystic music—
Beyond expression is this miraculous wonder.

(*23. 1*)

With this, in the Attributed aspect as the Lord, the Creator is immanent in all creation.

Ever is He present with you—know Him not far.
By the Master's teaching realize Him within the self.
(*Majh III, Ashtpadi 12, page 116*)

In similar phraseology, Guru Arjan Dev affirms :

Many by attachment deluded, take Him to be far :
Saith Nanak, ever by you is He present.
(*Gauri Cheti V, 139, page 210*)

On this theme of immanence which however, does not imply or suggest the Vedantic Pantheism, infinite variations of expression may be met with in Gurubani. The Creator is distinct from the self, yet the self is a part of Him, as the wave of water, yearning to merge into its source. The self is of Divine Essence, yet is not itself the Infinite (Brahm). This subtle, monotheistic mysticism, distinct from monism, must be kept in view.

Certain postulates and laws, as these emerge from the study of the teachings of the Granth Sahib, are in accord with similar postulates of Indian philosophy, though here these have got modified by the vision and corrective brought to these by the revelation Divinely vouchsafed to Guru Nanak Dev and his successors. Maya, which in Indian philosophy is a neutral term, standing for the mutable principle of the universe as against the eternal Brahm (Brahman), in Sikh teaching bears a definitely evaluative signification. While it is the mutable principle, lying at the basis of all changing phenomena, governed by time, it at the same time is the veil that obscures from the human self the vision of the Eternal. It is the source of the temptation that drags man towards the various evils; it creates the image of duality or the apprehension that anything other than the Eternal is real. It creates attachment in the human mind, and is the source of sin that keeps the self away from attaining liberation. Man is, therefore, repeatedly warned against involvement with Maya, and exhorted to be in tune with Brahm.

The philosophical postulate of the Three Qualities (Triguna), characteristic of Maya is accepted from the Samkhya Shastra. These qualities, *tamas* (sloth, darkness), *rajas* (passion) and *sattva* (intelligence, poise) are repeatedly mentioned. The individual is exhorted to rise above these to the state called in Indian thought *triguna-atit* (beyond the three qualities) and to enter the Fourth State (*chautha pad*) or absorption in the Infinite, the Absolute. This state is also designated by the use of the Yogic phrase of the

opening of the *Dasam-Duar* (the Tenth Door of super-consciousness). That is the state of bliss, ecstasy, called maha-anand or the quaffing of maharas (the supreme elixir). Man is Maya gripped, matter-dominated, as long as he remains bound in the Three Qualities. These he must transcend through prayer, meditation and devotion. This is the path of Sahaj, commended in the Guru's teaching, which will be discussed a little later.

KARMA AND GRACE

Ava-gavan, the transmigratory process into which all creation is involved, is again accepted as axiomatic. To this is tied the doctrine of the retribution of deeds. For deeds arising out of desire, passion (*trishna*, lit. thirst) the creature must continue in the round of births and deaths in perpetuity, suffering and sinning in the process. All deeds done must find retribution. From this law there is no escape. In *Japu*, 20, Guru Nanak Dev affirms, referring to man :

Sow thyself the seed, consume the produce thereof.

In *Bara-Maha* Majh, Guru Arjan Dev affirms, referring to the state of man : 'As he sows, so does he reap'.

In both these visions the imagery to express this stern law of retribution is taken from the realm of agriculture. Dharamaraja or Yama, the god of death and retribution, in Indian mythology is adopted as a symbol for the Divine law wherein no deed, good or bad, fails to produce an effect on the future destiny of the individual self. The imagery of Chitra and Gupta, the celestial recorders of deeds is also frequently employed. The accumulated load of deeds that the individual self must carry, known as *Kirat* (Krita—deeds done) continues to influence his destiny. Destiny as a matter of fact, in accordance with this Divine Law, is only another name for the accumulated, though unknown consequences of deeds. It is not something arbitrarily or mystically made in an inscrutable heaven, but is a consequence of the Divine Law, Hukam.

Hukam (Ar. lit. command) is a term of wide application, standing for the cosmic moral force or élan called Dharma for the operation of the law of retribution and the law of grace, to be discussed soon hereafter. *Karam*, a popular form of the Sanskrit *karma*, which like *kismet* has become fairly well-grounded in the English language, stands for destiny made according to the individual's deeds. This is truly destiny, as from its operation, there is no escape. Human birth in the midst of

millions of births spread over long aeons is repeatedly called in Gurubani *dur-labh* (hard to attain). It is attained as a consequence of good deeds done and contemplated over an immense length of time. This valuable birth, this incarnation, it will be a pity to waste in Maya-pursuits or pursuing pleasures of the senses, in sinning and indulgence in passion. Says Guru Arjan Dev in the measure Asa, in a hymn included in *Rahiras*, the Evening Prayer :

Now that the human incarnation thou hast attained,
This is thy opportunity to be united to the Lord.
No other action is to thee of any avail—
In holy company devote thyself solely to contemplating the holy Name.
Engage thyself in preparation to swim across the ocean of existence :
Now thy life in pleasures of Maya is being wasted.

To be borne on the moving wheel of transmigration is the greatest of calamities; to be taken out of its revolution by prayer and grace is bliss and liberation. The process of living and of death each, is attended with fear. By prayer and grace is attained *mukti*, annulling these fears. The only fear that man's self must entertain is the fear of God, on which in numerous places in Gurubani, profound affirmations are made. One such occurs in the measure Gauri, which epitomizes this ethico-philosophical vision :

The fear of God is mighty and of great weight.
Egoism is worthless and just vociferous.
Walk under the weight of such Fear;
And through Divine grace obtain Knowledge of God.
None crosses the ocean of existence unless he bear fear;
Through fear the fear-directed life is beautified with divine love.
Through fear of the world, the fire of fear blazes in the human frame.
Through fear of God and love is moulded spiritual beauty.
Without fear of God all that is uttered is misshapen and worthless--
The mould and the shaping strokes both blind.
Fear of God is the abode, and in such abode is Fear.

Through Fear of God vanish worldly fears.
The Fear of God which eliminates all other fear—
how may it be called fear ?
No other resting-place is except Thee;
All that happens is Thy will.
One might be afraid of it if anything other than God
held any fear—
To be shaken with such fears is sheer perturbation
of mind.

(*Gauri Guareri M.I. 1, page 151*)

The state of annulment of transmigration is variously delineated. It is the state of Bliss (Anand) or of being absorbed in the Divine Light. Sometimes it is expressed as the mingling of a stream of water with the ocean, and by such other universal images.

Along with the law of Karma or inevitable retribution of deeds is the sovereign bliss of grace available to the human self. Grace is shrouded in Divine mystery, like predestination. Some are blessed to be devoted to the holy Name of God in Primal Time (*dhuron*); some by Divine will are damned—but nowhere is it implied that such bliss or bale is arbitrary, uncaused. As affirmed by Guru Nanak Dev in *Japuji* 2 :

Iknān hukamīn bakhsheesh, ik hukamīn sadā bhavāīyai.
(Some by the Divine law are conferred bliss; others by
the same law ever in transmigration are whirled).

The greatest blessing, the fulfilment to yearn for, is devotion to the holy Name Divine. To attain this is the truest bliss, heaven (baikunth). For the selves are the two states of *sanjog* (union with the Supreme Being) and *bijog* (separation, alienation from God)—each included in the individual's destiny according to his accompt of deeds. This itself is a mystery, as there is so much hidden evil in human nature as to beguile man into thinking that despite this hidden evil his actions are good and commendable. Wherever in Gurubani *pūrab likhiya* (pre-recorded) or a similar term is used, the implication is that of retribution for deeds recorded in destiny in accordance with the primal Divive Law (Hukam).

As hinted earlier, grace is related to the law of Karma. It comes in an inscrutable manner, by the Divine will (*bhana, reza*). As affirmed by Guru Nanak Dev in a sloka included in Sri Ragakī-Var M. IV, thc Divine mystery of grace is absolutely beyond

human reasoning and calculation. That is what the nature of grace is. The sloka reads in the original as :

Dātīn Sahib sandiyān kya challai tis nāli;
Ikk jāgande na lehan ikna suttiyān dae uthāl.
(The Lord's blessings cannot be forced out of His hand : Some even while awake attain them not; on others He confers these, shaking them awake).

This sloka is recorded in the midst of the slokas of Shaikh Farid, and is related apparently there to Farid's sloka numbered 80, which reads as :

Faridā rati kathūri wandiyai suttiyan milai na bhau
Jinnhan nain nindrawale tinnhan milan kuwao.
(Farid ! at night-time is distributed musk;
Of this those asleep receive no share.
Those with sleep-oppressed eyes— what may they get ?)

The mystical significance of either sloka is clear, and each contains a vital facet of the truth regarding grace. Grace is a Divine mystery, and no amount of austerities, no amount of intellectual search or performance or ritual or hatha-yogic praxis or any such devices can force it out of God's hand. Yet, in accordance with Farid's sloka whose view-point is amply confirmed by numerous other affirmations in Gurubani, without prayer, humility, wakefulness in the way or God, grace may not come. It does not come, as believed in the Puranic tales so often quoted in popular religious discourses, by a chance remembrance of God. The path to attain it is hard, long, and yet the result is in God's hand. This teaching is not dissimilar to the Lord's exhortation to Arjuna in the Gita to engage in action, but leave the reward thereof to the Lord, who knows best how to retribute actions.

That grace does not come by man's own effort and the calculation of good and bad deeds, and by the balance of good deeds, is borne out by the following affirmation :

Lekhai kateh na chhuttiyai khinu khinu bhullan hār;
Bakhshanhar bakhsh lai Nanak pār utār.
(*Gauri Bawan-Akkhari, Guru Arjan Dev, 52, page 261*)
(By our accompt find we nowise liberation : Thou who art Liberator, take Nanak across).

How does grace come ? Hints to that effect from the spiritual experience of the holy Gurus are given. Its process is by Divine mercy to engage in devotion :

Jis daya karei mera Par-Brahm meri jindariyei
Tisu mani Nama wasaie Rama.
(*Bihagara Chhant, Guru Ram Das, 6, page 541*)
(My self ! on whomsoever the Supreme Lord showers
mercy, in his self He lodges the holy Name).

This becomes the path to grace. To fall on God's shelter in humility inspires the inducement to prayer, that opens the gate-way to grace :

Nanak tis non shabad bujhawai jo jāe pawai Hari sharnai.
(*Wadhans, Guru Amar Das, Chhant 6, page 571*)
(Saith Nanak : He grants realization of the holy Word to whoever on the Lord's shelter throws himself).

The Lord is responsive to prayer, devotion :

Jithai Hari ārādhiyai tithai Hari mitt sahai;
Guru kirpa te Hari mana wasai horatu bidhi laiya na jae.
(*Suhi, Guru Ram Das, 10, page 733*)
(Where the Lord in devotion is meditated on, there
comes He as friend, helper;
By the Masters's grace lodge in heart the Lord—
By no other device is He found).

The Lord's grace comes to those who utterly throw themselves on the Lord's mercy, grace :

Ab ham chali Thakur peh hār;
Jab ham sharan Prabhu ki āī, rākh Prabhu bhavai mār.
(*Dev-Gandhari, Guru Ram Das, 4, page 527*)
(Exhausted after all effort, to the Lord's shelter I go.
Now that to His shelter I have come, say I :
Lord ! preserve me or ruin me as may please Thee).

Affirms Guru Arjan Dev :

Ja kai simran sabh kachh pāīyai birthi ghali na jāī
(*Sorath 32, page 617*)
(By contemplation of Him are obtained all boons—
The devotee's endeavour goes not waste).

Devotion therefore, is not a heart-breaking, barren quest, doomed to failure. The Lord is responsive to devotion. Only He is the true judge. But without the basic fulfilment of devotion, grace may not be looked for.

In another context, Guru Arjan Dev has given expression to a similar vision :

Laj marai jo Nam na levai

Nama bihūn sukhi kivn sovai
Hari simran chhod param-gati chahai.
Mūl bina shākhā kat āhai
(*Bhairon, Guru Arjan Dev, 45, page 1149*)
(Behoves it one without devotion to the Name to
die of shame;
How without the Name can such get peaceful sleep ?
One that discarding contemplation of the Lord seeks
the supreme state,
Should know—How without the root can the branches
come ?)

The Name or devotion to the holy Divine Reality is the root from which grows liberation and grace. It comes not without devotion—not as though uncaused.

Guru Nanak Dev, in a figure drawn from the household chore of making curd from milk, expresses the secret of true devotion and the pure heart into which Divine grace may be hoped to enter : Not in the heart fouled by sin, but one that by devotion is purified.

Bhānda dhoe baisi dhūp dewo tau dūdhai kau jāwahu;
Dūdhu karam phuni surati sama inu hoe nirās jamāwahu.
Japuh ta Eko Nāmā :
Awari nirāphal kāmā.
(*Suhi 1, page 728*)
(Wash the pot sitting patiently; then apply to it incense.
Thereafter proceed to pour into it mīlk.
Our actions are milk, our attentive devotion the yeast.
With heart freed from desire put yeast in the milk.
Contemplate ye the Sole Name of God—
Unavailing are all other actions).

Bhai Gurdas, the great savant and the first commentator on Gurubani, in one of his *kabits* in Braji Hindi, expressive of the deep mystery of devotion also expresses himself on this theme. His compositions, it may be remembered, were called by Guru Arjan Dev the key to Gurubani. The opening line of this famous kabit, innumerable times quoted in discourses on Sikh devotional thought and mysticism is :

Charan saran Guru ek painda jae chal,
Satiguru koti painda age hoe let hain.
(Whoever takes one step to seek shelter of the Guru's
holy feet,

The holy Guru comes forth a million steps to accost him.
Anyone that even once the Lord's Word contemplates,
The Lord lovingly remembers him time and again.
Anyone that in loving devotion offers a cowrie—
To him the Lord shall in charity all treasures grant.
The holy ocean of mercy, of praise beyond our knowing—
To Him I offer obeisance;
Beyond our ken abiding).

Thus, to cut this part of the discussion short, it may be seen that while the law of Karma, operating under Hukam or the Divine will is supreme, yet through loving devotion this law may be transcended. Or to put it differently, a deeply mysterious, inscrutable aspect of this same law, grace overflowing like rain from heaven, may overwhelm the devotee. Of grace and its abundance the holy Gurus have such deep consciousness that in all situations, even of suffering by human standards they have sung paeans of joy. That the prelude as well as sequel to grace is devotion, is evidenced by the following affirmation of Guru Nanak Dev in Asa 31, page 358 :

Sach Nami pati upjai karami Nām Kartaru;
Ahinisi hirday je wasai Nanak nadrīn pār.
(By devotion to the holy Name comes true honour;
By grace is obtained devotion to the Name Divine.
Should the Name in the heart day and night be lodged,
Saith Nanak, by grace then is obtained liberation).

BHAKTI

Bhakti or devotion, as hinted earlier, is the path above all commended for realization. Learning and intellectual feats are discountenanced, since they are only sources of disputation. In *Japu* 1, it is said :

Sahas siyānapān lakh hoe tan ikk na challai nali.
(A thousand and hundred thousand feats of intellect
shall not accompany man in the hereafter).

Guru Arjan Dev in a hymn beginning with the line, 'Na Tu awai wasi bahut ghinawane' thus specifies the sovereign path of God-realization :

Not by a showing great contempt for the world
may we win Thy favour,
Nor by study of scriptures;
Nor by holy bathing;

Nor by wandering the world over;
Nor by subtle philosophy;
Nor by shoals given in charity.
Thou who art inaccessible, unknowable,
All in Thy power lies :
Thy devotees alone may command Thy love—
From Thee they find exaltation.

(*Var Ramkali, Guru Arjan Dev, page 962*)

Empty ritual and barren austerity are denigrated, as these lead the self away from loving devotion and humanitarianism with its constituents of charity, compassion and forgiveness in which true religion consists. 'Dhaul-Dharma daya ka pūt' (*Japu*). 'The Bull of Righteousness is born of compassion', affirms Guru Nanak Dev.

To write on Bhakti in detail would involve voluminous detail. Suffice it to say here, that this aspect of the practice and life of religion, has been commended, explored and delineated by the holy Gurus in loving detail.

The object of love, that is, the Divine Being, being separated from the self by the wheel of transmigration, there is the painful feeling, the pangs of separation, and in the poetry of Bhakti in Gurubani deep anguish of separation is expressed, called in the tradition of Indian romantic poetry, *biraha*. A great deal of the poetry of Bhakti in Gurubani is expressive of *biraha's* anguish and the joy of union through devotion and grace. The greatest of all such compositions in Guru Nanak Dev's *Bara-Maha* (Song of the Months) in the measure Tukhari. In the *Bani* of Guru Amar Das, Guru Ram Das and Guru Arjan Dev, poignant expression of yearning for union, which is *biraha* may be studied.

Bhakti in Gurubani is of the variety called Nirguna Bhakti (devotion to the Unattributed Supreme Being). To attune the mind in love to the Formless Unattributed involves deep concentration of it on what cannot in any way be grasped by the senses. To express this passion, the imagery of romantic poetry is employed. The devotee is, as in Indian romantic writing, conceived of as the yearning female, the wife pining away in sorrow for the Beloved gone into distant lands in ages when separation meant no news or communication for months or years, and parting once might mean parting for ever in a hopeless vigil to be kept. Such poignant feelings, with the beautiful hues of romance are scattered over the expression of Bhakti in the

Granth Sahib. Of this the greatest heights are found touched in Guru Nanak Dev's Bani, which is the fountain-head from which the inspiration subsequently flowed. Love, separation, vigil for the spouse gone far away, the love-lorn bride seeking companionship with her sister-friends (sakhi, saheli) to while away the days of sorrow—such moods are frequently expressed. To the student of Indian romantic poetry of the medieval period these modes will be quite familiar.

Philosophically, the essence of Bhakti lies in the quest for the Divine, spurred on by love. The heart, saturated with love, finds the way to the portal of the Supreme Being. To have lodged this quest in the heart is itself liberation, as affirmed by Guru Amar Das in Majh Ashtpadi 20, page 120 : 'Jinu antari preet lagai so mukta' (Whoever has love in the heart lodged, is liberated).

The exalted status of Bhakti is affirmed again and again. Says Guru Amar Das in Asa, Ashtpadi 5, page 425 :

Is Bhagati non suri nar muni jan lochade
winu Satiguru pāī na jae :
Pandit parhde jotiki tin bujh na pāe.
(Gods, men and savants yearn for Bhakti—
Without the holy Preceptor's guidance is it not attained;
Brahmin scholars and astrologers who study books,
of this have no realization).

Humility, self-dedication is the essence of Bhakti. In Var Asa, 13, Guru Nanak Dev affirms :

Bhāu Bhagati kar neechu sadae,
Tau Nanak mokhantar pae.
(One that practices loving devotion and seeks to be
known as one of the lowly—
Saith Nanak, liberation shall attain).

Bhakti as one of the three great paths to realization is commended also in the Gita. There too its essence lies in throwing oneself completely on the mercy, grace of the Supreme Being. This is a hard path, and contrary to superficial belief, not mere emotional abandon. In Gurubani it is constantly pointed out that Bhakti is the path of realization and dedication to high ideals. In Japu, 21, Guru Nanak Dev affirms :

Vin guna kitei Bhagati na hoe.
(Without performing meritorious deeds no Bhakti can be).

That is, the devotee must, to perfect his devotion, engage in holy, beneficent action.

Says Guru Amar Das in Ramkali, Ashtpadi 13, page 911 :

Bhay bin Bhagati na hoi kabahi bhay bhāe
Bhagati savārī.
Maya mohu sabad jalāiya giani tatti bichari.

(Without fear of God Bhakti may no way be performed—
By fear of God and love is Bhakti ennobled.
In it is Maya-attachment in the holy Word consumed,
And the essence of realization contemplated).

To study the theme and expression of Bhakti in Gurubani is a great source of enlightenment in the higher spiritual secrets. Doubt arising from the spirit of unbelief is condemned as illusion, though discriminating wisdom is commended as Bibek (Vivek), a term well-known to Indian philosophical thought. Unshakeable faith in the Preceptor, the Guru, is the essence of Bhakti. This of course, postulates the Guru to be genuine, one who has overthrown his lower self, and put himself in tune with the Absolute. Under the guidance of such a Preceptor and devotion to him, the disciple shall attain heights of realization. Since ordinary poseurs to piety might mislead the believers who put trust in them, the true Guru is conceived of as one who has realized holy Truth. His Word (*Bani*) is life-giving. Other than the true Guru's utterance or teaching (*Bani*) all other utterance is false (lit. raw), as affirmed in *Anandu*, 24 by Guru Amar Das.

Mysticism

Mysticism as viewed in the ambit of the Sikh faith, bears several aspects. Because of the centrality given to Sahaj, the path of prayer and meditation, in the process of spiritual ascent, it never loses itself in the mists either of nescience (shunyavad) or of emotional abandon, as in the case of certain creeds, Indian and others, practising orgies of induced emotion. Basing itself also on the awareness of Duty in a world oppressed by evil, its accent on Action is always pronounced. The ideal to the striven after in the spiritual life is *sanjog*, which is the popularized form of a Sanskrit word implying union—union of the individual self with the universal, the Absolute. This experience, whose joy and ecstasy (Anand) are costantly voiced, consists in the ever-present remembrance (simran, smaran) of God, who is felt as much to be Nirguna (unattributed—transcendent) as Saguna (attributed-immanent). To have perpetual consciousness of the Divine Presence is mysticism as voiced in the Sikh faith.

Not only in the whole universe is the Divine Presence perceived, but also in the recesses of the self, the heart where the seeker is enjoined upon to seek Him. In hymn after hymn occurs this injunction. This is authentic mysticism of the greatest teachers of mankind. The Sant, the holy man, as conceived of in Sikh teaching, feels such Presence ever by him. This experience is expressed by Guru Arjan Dev thus in Gauri-ki-Var, V, page 319 :

Those that remember the Lord with every breath,
each morsel,
And in whose mind ever abides the spell of the
Lord's Name—
Saith Nanak, are blessed, perfect devotees.

In the same Var earlier, on the same page, Guru Arjan Dev has given expression to the mystical experience of ecstasy in the presence of God in the ambrosial hour of dawn :

Has arisen the bird's chirping voice,
dawn has broken, and the breeze in wafts is playing.
Saith Nanak : In joy of the Name, strange are
the experiences of God's devotees.

Guru Arjan Dev has also expressed the ecstasy of God-consciousness in the calm, midnight hour with the devotees in holy vigil of communion, thus :

In the cool, dew-drenched night are shining the stars :
At this hour are awake the devotees, lovers of God,
meditating each day on the Name—
Their hearts on the lotus feet of God meditating,
whom for an instant they forsake not.
(*Asa Chhant 10, page 459*)

Guru Nanak Dev has expressed such constant, unfailing God-consciousness all over his Bani. To take only two examples : In Sri Raga, at the opening, in the hymn '*Moti ta mandir usarei*' are recounted pleasures of the world, such as gorgeous palaces, delights of voluptuous pleasure, miraculous powers, royal grandeur. At the end of each such vision arises the resolve : 'Lest such pleasures delude me into forgetting Thee, and Thy Name enter not my mind'. In the next hymn '*Koti koti meri ārjā*' are mentioned achievements of yoga, the harshest austerities, ascent into the firmament on bird's wings, writing out God's laudation with everlasting motion of the wind : Yet at each step the cry arises, 'Even thus can I not know Thy worth; how may I express

the greatness of Thy Presence ?' In Var Majh, 9, page 141-42 in a re-expression of these affirmations are mentioned the world's wondrous delights, terrible maladies, great evils pursuing the self, voluptuous delights—yet despite all distractions 'Still must I laud Thee, in unyielding joy of heart'.

In Asa, in a hymn also included in Rahiras, the Evening Service (page 9) Guru Nanak Dev thus expresses the consciousness of the Divine Presence as they very breath of the devotee's life :

I live only as God's Name I utter;
Forgetfulness of it to me is death.
Hard it is *to induce in oneself* utterance of the holy Name.
As hunger for the holy Name Divine arises,
In that hunger are consumed all sorrows.

In the study of mysticism in Sikhism, this perpetual Divine presence is met with everywhere, which is at its core.

Union with the Absolute is expressed through symbols. The most commonly used such symbol is that of water flowing into water—the stream into the ocean—and merging to be indistinguishable from it. In *Sukhmani*, the state of union is thus delineated :

As water into water mingles,
So does light merge into Divine Light.
Then is ended wandering in transmigration and rest found.
Nanak ever is a sacrifice to the Lord.

(*Sukhmani, 11. 8*)

Guru Arjan Dev elsewhere expressed this experience thus :

The ray into the sun is merged, water into water.
Light into light has gone, and perfection achieved.

(*Bilaval Chhant 2, page 846*)

The ultimate end of all spiritual endeavour is to transcend the experience of Righteous Action (Dharma), Illumination (Gian, Jnan), Grace (Karam), Spiritual Endeavour (Sarm, Sram) and to enter Sach Khand (the Realm Eternal) eternally to abide in the Divine Presence. This state of grace is spontaneous operation of the Divine Ordinance (Hukam). Such is its mystery and glory, that as Guru Nanak Dev says, 'Its expression is hard as steel'. (*Japu*, 37).

The urge for union brings on *birahu* or the pangs of

separation, which has been mentioned elsewhere in some detail in this article. *Biraha* is expressed through the symbol of the loving, yearning wife, waiting through long days and nights for the Beloved. In a striking piece, Guru Amar Das has expressed this experience through a converse-piece between a loving wife and husband—the wife symbolizing the self pleading with her lord not to be entangled with the world, but to say at home, that is, in devotion to God. These beautiful symbols have a novelty of their own, distinct from the powerful imagery of the yearning wife in Guru Nanak Dev's *Bani*. The piece under reference in Guru Amar Das is given below :

Beloved husband ! to do service to strangers,
Leaving your wife, to strange lands you go.
Beloved husband ! in duality none found joy—
It is all attractive poison.
How may one attracted by poison, lost in delusions
feel joy ?
Full of suffering is service to strangers,
In which selling oneself, Dharma one loses.
One caught in Maya-bonds finds no rest—each moment
tormented by suffering.
Saith Nanak : Maya-affliction goes when the heart
to the Master's Word is devoted.

(*Gauri Chhant 17, Guru Amar Das, page 249*)

A fuller study of this theme will require a lengthy treatment, which will not be in place here. While in form this symbolism is romantic, in essence it aims at so guiding the self perpetually to live in the Divine Presence, and in thought, word and deed to give oneself to it. A synthesized vision of life such as suggested here is the essence of the concept of mysticism, and not any abandon or search after nescience, as in some other creeds.

SAHAJ

A key-term, representing the process of realization and spiritual ascent is *Sahaj*. This term is given particularly repeated and detailed orientation in the *Bani* of Guru Amar Das, though it is long-established in the Indian spiritual tradition, and through the centuries has undergone transformation of signification. Literally, according to its aphoristic definition in Sanskrit (Sahajayate iti sahaja) 'That which is born with the self is Sahaj'.

It means the natural inclination, tendencies, way of action of man. That might imply however, behaviour that is guided by the instincts alone. Its meaning in Gurubani is the path of devotion that involves no 'forced' processes of self-purification, nothing that does not arise from the depths of the higher self. Thus, along with ritual baths, fasts, observance of 'sacred' days and hours and caste-ritual, the path of hatha-yoga (yoga of forced effort) is discountenanced. Not these and such processes as forced austerities, self-maceration, living in wild places, and observance of years of silence, often with the mouth stopped with a piece of stone etc. are to be regarded as the way to realization. In Gurubani there is repeated castigation of such processes. Along with these, warning against the system and paraphernalia of hatha-yoga is of frequent occurrence in Gurubani. Such processes have little value in conferring on the individual life that merit which the holy Gurus have regarded as the highest realization, engaging in beneficent humanitarian activity, and ultimately attaining liberation (moksha, mokh-duār, mukti). Particularly commended is the ideal of *jivan mukta* (one liberated while alive or still in the flesh). He would be one who has transcended the lower self and who lives for attaining of the higher objectives as just mentioned.

The path commended in Gurubani for such attainment is given cumulatively the name of Sahaj. That is because in following this path no forced, unnatural austerities or esoteric praxis is involved. This is the path of the purely spiritual processes as outlined in *Japu*, of *Suniyai* (listening, absorption of holy teaching) *Mannei* (contemplation, firm faith) and *Dhyan* (meditation). To these are added Devotion (*Bhakti*) and spiritual self-discipline as outlined in stanza 38 of *Japu* and the performance of beneficent actions. This ethico-spiritual scheme is the path of Sahaj. Its essence lies in the dawning in the self, of realization through the processes of prayer, meditation and devotion. It does away, as stated above, with all ritual actions, with yogic and occult 'practice' and observance of codes like the yogi's wearing of earrings, blowing the horn, carrying a patched coat and smearing the body with ashes etc. The true Guru's disciple, practitioner of Sahaj, need not retire to a forest or mountain-cave, but engaging in prayer in the early morning hours, which practice is repeatedly commended in beautiful words, engage in pure, beneficent, socially useful action. To the

process of devotion he should add Kirtan (performing and listening to holy music, lauding the Creator). Thereby shall celestial joy, bliss (Anand) descend upon him. This pattern of life the holy Gurus set up as example to their followers. And herein lies the essence of Sahaj, though as one explores it spiritually, the term acquires a deeper and deeper meaning, leading on to the mystical vision, the apprehension of the Divine Presence in all creation.

As stated earlier, the orientation of the spiritual state of Sahaj is found particularly detailed in the Bani of Guru Amar Das, who has elucidated this term and woven his vision round it numerous times. Sahaj, while it implies the unforced, natural path of realization, stands in other contexts also for the realization itself, for illumination and poise of mind. The interpretation in either case has to depend on the context, and pitfalls have to be avoided. The opening of Guru Amar Das's *Anandu* in the measure Ramkali is wrapt in the joy and ecstasy of realization through Sahaj, attended with the strains of Divine music. This great text opens thus :

Mother mine ! bliss have I attained in union
with the Divine Master :
Spontaneously has union with the Divine Master
come about—
In my mind has resounded joyous music.
Fairies of the family of jewel harmony to sing
holy songs have descended.
Sing all ye the Lord's song, who in heart have lodged it.
Saith Nanak : Bliss have I attained on union with
the Divine Master.

(*Anandu*, I)

Guru Amar Das in Sri Raga, Ashtpadi 6 (page 68) has illuminated different facets of Sahaj. This Ashtpadi may be studied in detail, wherein the term *Sahaj* is repeatedly used to express the state of illumination, equipoise. The 'Pause' and stanza 2 of this Ashtpadi run thus :

Brother ! without guidance of the Preceptor
comes not *illumination and poise*.[1]
From the holy Word arises *poise*,

1. For words in italics the original is *Sahaj*.

And is the holy Lord attained.
What in *poise* is sung is properly rewarded;
Without *poise* is all utterance void.
From *poise* arises devotion; from *poise*
comes love and pangs of separation.
From *poise* arise joy and peace;
without *poise* is life a waste.

From the above the comprehensiveness, the centrality of Sahaj in Sikh teaching may clearly be seen.

In *Anandu*, 18 again, Guru Amar Das has expressed the mystical quality of Sahaj :

By ritual performance is not *poise* attained;
Without *poise* is not cast out doubt :
Saith Nanak : By the Master's grace arises *poise*—
Thus is doubt banished.

Other affirmations concerning Sahaj, the path of prayer, meditation, devotion are met with. Some may be mentioned here.

Guru Arjan Dev, declaring theological learning irrelevant to the attainment of the supreme state, declares :

The creature of God who on the Lord meditates,
Be he learned or unlearned, the supreme state attains.
(*Gauri V, 159, page 197*)

The following affirmations are from Guru Nanak Dev. These are about the uselessness of hatha-yoga.

Whoever dies practising Hatha, is not
entered into God's reckoning,
However many the guises he assumes or the
ashes he rubs on his body.
Neglecting devotion to the holy Name, great
shall his regret be.
(*Gauri, Ashtpadi 12, page 226*)

By hatha and self-suppression comes dissolution
to the body;
By fasts and austerities is not the mind
touched with devotion.
Nothing approaches the merit of contemplating
the Name Divine.
(*Ramkali, Ashtpadi 5, page 906*)

To exhaustion have I practised muttering of texts,
austerities and self-suppression :
Not by Hatha and self-suppression is the Lord attained.
Saith Nanak : By Sahaj is attained the Life of the
Universe.
This enlightenment by the holy Preceptor is granted.
(*Asa, Chhant 2, page 436*)

Bhakta Kabir in the measure Gauri, 48, page 333 has set down *in extenso* the equable experience of the state of Sahaj thus :

In the state of Sahaj are no changes as the rainy season,
No storms like the ocean,
No alternations of sun and shadows;
Neither erection occurs therein nor dissolution;
In that is neither life nor death,
Nor feelings of pain and pleasure;
Nor induced states of ecstasy.
Unique, inexpressible is the story of Sahaj—
Neither can it be compared in simile nor does it end;
Nor has it alternating states, like light or heavy.
In that state is no descent or ascent,
Nor change of day or night.
It is made not of elements like water, wind or air—
In it is the holy Preceptor absorbed.
That state is inaccessible, unknowable;
Therein one equably abides :
This state by the Master's grace is induced...

NĀM, SHABDA

Two other key-terms, Nām and Shabda are of frequent occurrence in Gurubani. Their simple, dictionary meanings respectively are Name and Word. Each however, bears a deep mystical signification. Nām is identical with the bearer of the Name (Nāmi), that is, the Supreme Being. In the process of Sahaj, in a creed wherein no visible form or symbol of the Supreme Being is permitted to be adopted, as that would be idolatry, the 'Name' is the sole medium wherethrough the Lord may be approached. It is the only visible form of the Creator available to the devotee. Being a sound, it is itself abstract, immaterial, formless. The Supreme Name of the Creator is *Ek Oankar*. Parallel to it is *Satti-Nām* (Eternal, holy Presence). Other names on which the devotee may concentrate, and which

he may repeat and contemplate are *Wahguru*, *Kartar* and the later *Sachcha Pādishah* and others. But to repeat and contemplate the Name is the essence of prayer and devotion. *Nām* as in *Sukhmani*, is employed as identical with the Creator and sustainer of all. Ashtpadi 16, stanza 5 of *Sukhmani* open thus :

Nam ke dhare sagle jant
Nam ke dhare khand brahmand.

The stanza in *extenso* in translation is :

All creation by the Divine Reality[1] is prompted;
By the Divine Reality are propped continents
and the universe;
By the Divine Reality are propped Simritis,
Vedas and Puranas;
By the Divine Reality are propped the processes of holy
listening, realization, meditation.
By the Divine Reality are propped the firmament
and the nether regions.
By the Divine Reality are propped all created forms.
By the Divine Reality are propped all habitations
and abodes.
By the holy Name and abodes are saved the ears that
to it have listened.
Whomsoever in His grace to His Name He devotes,
Saith Nanak, such a one entering the Fourth State, the
supreme state attains.

In *Japu*, 19 occurs the line : *Jeta kita teta nāun* (All that is created, is His visible form). Here 'visible form' is rendering of *Nāun* which is the Punjabi form of *Nām*.

Nām in Gurubani stands for devotion, devotion to the holy Name. *Nām* or such devotion is the highest attainment to be aimed at by the devotee. In Var Asa, 8 Guru Nanak Dev affirms : Nanak sache *Nām* binu kya tikka kya tagg. (Without devotion to the holy Name, the paste-mark and sacred thread are of little worth). Guru Arjan Dev in Asa, 18, page 401 affirms :

Punn dan jap tap jete
Sabh upar Nam.
(The Name is superior to all charities, chanting of texts,
austerities).

The Name here implying *devotion to* the Name.

1. For 'Divine Reality' the original is Nām.

Shabda, like Nām bears a deeply esoteric meaning, with multiple shades of signification. Literally *Shabda* (Skt.) is sound; applied meaning word, holy word. The Word (Logos, Kalâm) in other religious systems too bears a mystical meaning. Parallel aspects of signification may therefore, be discovered in Shabda. In Sikh religious thought *Shabda* or *Shabad* as pronounced popularly has an especial signification. The *Bani* of Guru Granth Sahib is popularly known as Shabad, particularly each verse-unit or hymn.

In Gurubani, often *Shabad* bears the sense cumulatively of holy teaching, which is conveyed obviously through words. Thus in Bilaval, 87, page 821, Guru Arjan Dev affirms :

Satiguru shabad ujāro dīpa;
Binasiyo andhkar tih mandari kothari
khulhi anūpā.
(The holy Preceptor's Word has lighted a lamp;
From the mansion of the body is lifted darkness,
And a wonderful chamber opened).

In Maru Solahe, 21, page 1042 Guru Nanak Dev too implies by Shabad holy teaching :

Ehu bhavajal jagatu shabadi Guru tariyai.
(This ocean of worldly existence by the Master's Word[1] may be crossed over).

In *Sukhmani*, 15.3 Guru Arjan Dev affirms :

Jiun mandar kau thāmai thammanu,
Tiun Guru ka shabad maneh asthammanu.
(As an edifice by a pillar is propped,
So the mind by the Master's Word finds poise).

Shabad in certain contexts stands for the Divine Word of command, for Hukam, the cosmic Law, Divine will. In Majh Ashtpadi 14, page 117 Guru Amar Das has employed *Shabad* in this sense :

Utpati parlau shabadei hovai
Shabdei hi vich opati hovai.
(By the Divine Will occurs creation and dissolution;
By the Divine Will again comes about creation).

In the excerpt following Guru Nanak Dev has employed *Hukam* and *Shabad* interchangeably :

1. That is, teaching, illumination.

Chahun disi Hukamu vartai Prabhu Tera
Chahun disi Nam patālam.
Sabh mehn Shabad vartai Prabhu sacha
Karami milai bai-alam.
(*Malar Ashtpadi 4, page 1275*)
(In all four directions, Lord ! is Thy ordinance operative;
Uptill the nether regions is evident Thy Name.
In all creation is pervasive the command[1] of
the holy Lord—
By good fortune is union with the immutable Lord found).

Like Nām, *Shabad* is the form that the Formless Creator assumes. To this *Shabad*, which may be the holy word or holy sound or the esoteric sound heard in Samadhi, is worship due. This is done by the consciousness (surati) attaching itself thereto. In *Siddha Goshti*, 44 thus answers Guru Nanak Dev the Siddhas :

Shabdu Guru surati dhun chela
(The holy word is the Master; concentrated meditation
its disciple).

In Sorath Ashtpadi 1, page 635 says Guru Arjan Dev, attaching a similar meaning to *Shabad* :

Shabad Guru pira gahir gambhira;
Binu shabdai jagu baurnam.
(The holy Word is the Guru, the deeply mystical Preceptor :
Deprived of the Word is the world distracted).

In Japu, 38 *Shabad* stands for the state of realization, for Gian (Jnan). After outlining the process of forging the spiritual life in a universal image, yet in deeply mystical terms, says Guru Nanak Dev :

Bhānda bhāu amrita tit dhāl;
Gharīyai shabad sachchī taksāl.
(Make loving devotion the crucible; in that mould you
the amrita *of realization*.
In this holy mint, mint the coin of realization[1]).

In Guru Amar Das's *Anandu*, *Shabad* is used in two related shades of signification, each referred to above.

Stanza 6 reads as below :

Sachi livai binu deh nimāni—
Deh nimāni livai bajhon kya karei vechariya.
Es non hor thāun nahin shabad lag sawāriya.

1. Original, Shabad.

(Without true devotion is the poor self helpless:
Helpless is the self without true devotion—
What may this poor thing do ?
No other place has she; by attachment to the
holy Word is she purified).

Stanza 7

Anand Anand sabh ko kahai Anand Guru te jāniya—
Jāniya anand sada Guru te kirpa kare piariya.
Kari kirpa kilvikh kāte gian anjan sariya.
Andarahun jin ka mohu tutta tin ka shabad Sachai
sawariya.
Kahai Nanak ehu Anand hai,
Anand Guru te jāniya.
(All talk of bliss, only by the Master's teaching
is true bliss realized.
Ever is bliss by the Master's teaching realized,
should he, my cherished friend, show grace.
By his grace are sins annulled; the collyrium of
realization *to sight* applied.
Those whose attachment of heart is annulled,
Their state of *realization* by the holy Lord is exalted.
Saith Nanak : Such is the state of bliss,
That by the Master's teaching is realized).

In the totality of the teaching of Sikhism, with its conception of the Formless Supreme Being and its mystical path of God-realization, both Nām and Shabad acquire a deep significance. This significance however, few even among those professing the Sikh faith can realize, without a deep study of Gurubani.

AKKHAR (Word, Syllable)

In Gauri *Bawan-Akkhari*, 54, page 261, of Guru Arjan Dev's composition, the term used for the cosmic order is *Akkhar*, which is the popular form of *akshara* (Skt.) with the meaning 'imperishable' as well as 'syllable' or 'word'. In the passage referred to, Guru Arjan Dev marks the transition of meaning of *akkhar* from 'syllable' to 'cosmic order'. This transition has an obvious reference to stanza 19 of *Japu* in which occurs the couplet :

Jeta kita teta Naun;
Vinu Navain naha ko thaun.

(All that is created is His manifestation;
No place of His manifestation is devoid).

In Stanza 54 of *Bawan-Akkhari*, under discussion here, occurs the affirmation :

Drishtman akkhar hai jeta
Nanak Parbrahm nirlepa.
(All the visible Reality, saith Nanak,
Is immaculate, transcendent Brahm).

Sant Mangal Singh, a Nirmala scholar, in his learned exegetical work on *Japu*, *Ik Akkhari Teeka* has explicated nāun (Nām) as 'manifest form of the eternal' (Satya-sarup vyāpak).

Stanza 54 referred to above, along with the preceding Sloka is given below in English rendering. In it the key-word is *akkhar* (word, syllable).

Sloka

To seek shelter with the Lord, gracious and merciful,
have we come :
Anyone in whose heart is lodged the holy *Word*
finds bliss.

Pauri (Stanza)

(By the holy Word are the three worlds sustained.
By absorbing the holy Word are the Vedas interpreted.
The holy Word is the true mystic melody and
spiritual discourses.
In absorbing the holy Word lies liberation,
And the path of release from terror and illusion.
In the holy Word lies the performance of ritual duties :
All the visible Reality, saith Nanak,
Is immaculate, Transcendent Brahm).

The key-word in the original is *akkhar*.

This passage is followed by another sloka in which, continuing the context of *akkhar* (word) as the concept of the Divine Writ finds expression :

With the pen in His hand, on each forehead the
inscrutable writ He inscribes :
With all creation is He involved—
His incomparable beauty in all manifested. . . .

GRIHASTHA (The householder's life)

The ideal life commended by the holy Gurus is that of the householder engaged in beneficent activity, keeping his mind

absorbed in contemplation and devotion. This synthesis between the spiritual and the secular is meant to reject the monastic or ascetic kind of life. The various brands of mendicancy in India, such as Yogi, Bairagi, Avadhut, Sannyasi etc. are disapproved, as their way of life is barren, cut off from the steam of humanity, to which their spiritual experience is expected to bring benefit. In the narrative of Guru Nanak Dev's life occurs the episode of his meeting the Siddhas in the mountains, and a discussion that ensued. The Siddhas, absorbed in their meditations away from the world of men, asked Guru Nanak Dev what the state of affairs in the mundane world was. To this the Guru replied, expressing the sorrow of his heart at the utter neglect of mankind by holy men. He told them, the earth was gripped by evil; he had himself set out to seek the 'moon of truth' amid this darkness. "The earth by evil is gripped; the Bull burdened under it is groaning. The Siddha-yogis have hidden themselves in the mountains—who then may bring liberation to the world ? The ignorant yogis that are there, are engaged night and day in smearing their limbs with ashes.

Without a true Teacher is the whole world sinking.

(*Bhai Gurdas, Var 1.9*)

In *Siddha-Goshti* (Dialogue with the Siddhas) in the measure Ramkali, Guru Nanak Dev has recorded a transcript in a highly compact mode of the relative features of the main points of this debate. While the Siddhas were emphasizing the esoteric psycho-somatic practices of hatha-yoga and its mystique, the Guru was pointing out the sovereignty of a life centred in moral and beneficent action as fruit of the spiritual life : Without such activity spiritual life is barren. His ideal is akin to what in the Indian tradition is called Karma-yoga—action wherein the mind at the same time is poised and attuned to seeking the higher experience of union with God.

In *Ramkali-ki-Var Mahalla 3* is set down in Slokas from Guru Nanak Dev, a detailed exposition of his view on the prevalent forms of asceticism and mendicancy. These are all critical of the practices associated with these paths. In the eleventh section of this Var (page 951) the Guru brings out the barren and negative features of the prevalent medicant practices, which benefit no one in society :

Yogis and householders smear their matted locks with ashes,

While their children are wailing all round them
for lack of support.
By neglecting the true way of life is not yoga attained.
What good throwing ashes over one's own head ?
Saith Nanak : Such is the measure of Kali-yuga—
Each one is himself the spokesman and judge.

In the twelfth section of this Var, which is unusually long, is Guru Nanak Dev's judgement on the ascetic sects—Bairagi, Avadhut, Udasi, Pakhandi. An adept in these would be genuine and worthy of approval, should he keep his ego under restraint and seek truth. Not mere ritual, such as smearing of the limbs with ashes, wandering the world over, begging ritually from door to door—not these, but search after the true values like truth and continence are the true ideal.

In the same section is the Guru's commendation of the householder who restrains his passions—

His alms-begging consisting in the practice of prayer,
austerity and self-discipline.
Let his cultivation of bodily powers be his charity :
Such a householder is holy as Ganga-water.

(*2.12. Var Ramkali*)

The conception of the true ascetic as it emerges on the study of Gurubani is not one of who observes the outer symbols of ascetic mendicant orders, but one whose ego has turned away from the world in dispassion. In Majh Ashtpadi 4, Guru Amar Das has defined the Bairagi (an order, lit. one practising dispassion towards the world) as 'one who in the holy Name is dyed' that is, immersed.

In Ashtpadi 3 in the measure Gauri also, Guru Amar Das has used the same expression :

Those dyed in the Name have perpetually renounced
the world;
Those are the true householders who to holy
Truth are attached.
Saith Nanak : Those serving the holy Preceptor
are truly fortunate.

(*Page 230*)

In Gauri Ashtpadi 8 (page 233) Guru Amar Das has again affirmed : "The self has turned mendicant by realizing through the holy Word the fear of God."

In each one of these expressions, the term for mendicant is

Bairagi (one struck by dispassion towards the world). The true secret of renunciation lies, to repeat it, not in adopting the outer discipline of a particular order, but as affirmed by Guru Amar Das in Gauri, 25 in subduing the ego so that its wandering may cease.

About false claimants to asceticism, there is mention in the Bani of Guru Ram Das of a Tapa (ascetic) who calumniated Guru Amar Das, but was found to be greedy and a hypocrite. As a matter of fact, in the pages of Sikh history and in Gurubani, seldom is a member of the traditional ascetic orders mentioned in complimentary terms. Guru Nanak Dev's son Baba Sri Chand who founded the ascetic Udasi order, remained outside the line of Guruship and his followers outside the mainstream of Sikhism, though they were its sympathizers and during the period of Sikh persecution in the eighteenth century, maintained the Gurudwaras. Some of them acquired learning and wrote good exegetical works on Sikhism. It is because of the barrenness of asceticism that it is looked upon with disfavour. As is being pointedly discovered in the India of today, the millions of claimants to holiness and asceticism in India are a dead-weight on Hindu society, a totally decadent influence when not positively evil. Guru Nanak Dev discovered this five centuries ago, and gave powerful expression to his disapproval. While on his missionary journeys all over India and outside, called Udasis, he kept himself free of family entanglements, though he visited his home and people at intervals even then. But around 1521, after these journeys were concluded, he put off the ascetic garb, reinvested himself with householder's clothing so to say, and set up a small farming colony and missionary centre at Kartarpur on the Ravi, now on the Pakistan side of the border. Here he practised godliness—guiding, teaching, composing the Bani and serving any travellers that came. This was the ideal that he set up for others to follow, and in Sikh society from the times of the Gurus onwards, it has been carefully observed. Sikh 'Sants' (holy men) may or may not be householders. There is no precondition of forced calibacy for them, which as the Gurus pointed out, may only conceal suppressed sex yearnings.

The path commended by the holy Gurus to the disciples is really a mean between asceticism and involvement with the world. This is a noble ethical synthesis in which the seeker while fixing

his gaze on the ultimate, the Absolute, at the same time looks upon the sphere of duty in the world as real and calling for his earnest endeavour to do good and to bring good to others. In *Japu* 34, the earth has been called 'Dharmasal' (place or field of righteousness) on which man is to engage in righteous action and not to retire in a world of self-imposed idleness. He is not only to save himself, but also to save others, as affirmed in the closing line of the Sloka to *Japu*. Other affirmations parallel thereto are met with at numerous places in Gurubani. Guru Nanak Dev in *Var* Asa, 2 has affirmed, apostrophizing the Creator :

Holy the continents and universes created by Thee;
Holy the worlds and the forms therein;
Holy Thy doings and all that passes in Thy mind;
Holy Thy rule and Thy court;
Holy Thy commandment and Thy order.
Holy Thy grace and Thy mark of honour...

All this stands contrary to the extreme Vedantic belief that the phenomenal world is false, *mithya*, illusion. According to Sikh belief it is not an illusion, but its reality is evanescent like 'a house of smoke' or 'cloud-shadow' and man must noway form attachment to it. To remind man of his duty, Guru Arjan Dev in *Sukhmani* has affirmed :

Holy the root, holy the creation therefrom. (16. 6)
Holy Himself, holy all his creation. (16. 7)

With this faith, man is to engage in action that may further God's plan of righteousness in the world. As stated earlier, not the way of the recluse, but of the devoted unassuming man of action—such is the scheme of life commended. Guru Nanak Dev has affirmed in other contexts :

The Creator is Sole Himself, having created
the two states;
In Veda-utterances is introduced controversy.
Involvement with the world and renunciation
are the two extremes :
In between operates righteousness that is the guide.

(*Var Malar, 5, page 1280*)

In *Siddha Goshti*, 31, page 941, the Gurumukh (God-directed man) is defined as one who realizes the limits of involvement with the world and renunciation, i.e. carries neither to extremes. In *Maru Solaha* 7 (page 1027) in the same terms it is affirmed :

Let the seeker realize limits of worldly
involvement and renunciation;
And in association with the Master, by the
holy Word realize his true home.
At no one should he cavil :
By truth alone does one acquire purity.

In the conduct of life the seeker, should God so will, may even be called upon to yield life, to suffer martyrdom. This was done by two of the holy Gurus, Guru Arjan Dev and Guru Tegh Bahadur. On this heroic theme of martyrdom Guru Nanak Dev has said :

Blessed is the death of those heroic men,
Who lay down their lives in an approved cause.
(*Wadhans, Alahunian 2, page 579*)

The path of devotion may make a call for sacrifice and martyrdom :

Should thy heart be filled with the passion of
love for God,
Step onto this path with thy head placed on thy palm.
He who treads this path,
Must prepare to give up life without demur.
(*Sloka 20, Guru Nanak Dev, page 1412*)

On the duty of the man of God to succour the helpless, says Bhakta Kabir :

He is the true hero who fights to protect the helpless;
Though cut limb by limb, flees not the field.
(*Maru, page 1412*)

In the holy Granth Sahib itself are included two narrative-hymns, one by Bhakta Kabir, and the other by Bhakta Namdev, telling in brief touches the story of their persecution, of their being sentenced to death by the fanatical rulers of their days and how by Divine intervention they were saved. This entire chain of thought and the examples of the holy Gurus and Bhaktas have deeply influenced the course of Sikh history, with its accent on beneficent action, righteous war and martyrdom.

On Yoga

An important aspect of the teachings of the holy Gurus is the examination and evaluation of the Yogic systems prevalent in India. Yoga has numerous varieties, from Patanjali's commendation of the practice of self-discipline to the Pranayam or

breath-control of Hatha-yoga, with the entire mystique of arousing the Kundalini and penetrating the six 'lotuses' or *chakars* and the attainment of miraculous powers (*riddhi* and *siddhi*), entering into the state of *maha-ananda* (supreme bliss) and the state of unbroken (*aphur*) samadhi or absorption into the Absolute. Other aspects of Yoga, which may be considered its misapplication are the practices of the Sakta cult, with certain kinds of reprobate actions associated with it, commonly known as Vām-marga or the left path. Whatever the claims to spiritual attainment of Yoga, its practice as Guru Nanak Dev observed it, consisted mainly in varieties of Hatha, Saktism and in the proliferation of mendicant sects, often concealing beneath the garb of saintliness a great deal of fraud. The least offensive of the claimants to Yoga were the idle drags on society, making a virtue of ritual begging and beguiling the people into claims to perform miracles and to exercise occult powers. Others spent lives in seeking such powers, called *riddhis* and *siddhis*. Many were seeking all their lives to arouse the Kundalini or *bhuyangam-bhathi* (the serpent-furnace) by the elaborate practice of pranayam. In a world requiring clean, honest work and service of the people, all such pursuits were distractions. In the foregoing section a brief hint has been given of Guru Nanak Dev's disapproval of the yogic practices and the withdrawal from the concerns of humanity characteristic of the Siddhas and Yogis, and his commendation of the life of the householder.

Guru Nanak Dev found the Yogic cults very widespread and popular. Along with the Brahmin-priest, the Yogi, known by one of the numerous current cult names, was dominating and directing the spiritual life of the Hindu masses. The Muslims in their Pirs, Rawals, Fakirs and Sāins had their own versions of the Hindu Yogis. Guru Nanak Dev, employing the current terminology of Yoga, like Bhakta Kabir, sought to call attention to the fact that while the claimed miraculous attainment of Yoga were only worldly Maya pursuit, the spiritual attainments believed to be attainable through its practice were more truly acquired through the path of Sahaj and through beneficent action. He rejected Pranayam and Hatha, and severely condemned Saktism, whose practitioners the Saktas were considered misbelievers and reprobates. The Yogic equipment of the earrings, ashes, the staff, the horn, the patched quilt etc. he rejected, and called upon the Yogis rather to symbolize these items by culti-

vating moral and spiritual qualities. All barren asceticism, all practices involving occult rites, all miracle-mongering he severely condemned. Instead, as is obvious from *Ramkali-ki-Var M. 4* and from *Siddha-Goshti*, he commended centring the spiritual life in beneficent action within the human society, where each one should contribute to the weal of all (*sarbat-ka-bhala*). His successors, particularly Guru Amar Das have richly adumbrated this theme. Guru Tegh Bahadur and later, Guru Gobind Singh in the Shabads have taken up the theme of transforming Yoga.

It appears that belief in Yoga being so widespread and so fascinating to the masses, the holy Gurus felt it worthwhile to treat this theme amply. The *Bani* of Guru Nanak Dev is full of esoteric Yogic terms, which however, imply the processes and attainment of Sahaj—prayer, devotion, beneficent action and poise. Maha-ras, the supreme elixir of the Yogis, Maha-anand, the Supreme Bliss, Dasam-Duar and such other terms of Yoga are employed as symbols for ethico-spiritual attainments. *Anahad Shabda*, the unstruck music of esoteric Yoga-practice is again, one symbol, implying the state of ecstatic bliss in the experience of the Divine Reality. *Riddhis* and *Siddhis*—miraculous powers in *Japu* are called *awara sād* (joy alien to Godliness). Says Guru Amar Das in *Var* Sorath 20 (page 650) :

> Other than devotion to the Name all wear and
> eating of viands is worthless;
> Cursed be occult and miracle-making powers.

On the Hatha-yoga ritual Guru Nanak Dev is emphatic in repudiating it :

> One who engages in ritual cleansing of the intenstines,
> kindling the furnace of Kunadalini, and directs
> the passage of breath—
> Is, in the absence of guidance from the holy Preceptor,
> in error;
> And gripped in delusions, is ruined.
> Blind and covered with the filth of ignorance—
> However much he may try to cleanse himself,
> His mind no whit is purified.
> Without devotion to the holy Name all ritual is husk,
> deluding man like juggler's tricks.
>
> (*Prabhati Ashtpadi 3, page 1343*)

For Guru Nanak Dev's attitude towards miracles, the slokas under Pauri 19 in *Var* Majh, beginning 'Pahiran agni hivai gharu bandhan bhojanu sār karai' may be studied. After rejecting all supernatural powers, the Guru in the end declares devotion to be the highest attainment :

Saith Nanak, on whomsoever falls His glance of grace,
Him He grants exaltation of devotion to the holy Name.

A famous term, Raj-yoga is current in Indian philosophy : literally, sovereign Yoga. In Gurubani this is the Yoga or pinnacle of spiritual attainment reached through the process outlined above as Sahaj—that is, prayer, meditation, devotion, self-discipline. In Gurubani the term occurs in several contexts, implying the high attainments just mentioned. In Gauri V, Ashtpadi 5, page 237 says Guru Arjan Dev, on subduing the attitude of duality or Maya-attachment :

Whoever subdues and annuls duality,
Raj-yoga shall have achieved.

Further on, in the same text, Ashtpadi 8, page 239 is affirmed :

By following the Master's teaching have we attained
Raj-yoga :
Along with the Master is the whole world saved.

Guru Arjan Dev in Gauri 146 (page 211) more specifically affirms :

My tongue ! repeat thou the sole Name Divine :
Thereby in this life shalt thou have amplitude of joy.
In the hereafter shall it avail the self.
The malady of egoism annulled,
By the Master's grace, experience thou Raj-yoga.

Guru Nanak Dev has been ecstatically delineated as being Divine, an incarnation, despite repudiation of the Incarnation Principle of Hinduism by Sikh teaching. He has also been lauded as attaining Raj-yoga, which is an expression of his great enlightenment, his complete subduing of the carnal self and his attunement with God. The attribution of this phrase no way implied his having practised any form of Yoga.

In the Hatha-yoga manual called *Hatha-yoga Pradipaka* it is stated that the path to Raj-yoga lies through the practice of Hatha. This is contrary to the Sikh belief. If the supreme state of attainment is to be called Raj-yoga, its way lies through

Sahaj, already discussed above. Says the Bard Kala in Swaiyya 6 (encomiastic stanzas on Guru Nanak Dev) on page 1390 of the Scripture :

Raj-yoga didst thou practise, the Lord in thy heart lodging.
All creation was saved, repeating incessantly the holy Name.
The Lord's laudation is sung by Brahma's sons and rishis like Janak throughout the ages.
Blessed be the Guru; blessed and fruitful, noble his birth in the world.
From the nether regions has risen the shout of thy glory; this by the bard Kala is stated.
Guru Nanak, saturated with joy in the Name Divine !
Raj-yoga hast thou practised.

The attainment that the Guru has attributed to the true Yogi, is the spiritual state of poise. It is the state of the Brahm-Gyani, about whom Guru Arjan Dev in *Sukhmani* affirms :

The Brahm-Gyani[1] is ever undefiled,
As the lotus in water, untouched.
In the Brahm-Gyani's self pervades humility.
The Brahm-Gyani ever to do good to others yearns.
The Brahm-Gyani is prop of the helpless;
Over all is placed his protective hand.

(*Sukhmani, 8.1*)

The lotus figure occurs also in *Siddha-Goshti* to symbolize purity amid the impurities of the world, as the lotus that is not touched by water in which it grows. In that text another figure that occurs is that of the duck, whose pinions too remain untouched by water while it swims. Other affirmations about the spiritual state that Yoga should induce, and which are more surely attained through Sahaj and not Yoga-praxis, are as below :

Neither in the patched quilt, nor the staff,
Nor in smearing with ashes the limbs lies Yoga.
Nor lies it in earrings, or cropping close the hair, or in blowing the horn :
To live pure amid impurities of the world—
Thus is the Yoga way attained.

1. The God-enlightened.

In idle chatter lies not Yoga :
The Yogi truly so called is one who views all
creation as equal with an equable eye.

(*Suhi 8, Guru Nanak Dev, page 730*)

The true Yogi is thus one who by his attainment is God-enlightened (Brahm-Gyani), with a pure life of benevolence towards all.

SOCIAL CONSCIENCE—CASTE

One of the prominent features of the teaching of Sikhism is the overwhelming presence in it of a humanitarian, compassionate attitude towards all humanity, which militates against cruelty and injustice and aims thus at the establishment of a just society. The rich and the privileged are castigated for their involvement with things of this world, since wealth to which they cling so tenaciously must be taken away from them. In *Var* Majh 8, page 141 Guru Nanak Dev thus gives a vision of material glory :

Rulers, subjects, lords of property—none shall last.
Shops, market squares, streets by Divine decree
shall collapse.
Ignorant man takes the firm, fine edifices to be his own;
Know that stores full of wealth in an instant
are denuded.
Arab steeds, chariots, camels, elephants and housings;
Gardens, lands, house and home—when were they ours ?
Tents, woven beds, silken curtains—
Saith Nanak, know the eternal Lord to be their true
Bestower, by His might.

In his great vision on the destiny of nations, when they forsake the path of righteousness, in the hymns known as *Babar-Vani*, the Guru thus expresses his judgement on wealth and those who hoard it :

Vast multitudes for wealth are lost; many for it
are dishonoured.
Without sin is it not accumulated; in death it
accompanies not man.

(*Asa, Ashtpadi 2, page 417*)

In a similar vision in Sri Raga, the Guru thus affirms :

Painted palaces with elegant white portals, erected in
joy of heart—all fruit of love of Maya.

Without love of God ever shall they remain empty;
Heaps of rubble, their occupants smouldering dust.
Brother ! man's body and wealth last not with him :
The purest wealth is God's Name;
This by Divine grace comes.

(*Sri Raga, Guru Nanak Dev, Ashtpadi 15, page 62*)

The Guru has expressed deep anguish at the prevailing evil and injustice in society, which he has expressed through the symbol of the dark night :

The age is turned knife, rulers butchers *wielding* it;
Righteousness on wings has flown away.
In the dark night of evil, the moon of truth is nowhere visible.
I have sought for it to distraction;
No path is visible in the darkness.

(*Var Majh 16, page 145*)

In another place, this is how the age is depicted :

Avarice is king; evil-doing his minister,
Falsehood his revenue factor;
Lust is the counsellor, always consulted for advice.
The subjects are purblind and thoughtless—
Wretches who are like stuffed carcases.

(*Var Asa 2, page 468*)

The state of teachers of religion was such :

The Quadi speaks falsehood and eats filth.
The Brahmin, guilty of much cruelty makes a show of ritual bathing.
The Yogi, blind and misguided, knows not the true practice.
All three are at one in bringing ruin to the people.

(*Dhanasari 6, Guru Nanak Dev, page 662*)

On the true teachers thus has the Guru expressed himself. Here the accent is on hard, honest work :

One claiming to be a saint,
And going about begging—
Touch not his feet :
He whose livelihood through hard work is earned,
And part in charity given away—
Such a one, Nanak ! truly knows the way *of God.*

(*Var Sarang 22, page 1245*)

Expressing himself on the cruelty and hypocrisy rampant among the professed teachers of religion, who should bring love and compassion in society, Guru Nanak Dev thus castigates the priests of either faith, Hindu and Muslim :

Those slaughtering human beings perform *namaz*;
Those wielding the butcher's knife wear the
sacred thread.
Brahmins blow the conch-shell in their homes—
As much slaves of appetite as their employers.
Evil is the capital, evil the commerce of such;
From evil-doing is their living derived.
Decency and righteousness have vanished.
Nanak, falsehood is all-pervasive.

(*Var Asa 16, page 471*)

About the institution of caste, the universal prevalent evil in Indian society, Guru Nanak Dev has imparted powerfully effective teaching. Here are a few pronouncements illustrating his deep, universal humanitarianism :

Know all human beings to be repositories of
Divine Light;
Stop not to enquire about their caste;
In the Hereafter are there no castes.

(*Asa 3, page 349*)

Caste is a condemnable notion; pride of name is low
and mean.
All living things have their sole support in God.

(*Sri Raga-ki-Var 3, page 83*)

Those forgetting the Lord are the truly low-caste.
Nanak, the low-caste are those who live without God.

(*Asa 2, page 349*)

Know ye this to be the Lord's measure;
Caste and birth are not there considered.
Superiority of caste and worthiness by man's deeds are
determined.
Saith Nanak : By devotion to the Name
comes liberation;
And the suffering of transmigration is annulled.

(*Prabhati 10, page 1330*)

Evil-doing, hard-heartedness, slander, violence—
These be the real untouchables.
How is your cooking-space pure with these low-caste
women beside you ?
True ritual of purity is truthfulness;
Good actions your kitchen-bounds;
Prayer, true holy bath.
Saith Nanak : With God such only are considered noble,
As preach not to others sinful ritual.

(*Var Sri Raga 20, page 91*)

As against the pride of wealth and power and the haughtiness of high caste, Guru Nanak Dev and his holy successors have inculcated the spirit of humility :

He who attains humility through love and
devotion to God,
Such a one emancipation may attain.

(*Var Asa 13, page 470*)

Humility is my mace;
Touching the dust of feet of all my spear;
These weapons no evil-doer can withstand.
The Master, perfectly-endowed, has equipped
me with these.

(*Sorath 80, Guru Arjan Dev, page 628*)

In joy abide the humble, controlling and
subduing the ego.
Saith Nanak : the pride of the greatly
arrogant has all gone rotten.

(*Sukhmani 12, Sloka*)

To amplify the theme of caste a little here : The holy Gurus raised their voice against the arrogance of the Brahmin particularly, who arrogated holiness to himself. Their hearts were full of compassion for the so-called lower cases, who besides being deprived of an honoured place in society, including the right to possess landed and house property, were also denied the ministrations of religion. This meant that the path of liberation, the highest goal achievable by a created being, was sought to be denied to them. Guru Nanak Dev placed himself on a level with these poor disinherited folk out of a spirit of compassion for them. In Sri Raga 3, page 15 he thus raises his mighty voice :

The lowest among the low castes, lower than the
lowliest—

Nanak is with them : He envies not those with
worldly greatness.
Lord ! Thy glance of grace falls on the land where
the humble are cherished.

In another place, with heart overflowing with Divine compassion, he thus exalts the low-caste :

Should anyone out of the higher castes serve the Lord,
Beyond expression is his merit.
One out of the lower castes that serves God,
Saith Nanak, may wear shoes made from my skin.
(*Malar 6, page 1256*)

Guru Arjan Dev, while compiling the holy Granth Sahib, took care to include in it the hymns of devotion composed by some of the so-called untouchable Bhaktas. This was meant to demonstrate that in the eyes of the Guru, not only should an untouchable receive religious ministrations, but should he have in him piety and enlightenment, also set up as a teacher. Out of such Bhaktas of the lower castes were Kabir, a weaver, Ravidas, a cobbler, Namdev, a dyer and Sadhna, a butcher. In their own pronouncements the holy Gurus have thus left their testament :

God's teaching to all four castes,
Khatri, Brahmin, Shudra and Vaish may be imparted.
Whoever by the Master's guidance utters the holy
Name is liberated.
Saith Nanak : In each vessel does the Lord abide.
(*Suhi, Guru Arjan Dev, 50, page 747*)

Khatri, Brahmin Shudra and Vaish—any may utter
God's holy mantra.
Worship ye the holy transcendent Lord—
Serve Him day and night.
(*Bilaval, Guru Amar Das, 5, page 800*)

Guru Arjan Dev defines the true Pandit (Brahmin scholar) as one who imparts religious teaching to all four castes. (*Sukhmani* 9. 4). Brahmanical orthodoxy forbade such ministration to the lower castes. Further on, in *Sukhmani* 9. 5 Guru Arjan Dev affirms :

All to knowledge of the seed-formula of Divine
illumination are entitled :
Anyone among the four castes may utter the
Lord's Name.

Whoever utters it, liberation shall find.
Rare is one that to holy company attains.
Whoever has God's grace, the Name in his heart
is cherished,
Which even to beasts, goblins and to those with
stone-like ignorance brings liberation.

Such is the universal compassion of the holy Guru's teaching.

Another class out of humanity that called for compassion was woman, who was looked upon as inferior and impure. Guru Nanak Dev in *Var Asa* 19 thus called upon mankind :

Why revile her from whom are born great ones of the earth ?

On *Sutak*, a belief that a house where a birth occurs is for a number of days impure, and so is the woman in child-birth, the holy Guru in *Var Asa* declared, in all nature is the process of birth and regeneration taking place. Birth and death by Divine Ordinance occurs. Impurity inhers not in human birth or nature's generative processes, but in evil tendencies of the mind. Thus has he imparted his teaching on this point :

The mind's *sutak* (impurity) is avarice; of the
tongue falsehood.
The eye's *sutak* is looking with lustful eyes at other'
womenfolk's beauty and their wealth.
The ear's *sutak* is listening to slander and scandal.
Saith Nanak : For such evils are selves and men dragged
in bonds to Yama's demesne.

(*Var Asa 18, page 473*)

Bhakta Kabir in the measure Gauri 41 has made similar affirmations on *sutak*.

Suttee, the cruel custom whereby women of the higher castes were forced to burn themselves on their husband's funeral pyre, was condemned by the holy Gurus. Guru Amar Das and Guru Arjan Dev specifically raised their voice against this evil. True loyalty to the husband's memory lies not in burning oneself, but in passing one's life in being faithful to him in his memory :

These be not the true suttees who burn themselves
in logs of wood.
Saith Nanak : True suttees are those that bear the
suffering of separation.

These be the real suttees that abide in good
conduct and contentment;
Who served their Lord, and after, ever cherish
his memory.

(*Var Suhi 6, page 787*)

By burning oneself is not obtained the beloved Lord;
Those who burn themselves as suttees, suffer in
consequence of their former deeds.
In imitation of others, through stubbornness of will
may one burn oneself;
By that is not obtained union with the beloved :
One may only thus wander through numerous births.
The woman that is of good conduct, noble discipline,
who is obedient to the husband's will—
Yama's chastizement on her shall not fall.
Saith Nanak : She who looks upon her husband
as the true lord,
Is a blessed suttee—approved at the Divine Portal.

(*Guru Arjan Dev, Gauri 99, page 185*)

The duty enjoined upon man is called *Seva*, which has been given an especial orientation in Sikh teaching. *Seva* is beneficent action (lit. service) unsolicitious of reward. While prayer, meditation and devotion are so greatly and emphatically commended, *Seva* has the role of bringing completion and fulfilment to the spiritual life. This is an established tradition in Sikh society : High and low must all perform service – humble, manual labour, without social distinction. Guru Nanak Dev's injunctions on *Seva* may here be given :

Only through devoted service in this world may one
find a resting-place at the Divine Portal.

(*Sri Raga 33, page 76*)

All Thy creatures, though Thine
Receive no fruit without devoted service.

(*Asa 19, page 354*)

I have learnt by the light given by the Master,
perfectly-endowed :
Recluse, hero, celibate or sannyasi—
None may expect to earn merit without devoted service—
Service in which lies the essence of purity.

(*Maru 10, page 992*)

In *Var* Asa 10, page 468 Guru Nanak Dev has thus summed up the essence of the pure, spiritually-directed life. This is a scheme of life directed towards finding fulfilment through beneficent action :

Sach ta par janyai jei ridai sachā hoe
He alone is truly pure,[1] whose heart is pure;
Who sheds the filth of falsehood,
And through self-purification makes the body chaste.
He alone is truly pure who loves truth;
One whose heart joys in God's Name shall alone
the Door of Liberation attain.
He alone is truly pure who knows the practice
of the pure life :
After preparing the soil of the self
Should he sow in it devotion to the Creator.
He alone is truly pure who receives the true precept,
Is full of compassion and gives away his
substance in charity.
He alone is truly pure who takes his abode in the
pilgrim-spot of his self,
And taking the Master's precept abides therein.
Truth is the sovereign medicine—
All evil it drives out.
Nanak supplicates for grace those who
possess truth, purity.

Other pronouncements on *Seva* may be found in following contexts :

Binu seva phal kabhu na pawasi seva karni sari
(Without service are no objectives fulfilled; in service lies the purest action).

(*Maru 10, Guru Nanak Dev, page 992*)

Ja kai mastik bhag so seva laiya
(He on whose forehead is writ good fortune, by the Lord in service is engaged).

(*Asa Chhant 7, Guru Arjan Dev, page 571*)

The holy Gurus have solicited God to grant them the gift of the humblest service, such as waving the fan over God's creation to keep it cool, to draw water and such other tasks. Prays Guru

1. Lit. Truthful, holy.

Ram Das in a hymn brimful of the fervour of devotion :

Pakkha pherin pani dhowan jo deveh so khāīn
(May I wave the fan and draw water;
And eat of whatever Thou dost grant).
(*Suhi, Guru Ram Das, Ashtpadi 1, page 757*)

MUKTI—JIVAN-MUKTA

Mukti (liberation) also written in Gurubani as *mokh* (popular enunciation of *moksha*) is the end to be striven for as a result of a life lived according to the teachings of religion. Its true conception is the annulment of the cycle of births and deaths, that is transmigration, and the self abiding ever in bliss of God-consciousness. There is no visible, palpable heaven or hell according to Sikh belief, although Yama and his minions as symbols of terrible suffering undergone as a consequence of sin are constantly mentioned. Their existence too is not literal, as would be in the belief of Puranic Hinduism. *Mukti* is a state of consciousness—liberation from Maya-attachment, desire and from sin. It is achieved when the self has been engaged in devotion and contemplation of the Divine Reality. Ritual actions, thought to bring liberation in popular belief are discountenanced. Some affirmations pointing to such a conception of *mukti* may be given here :

Liberated is one who by love of God is inspired;
Whose senses are under restraint and who abides
under discipline;
And who ever on the Master's Word meditates;
Such devotion to the Lord is pleasing.
(*Majh, Guru Amar Das, Ashtpadi 20, page 122*)

The being that discards egoism and the Lord-Creator
realizes—
Saith Nanak, is liberated. This my self ! know thou
to be true.
(*Sloka 19, Guru Tegh Bahadur*)

Whoever has risen above joy and sorrow;
one to whom are foes and friends alike—
Saith Nanak, listen my self ! know such a one
to be liberated.
(*Sloka 15, Guru Tegh Bahadur*)

Man seeks liberation through ritual performances.

Know, the boon of liberation from the holy Word and
Divine laudation comes.
Without the Master's Word comes not liberation.
Man by shows is deluded.
(*Maru, Guru Nanak Dev, Sloka 4, page 1034*)
He alone is liberated who has Divine grace :
Such a one each day the Divine qualities lauds.
Then he need not declaim aloud Shastras and Vedas.
(*Malar, Guru Amar Das, 10, page 1261*)

While in all situations prayer, meditation and devotion is indispensable, the ultimate goal to be achieved, that is Mukti, comes when Divine Grace descends on the self. Thus is it affirmed in *Japu* :

Karmiṇ awai kappara nadrin mokh-duar.
(By one's actions is achieved the vesture of human birth;
By grace alone is reached the door of liberation).

Jivan-mukta (liberated while alive; that is, while in the flesh) is as a matter of fact, the great ideal of life upheld by the holy Gurus. Not liberation after death of the body; but such liberation must be achieved, as hinted above, through a life dedicated to devotion. One engaged in contemplation, devotion and good work is indeed liberated. This ideal is expressed frequently in the pronouncements of the holy Gurus :

One in whose heart abides the Lord,
Is truly wealthy, of noble lineage and honour :
Such a one is *Jivan-mukta.*
(*Sukhmani 23.8*)
Whoever casting off pride and attachment,
Divine laudation chants—
Saith Nanak, such a one is known as *Jivan-mukta.*
(*Bilaval 2, Guru Tegh Bahadur, page 83*)
Whoever with his inner self cherishes the Lord's
commandment,
Is known as Jivan-mukta.
To such a one are joy and sorrow alike;
Ever abiding in bliss, never does he pine—
One that follows such a practice,
Saith Nanak, is known as *Jivan-mukta.*
(*Sukhmani 9.7*)
One that in the self lodges the holy Name is *Jivan-mukta.*
By facing Godward in holy Truth absorbed.
(*Asa, Guru Nanak Dev, Ashtpadi 3, page 412*)

He may be pronounced as *Jivan-mukta* from whose
self is egoism eliminated.
(*Maru, Guru Nanak Dev, Ashtpadi 2, page 1010*)

Whoever the Master's Word lives,
And ever in the Lord remains absorbed,
Is *Jivan-mukta.*
(*Maru, Guru Amar Das, Solaha 14, page 1058*)

Like the Bodhisattva of Buddhism, the *Jivan-mukta* lives for rendering service in a spirit of compassion and dedication. His lower self subdued, his is truly the state of liberation.

THE COSMIC VISION

The holy Gurus' vision of the universe in its functioning is centred in Dharma which is the moral élan that keeps the cosmos going according to the Divine will. Dharma is righteousness, and as affirmed by Guru Nanak Dev, its essence lies in compassion. This is stated in *Japu,* Stanza XVI : *Dhaul-Dharma daya kā pūt* (The Bull of Righteousness is born of compassion). The qualities of compassion and forgiveness (*Khima, Kshama, Daya*) are commended repeatedly in the holy Granth Sahib. In Var Asa 10 in a passage given in translation elsewhere (under "Social Conscience") in this article, the pure, truthful life is determined to be one that is full of compassion and charity. Cruelty and evil-doing must ultimately destroy their possessors and cherishers. Evil-doers meet an ignominious end. In a passage on page 224-25 of the Scripture is mentioned the end of evil-doers, among whom was Duryodhan, the tyrant Kaurava king of Hastinapur. Observes Guru Nanak Dev in this context :

Duryodhan in dishonour was ruined;
He forgot God the Creator.
He who persecutes God's saints must come to
harm and suffering.
(*Gauri, Ashtpadi 9*)

Among the great tyrants mentioned in Indian religious lore is Harnakash (Hrinyakashyapu), the atheist king who persecuted his saintly son Prahlad. Prahlad was succoured by the Lord as Nar-Singh (Lion-Man). The holy Guru's vision, unlike that of the ordinary devotee in India, was not confined to the Puranic, legendary past, but took in its sweep the contemporary scene wherein tyranny must come to a deserved end too. In the lines following is an integrated picture of the discomfiture of evil in

the past and the present :

The Lord in each age has raised His devotees,
whose honour He has protected.
The tyrant Harnakash was by the Lord destroyed,
And Prahlad saved.
Repudiating the arrogant traducers, the Lord on
Namdev showered favour.
Nanak, servant of God, has served the Lord who in the
last extremity comes in to succour His devotees.

(*Asa, Guru Ram Das, Chhant 29, page 451*)

The hard-hearted, the tyrants, when their brief hour of glory is past, must be humbled in dust. That is the Divine Law :

Those who adjured forgiveness, despite their vast
cohorts were effaced from the earth :
Countless their number, hard to ennumerate.
He who knows the Master is liberated, never again
to be bound.
To know the True Word is to be approved in the
celestial Mansion.
True joy comes from forgiveness and truthful living.
Expend ye the true wealth of meditation, attain
thus the poised mind.
Repeat ever God's Name with your mind,
body and tongue.
Thus may you cultivate noble qualities and a
forbearing mind.
Egoism shall be destroyed and destroy its possessor;
Its seed must sprout into useless weeds.
God, who created all creatures has put Himself
into each one :
Yet is He apart from all.

(*Ramkali Dakhani, Oankar 49, Guru Nanak Dev, page 937*)

Whoever grasps forgiveness, vows of purity, the noble
way of life and contentment,
Is rendered immune from all maladies and
malice of death.

(*Gauri, Guru Nanak Dev, Ashtpadi 7, page 223*)

In Guru Nanak Dev's own time occurred the invasions of Babar on India, bringing so much carnage and destruction.

Here was the occasion for a Teacher of mankind to inculcate

the lesson that the world must learn, wrapped in its course of thoughtless and selfish pleasure. The four hymns pertaining to this occasion, besides throbbing with pity for the suffering of innocent humanity and with sorrow over the fall of India, state the great moral principles on which the cosmos rests, and neglect of which by men can lead only to suffering. Alluding to the profigate rulers of India, the holy Guru raises his voice in Divine indignation, and at the same time states a great truth :

These dogs have thrown away the jewels;
Shameful will be their ends; none will remember
them after death.
What is man's power before God's ?
He alone joins and unjoins, such is His might.
A man, proud of his greatness, tasting all life's
joy to satiety,
In the eyes of the Lord, is a worm picking
grains of corn.
Nanak, true success comes to one who from seif-
abnegation draws life; and utters the Name.

(*Asa 39, page 360*)

In another hymn on the theme of Babar's aggression, Guru Nanak Dev affirms, despite the scene of carnage observed by him, that in all this the Divine Law (*Hukam*) which is just, is seen operative :

In this city of corpses, Nanak sings praise of the
Lord, and proclaims His Law.
He who made the creation, in all such
beautiful aspect,
Watches it apart, inaccessible.
Blameless is the Lord, and true His judgement;
Just shall His decree be.

(*Telang 5, page 722-23*)

(Again enunciating the Law, observes the holy Guru—this occasion too being Babar's aggression) :

The Lord confers honour,
And chastizes as in His will lies.
Man may escape chastizement by thinking of the
consequences of his acts.
The rulers lost their sense in pleasure and frivolity.

(*Asa Ashtpadi 11, page 417*)

Vast multitudes have fallen from grace for lucre,
Been sequestered from God :
It comes not except through sin,
And accompanies not man in death.
The Creator, whomsoever He would forsake
Deprives him first of goodness.

(*Asa Ashtpadi 12, page 417*)

Suffering is ultimately a Divine mystery. In the teachings of the holy Guru it has been mentioned as an inevitable part of man's destiny. To wish it were not there, is to be forgetful of the Divine Law. Says Guru Nanak Dev :

Nanak, idle it is for man to ask for pleasure
when suffering comes :
Pleasure and pain are like robes which man must
wear as they come.
Silence alone is commendable where arguing can be
of no avail.

(*Majh-ki-Var 24, page 149*)

Yet, from suffering the path of escape is through resignation to the Divine will :

When all suffering man has gulped as amrita,
suffering never again comes to him.

(*Maru, Guru Nanak Dev, Solaha 14, page 1034*)

Guru Arjan Dev through a number of illustrative situations has expressed the path of peace and contented joy in the midst of deep suffering :

Ja Kau mushkal ati banai dhoi koi na deai
One in the extreme of calamity,
Without human support,
Pursued by enemies, deserted by near and dear ones,
All succour gone and vanished—
Should God's exalted Name then enter his thoughts,
Not a whiff or hot air would touch him.
The Lord is strength to the feeble;
Uncreated, eternal, ever the same—
Learn the truth of Him from the Preceptor's holy Word.

(*Sri Raga 26, page 70-71*)

Suffering like grace, is a Divine mystery, but its incidence in the holy Gurus' vision is related to evil in the human heart. uffering may come to the pure, but faith will make them bear

it with equanimity, as expressed in Guru Arjan Dev's phrase further on in the hymn just quoted above : 'On all sides of us is Rama's circle; suffering therefore penetrates not to us'. Life has four rivers of fire, that is evil, into which man constantly falls :

Violence, attachment, avarice and wrath—
these be the four rivers of fire :
Whoever falls into these is consumed; only such as have
God's grace, swim across.

(*Var Majh 20, Guru Nanak Dev, page 147*)

Four are the fearful rivers of fire—
Only the man of God has understanding of the
rare Divine Word.
The unbeliever caught in false notions is consumed—
Only the Master saves him who is dyed in God's love.

(*Maru 11, Guru Nanak Dev, page 1031*)

So, with the inevitable existence of evil is expressed each time the way to escape its pain. For those in pleasure and voluptuous joys involved, Guru Nanak Dev through two striking figures expresses his compassion over man's suffering, ignorant of the consequence of his own wild impulses. These are the figures of the black buck and the humming-bee. Elsewhere the lust-gripped elephant is the figure employed, romping through the forest of desire. The opening words of this great hymn are :

Tun sun harna kaliya
Listen thou black buck, why art so absorbed in
this orchard ?
The fruit of poison tastes sweet for a few days only;
This fruit which has intoxicated thee, will then torment;
Without God shalt thou be in deep suffering.
Pleasure is unstable like the stormy ocean;
Like the flashing lightning.
None is thy protector except God—
Him hast thou forgotten.
Believe Nanak, thou black buck !
Forget not that death in this way is inevitable.

(*Asa Chhant 5, page 439-40*)

Evil has its play, but the man of God puts away its poison. The Divine Law of Dharma must ultimately triumph—so runs the teaching of the holy Gurus. Says Guru Nanak Dev in *Ramkali-ki-Var* 13, page 953 :

Kūr nikhuttei Nanaka orak sach rahī

(Nanak, falsehood shall be destroyed; truth ultimately shall last).

Elsewhere, in *Malar-ki-Var*, 12, page 1283 in an identical phrase the same truth is expressed :

Kur nikhuttei Nanaka Such kare so hoi

(Nanak ! falsehood shall be destroyed; what the holy Eternal determins shall come to pass).

GURU, THE HOLY PRECEPTOR, GUIDE

An important postulate of the teaching imparted by the Granth Sahib is the significance of the Guru, the spiritual guide, holy Preceptor. The Guru's guidance being essential for spiritual upliftment of the disciple, all reverence, complete trust is enjoined upon the disciple to be given to him. The Guru is no ordinary mortal; he is a divinely-inspired being, so completely attuned to the Supreme Being, as to share in His essence, to be identical with Him in spirit. Pronouncements exalting the Guru thus are to be met with in the Scripture in several places. This is not man-worship or idolatry of any kind. As in the case of the identification of the Shabda, the holy Word with God, the Guru, not in his mortal body which is perishable, but in his God-experience is Divine and to be reverenced. In Gurubani, in a member of contexts, *Guru* or *Satiguru* also is meant to imply the Supreme Being, whereby confusion of interpretation may occur. The holy Gurus, in order to emphasize their humanity, have often employed epithets to themselves indicating extreme humility. In *Japu*, Guru Nanak Dev has in several Pauris designated himself as *neech* (lowly). In another place he has defined himself as *bechara* (helpless, humble).

In Sri Raga 29 (page 24) Guru Nanak Dev has delineated himself, in the consciousness of being human, characteristic of a great soul, as a Dhanak, a caste held very low and living on hunting unclean animals and plunder. In this hymn he calls himself a *thug* (robber) and otherwise denigrates the lower self that attaches to the higher self. Very often the phrase in the closing line of a hymn may be *Jana Nanak*—Nanak, servant of God. This tradition of humility has descended from Guru Nanak Dev to his spiritual successors.

The qualities and merits of the true Guru, who is often designated as Satiguru (holy Preceptor) pūra-Guru (the Master

perfectly-endowed) and in similar other exalted ways, will be apparent from some of the pronouncements given below :

He alone has title to the name of holy Preceptor
who the Eternal Being has realized.
Saith Nanak : In association with him is the
disciple saved, and Divine laudation chanted.
(*Sukhmani 18, Sloka*)

The Master[1] is Bestower of boons, house of snow,
And of three worlds the lamp.
Saith Nanak : By reposing faith in him is obtained
the immortal substance and joy.
(*Var Majh 1, page 137*)

The Master is the Lord, the Lord the Master.
Saith Nanak : Brother ! between these lies no difference.
(*Asa, Guru Ram Das, Chhant 1, page 442*)

The Lord transcendent, Supreme Creator, unique—
The Master, whose sight all desires fulfils, is His image.
(*Bhairon 56, Guru Arjan Dev, page 1152*)

The Master Divinely-inspired, true Lord holding in
perfection all faculties—
Saith Nanak, is image of the transcendent Lord,
Supreme Being
Ever by the devotee's side present.
(*Bilaval 4, Guru Arjan Dev, page 802*)

In the Sloka prefacing Guru Arjan Dev's *Bawan-Akkhari* in the measure Gauri is ecstatic tribute of praise paid to the Master, Divinely-inspired (Gurudev) over a number of lines. Some of these are given below in rendering :

The Master, Divinely-inspired is embodiment of poise,
truth and enlightenment, felicitious of touch
beyond philosopher's stone;
The Master, Divinely-inspired, is holy Pool
of Immortality,
Bathing in whose illumination is fruitful beyond limit.
The Master, Divinely-inspired is manifest in the
beginning and end of time, yuga after yuga.
By utterance of the Divine Mantra by the Master,
Divinely-inspired, comes liberation. . . .

1. For Master, Preceptor in these excerpts the original is 'Guru'.

The Master, Divinely-inspired is enlightener,
Essence of the Supreme Being, the Lord.
Saith Nanak : The Master, Divinely-inspired,
embodiment of the Lord, I make obeisance.
(*Page 250 & 262*)

Saith Nanak : The Master, embodiment of
contentment is the tree,
Righteousness the flower, enlightenment the fruit.
By endeavour in the way of God and meditation does
it ripen full of juice.
By faith is it tasted : such tasting is the supreme charity.
(*Var Majh 20, Guru Nanak Dev, page 147*)

The Master is ship and the pilot;
Without the Master is not the ocean crossed.
By the Master's grace is the Lord attained;
Without the Master comes not liberation.
(*Swaiyyas M. 4, Stanzas in laudation of Guru Ram Das, page 1401*)

The holy Preceptor is the tree of amrita; its fruits full
with amrita elixir.
To whomsoever it comes, obtains it—by the Master's
Word is this blessing found.
(*Var Sarang 20, Guru Nanak Dev, page 1245*)

The holy Preceptor is the soil of righteousness;
Therefrom one obtains the fruit of what one sows.
The Master's disciples therein have sown amrita;
From the Lord have they obtained fruit of amrita.
(*Var Gauri 7, Guru Ram Das, page 302*)

To the Master am I a sacrifice a hundred times each day,
Who without an instant's delay
Has exalted us from human beings to gods.
(*Asa-ki-Var 1, Guru Nanak Dev, page 462*)

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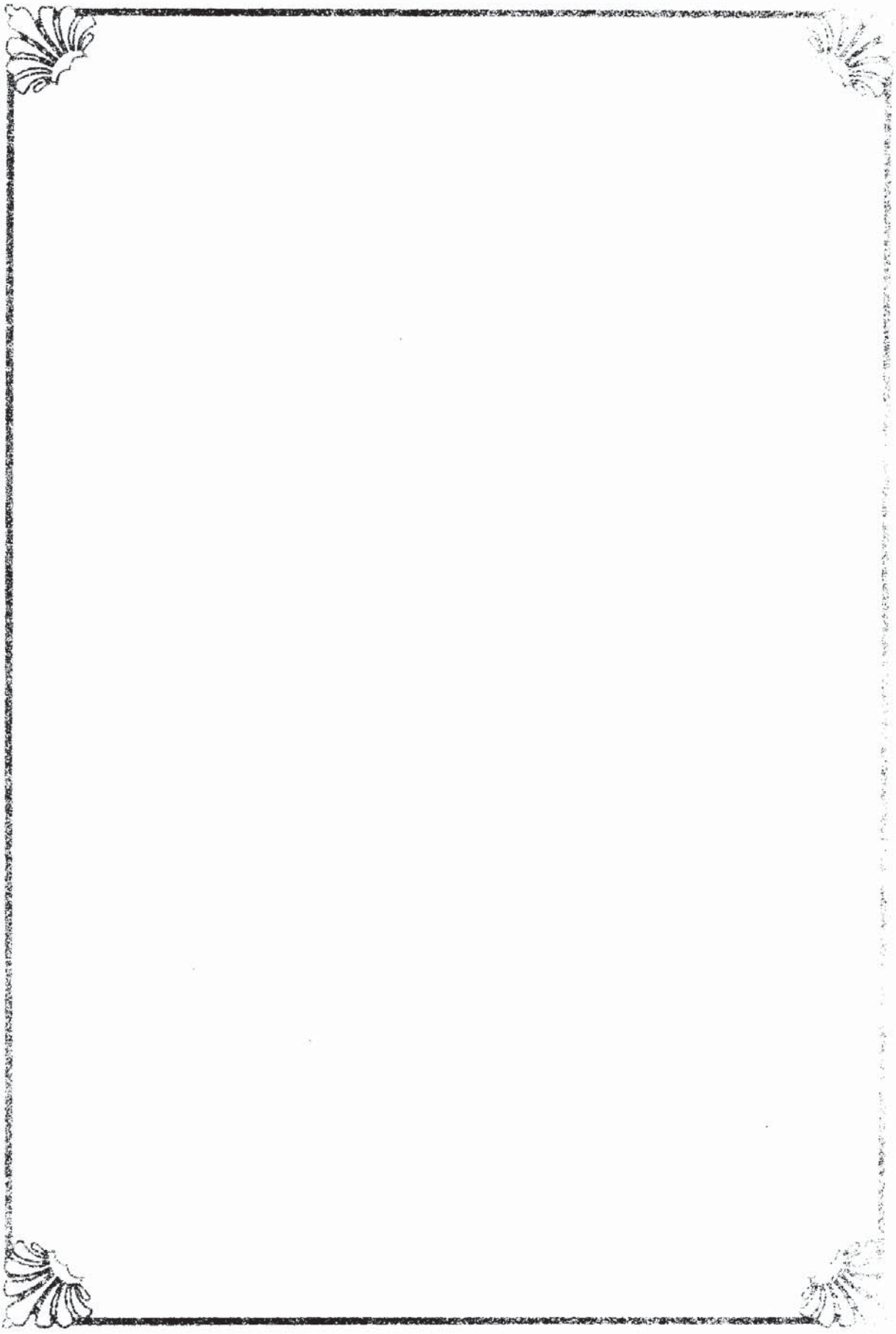
The text of the holy Granth Sahib being essentially poetry of spiritual experience, the expression in it usually takes the form of figures, images and symbols. Some of these are such as are accepted in the Indian spiritual tradition and are used without reference; for example *ghat* (pitcher, vessel) for the individual self; *rayn* (night) for the human life; *mundh, kamini* (woman) for the individual human being, deluded but seeking

the path. *Bikh, vish* (poison) is used for Maya or the lure of the world, without implying that it is a symbol. *Thandh* (coolness) is poise, resting in contentment and God-consciousness. *Gawan, bhavan* (wandering, whirling about) stands for transmigration. *Urdh kamal* (drooping lotus) is the heart turned away from God. Such images, wherever they have occurred in the text, have been explicated in the foot-notes. Other images are generally in the form of metaphors or similes. Thus, *pankhi* (*panchhi*, bird) is the human being sojourning through the world; so is commerce of good or evil in life. *Bhavjal* or ocean, existence is self-explanatory. Images from the animal world, the world of nature and vegetation, of agriculture, commerce and from story and legend are constantly employed. The reader is helped through explicatory notes to enter into their spirit. *Kant* (husband, lord) is God, the Divine Spouse. The world of the married woman's relationship is drawn upon in which the parents' home is this life, while the hereafter is the husband's house, where the married woman has to bear with a different atmosphere. For Divine ecstasy as also for Maya-involvement the imagery of wine is used, which is made explicit in each separate content.

Besides these, there are esoteric symbols pertaining particularly to the higher spiritual experience. These are drawn mainly from the realm of Yoga, but in Gurubani their meaning is transmuted to symbolize the joy and ecstasy consequent upon the accomplishment of the practice of Sahaj. Theological and Sufistic terms drawn from Islam are also there, but these are used generally in contexts where the audience specially addressed may be conceived to be Muslim. Also, such terms may represent the broad, universal outlook of the holy Gurus, to whom none is alien, but all mankind are brothers and friends.

In the terminology to be met with in the holy text, a large number of attributive names of the Supreme Being are found. These represent Him in His Attributed aspect, as the Creator and Preserver and object of devotion. Some of these are drawn from the Indian lore; others, though only a few, such as *Kadir* (*Qadir*, mighty), *Karim* (gracious), Rahim (merciful), *Parvardagar* (preserver, cherisher), *Pak* (holy, pure) also come from the popularly current Muslim vocabulary. Some like *Dātā*, *Dātār* (bestower), *Sāchā* (eternal, holy), *Piyārā* (beloved) are especially made current by the Sikh tradition. *Sahib* (Lord, Master) and *Khasm*

(implied meaning master, husband) come from the Arabic current at the time and since, and are used to symbolize God. Sometimes just an epithet like *Wadda* (great) is made to stand for the Lord. *Nām* and *Shabda* are two deeply significant esoteric terms, which have been discussed at some length earlier. Detailed studies of the imagery, symbolism and terminology of the holy Granth Sahib are being undertaken by research scholars at various centres of studies.



JAPUJI*

MŪL MANTRA (FUNDAMENTAL CREED)

Ek Oankār Satti-Nāmu

He is the Sole Supreme Being; of eternal manifestation; P. 1
Creator, Immanent Reality; Without Fear;
Without Rancour; Timeless Form; Unincarnated;
Self-Existent; *Realized* by grace of the holy Preceptor.[1]

Japu (Prayer-Chant)[2]

Ādi sachu, Jugādi sachu[3]

In primal Time, in all Time, was the Creator;
Nothing is real but the Eternal.
Nothing shall last but the Eternal. (1)

Sochai sochi na hovaee, je sochī lakh vār

Ritual purification[4], though million-fold, may not purify *the mind*;
Nor may absorption in trance still[5] it, however long and
continuous.
Possessing worlds multiple quenches not the rage of avarice and
desire.[6]
A thousand million[7] feats of intellect bring not *emancipation*[8].
How then to become true to the Creator ?[9]
how demolish the wall of illusion ?
Through obedience to His Ordinance and Will.[10]

1. Alternative rendering : Realized through Divine grace.
2. 'Jap' is thus rendered.
3. 'Sach' from *satya* (Skt.) means 'real'; that which exists. Its applied meaning in Punjabi and Hindi is 'true', 'holy'.
4. *Soch is shauch* (Skt.) for purity. Soch (Punjabi)=thought, reflection. (Alternative rendering : By reflection, even million-fold, can He not be realized.)
5. Lit. May not silence.
6. Lit. Hunger.
7. Original, Lakh=a hundred thousand.
8. Lit. Shall not accompany the self in the Hereafter.
9. Also rendered as : How to become pure in mind ?
10. Original, *Reza.*

*Note : The terms Japuji and Mūl Mantra do not appear in the original text, but are current in Sikh theology in the present context.

Saith Nanak : This *blessing* too is pre-ordained.[1] (1)

Hukmīṇ hovai akār Hukam na kahiyā jāee

By Divine Ordinance[2] are all forms[3] manifested;
Inexpressible is the Ordinance.
By Divine Ordinance are beings created;
By Ordinance are some exalted.[4]
By Divine Ordinance are beings marked with nobility or ignominy;[5]
By the Ordinance are they visited with bliss or bale.[6]
On some by the Ordinance grace falls;
Some by the Ordinance are whirled around in cycles of births and deaths.
All by the Ordinance are governed, none exempt.[7]
Saith Nanak : Should man realize the might of the Ordinance,
His ego he *most certainly* would disclaim.[8] (2)

Gāwai ko tāṇu hovai kisai tāṇu

Those endowed with might sing of God's might;
Those viewing marks of God's grace sing of His blessings.
Some sing of His noble attributes and exalted state.
Some express Him through philosophical intricacies and ratiocination. P. 2
Some tell of His giving life and taking it away.[9]
Some sing of His taking away life and giving it back.
Some sing of His transcendence;[10]
To some is He ever manifest.
To discoursing of Him is there no end;
Millions upon millions[11] discourse endlessly of Him.
Eternally[12] He doles out gifts;
Those receiving them at last can receive no more.
Infinitely[13] the creation receives from Him sustenance.

1. Implies earned merit through good actions of previous births, as also Divine grace.
2. *Hukam* is lit. Command. *Hukam* is an important concept in Sikh thought.
3. *Forms* stands for all created objects.
4. This exaltation is spiritual—that is, being acceptable to God.
5. These concepts also are ethico-spiritual.
6. *Bliss* and *bale* stand here respectively for the joy of realization and being cast off from Divine grace.
7. Lit. Outside its operation.
8. Lit. He would not then utter 'I am'; would not be given to egoism.
9. Lit. He creates beings and reduces them to dust.
10. Lit. That He appears distant and remote.
11. Original, *Kot*=crore (ten million)
12. Lit. Goes on giving.
13. Lit. *Yuga* after *Yuga* the creation consumes *what He provides.*

He is the Ordainer;
By His Ordinance the universe He runs.
Saith Nanak : Ever is He in bliss,
Ever fulfilled.[1] (3)

Sachā Sāhibu sāch nāen bhākhiyā bhāu apār

The Lord is holy;[2] holy is His Name :
Infinite are the expressions of devotion[3] to Him.[4]
All creation seeks *boons* of Him;
Endlessly does He confer these.
What *in return* to offer Him ?
How get a glimpse of His Court ?
What words to utter to win His pleasure ?
In the ambrosial hour of dawn
To meditate on His holy Name, His greatness.[5]
By man's actions is acquired the vesture of human incarnation;
By God's grace is attained the Door of Liberation.[6]
Nanak ! know the All-holy[7] to be Almighty, Absolute.[8] (4)

Thāpiyā na jāe kītā na hoe

Neither is He installed *in temples*,
Nor fashioned *by skill* :
He.the Immaculate is self-existent.[9]
Those contemplating[10] Him acquire *true* honour.
Such honour, saith Nanak, comes from chanting laudation of
His inexhaustible attributes.[11]
Those chanting His laudation, listening to it *with minds attentive*;
Those to Him devoted—
Their sorrows annulled,
Are into the House of Bliss ushered.[12]
The *Preceptor's Word* is mystic sound and true scriptural texts;
The Word is all-pervasive.

1. Lit. Without need, anxiety.
2. *Sacha* (Lit. real, true) is thus rendered.
3. Lit. Love.
4. Alternative rendering : 'His expression is infinite love *for creation*.'
5. This is the answer to the query in the foregoing.
6. '*Earned merit*' and 'grace', implicit in this line are important doctrines in Sikhism.
7. Original, *Sachiar*.
8. Original, *Sabh* (everything).
9. Cf. *Mul Mantra, ante*.
10. Lit. Serving.
11. Lit. Treasury of qualities (attributes).
12. Lit. Taking away their sorrow, it grants them entry into the House of Bliss.

The Lord Supreme is all deities—
He is Shiva, Vishnu, Brahma,
And the *goddesses* Parbati, Lakshami and Saraswati.[1]
Were I to realize His true greatness,
How may I utter it ?
By what power may I express it ?[2]
My Master thus has enlightened me:[3]
He alone is the Provider of all—
Never may I put Him out of mind ! (5)

Tīrathi nhāwāṇ je Tisu bhāvaṇ vinu bhāṇei ke nhāe karī

At holy bathing-spots would *I dip my limbs,*
were this to win God's approval—
Without His approval what good bathing ?
No one out of God's creation finds fulfilment except by
His grace.[4]
Absorbing[5] the Master's precept enriches the seeker's mind
With qualities invaluable as pearls and rubies.[6]
My Master thus has[7] enlightened me :
He alone is the Provider of all—
Never may I put him out of mind ! (6)

Je juga chārei ārjā hor dāsunī hoe

Were someone to live the length of four Yugas,[8]
And even ten times that;
Were he known in all the nine continents[9] and commanded
universal following;
Were he to have fame and praise from all mankind—
Without Divine grace all may turn their faces away from him,[10]
And treat him as the most insignificant of worms :
The very reprobates may point accusing fingers at him.
Nanak, He confers merit on those lacking it :

1. Alternative rendering : And Parbati the Mother-Goddess.
2. Lit. I am powerless to express it.
3. On this line, as to the tense of the verb, there is much controversy
4. *Karmāṇ* in the original may stand for merit 'earned' through good deeds, or for Divine grace. This is one of the texts over which endless discussion may be made.
5. Original, listening to
6. Original, diamonds, rubies and pearls.
7. The last lines are repeated from stanza 5.
8. The Four ages of the Universe, according to Indian cosmology.
9. Traditionally, the earth was so divided.
10. Lit. None would care to accost him.

All worth from Him proceeds.[1]
None to equal Him, to share His qualities.[2] (7)

Suṇiyari Siddha, Pīr, Sur, Nāth

By absorbing holy teaching
The seeker may acquire the state of siddhas,
Pirs, gods and supreme yogis.[3]
To one absorbing holy teaching
Shall be revealed the cosmic esoteric mysteries of the earth,
the Bull[4] and the sky;
Of the continents of the earth
And its various realms and the nether regions.
Absorption of holy teaching
Makes man immune from Death.
Saith Nanak ! God's devotees ever are in bliss;
Absorbing holy teaching annuls suffering and sin.[5] (8)

Suṇiyai Īshar Brahmā Ind

By absorbing holy teaching
Is the seeker exalted to the status of Shiva, Brahma and Indra;[6]
By absorbing holy teaching
Is the seeker invested with praiseworthy qualities.[7]
Absorption of holy teaching
Brings true knowledge of esoteric powers of the personality,[8]
And invests the mind with scriptural knowledge.[9]
Saith Nanak : God's devotees ever are in bliss; P. 3
Absorption in holy teaching annuls suffering and sin.[10] (9)

Suṇiyai Satt Santokh Giān

Absorption of holy teaching

1. Lit. He has imparted merit to those that have it.
2. Lit. To confer merit on Him.
 Note : *Suniyai* (Lit.) 'by listening', stands for attentively receiving holy teaching.
3. I. e. the state of enlightenment and holiness.
4. The mythical support of the earth.
5. Original, evil.
6. This elliptic line is variously interpreted.
7. Lit. His face (aspect) becomes praiseworthy. Another rendering : Even those unworthy to utter Divine laudation.
8. This line refers to the esoteric knowledge of the 'six lotuses' or 'circles' of the human psyche, which are sought to be 'pierced' through the praxis of Hatha-Yoga. The Guru implies here not literally such practice, but that realization which is believed to come from Hatha-Yoga. Such realization however, comes truly from absorption of holy teaching.
9. Original, Shastras, Simritis, Vedas.
10. These last two lines are the 'refrain' in stanzas 8 to 11.

Brings truthfulness, contentment and spiritual illumination
Absorption of holy teaching
Equals in merit bathing at the sixty-eight *holy water-edges*;
Absorbing and study of[1] holy teaching
Brings to *the seeker* true honour.
Absorption of holy teaching fixes the mind in poised meditation.[2]
Saith Nanak : God's devotees ever are in bliss :
Absorption in holy teaching annuls suffering and sin. (10)

Suṇiyai sarāṇ guṇān ke gāh

Absorption of holy teaching
Brings knowledge of deep spiritual truths.[3]
By absorption of holy teaching
May one attain to states of supreme holiness.[4]
By absorbing holy teaching
Those spiritually blind find the Path.[5]
By absorbing holy teaching
Are fathomed deep secrets of the ocean of truth.[6]
Saith Nanak : God's devotees abide ever in bliss :
Absorption of holy teaching annuls suffering and sin. (11)

Mannei[7] ki gati kahī na jāe

Inexpressible is the state of faith;
Whoever attempts this, shall in the end regret *his rashness*.
This state pen and paper cannot record,
Nor cogitation its secret penetrate.[8]
The great immaculate Name of God[9]
May only be realized by one

1. Original, Repeated reading (study).
2. Original, *Sahj dhyana* : fixing the mind in meditating on the Divine Essence.
3. Lit. One fathoms depths of pools of spiritual qualities. (The imagery of plunging to the depths is repeated in this stanza).
4. Here three orders of holiness among Muslim Sufis are mentioned in the original—Sheikh, Pir, Patishah (Padishah). *Patishah* or its equivalent, *Sultan* is a *title* usually given to Sufis believed to have attained exalted status in the spiritual ascent *Patishah* here does not stand for 'king' in the mundane sense. A number of Muslim Sufis bear the title 'Shah' (Lit. king).
5. Here spiritual vision is implied. The 'Path' of spiritual ascent is meant.
6. Lit. Great depths are rendered accessible like cubit-depths.
 Note : (Stanzas 12 to 15 like the preceeding four adumbrate the various steps of a common theme—in this case faith.
7. *Mannei*, the popular form of *manan* (Skt. reflection, cogitation). In Punjabi as also in its Hindi form *mānana* implies deep, firm faith, freedom from the taint of doubt.
8. Lit. Even though (the seekers) sit down to ponder it.
9. Original, Nām Niranjan.

Whose mind in faith is *firm*-fixed. (12)

Mannai surati hovai mana buddhi

Through faith the mind and intellect find concentration;
And to the seeker are revealed all the stages[1] of enlightenment.
Through faith one receives not buffets[2] in the Hereafter,
Nor is subjected to Yama's terror.[3]
The great Immaculate Name of God
May be realized by one
Whose mind in faith is *firm*-fixed. (13)

Mannai mārag thāk na pāe

One with faith shall meet no obstacle on the path of *God-realization*,
And shall proceed *to his abode with God* with his honour universally proclaimed.
One with faith shall not stray into sects and bye-ways,[4]
But in true Religion be fixed.[5]
The great Immaculate Name of God
Shall be realized by one
Who in faith is firm-fixed. (14)

Mannai pāwai Mokh-Duār

Through faith man finds the Door of Liberation :
Even those related to him are through him liberated.[6]
Through faith are both Preceptor and disciple liberated.
Saith Nanak : One with faith
Has not to wander about begging for Divine grace.
—The great immaculate Name of God
May only be realized by one
Whose mind in faith is *firm-fixed.* (15)

Panch Parwān Panch Pardhān

The Elect[7] of God are those approved of Him;
Preeminent among men are they.
At God's Portal are they honoured.

1. Lit. Has knowledge of all the 'abodes'.
2. Lit. Receives not blows on the face.
3. Lit. Has not to accompany Yama (conceived here as the authority effecting arrest of malefactors.
4. Original, *Magg* (Pkt. for Marga, way) and *Panth* (Path). Both here imply as suggested, narrow sects and creeds.
5. Original, *Dharma*, implying true Religion centred in spirituality and righteousness.
6. Lit. Are propped up by him. (Cf. Slokas at the close of Japuji).
7. Original, Panch (elders of the tribe)

And in splendour *shine* at His royal Door.
By meditation on God do they find illumination.[1]
One attempting to express God's creation and contemplating it,
Shall above count and computation find it.
The Bull of Dharma[2] is born of compassion;
Content of mind[3] holds creation together.
Whoever realizes this, enlightened shall be;
How much is the load under which this Bull stands ?
The earth extends beyond farthest limits—
On what support does all this rest ?
Countless are the created beings, their hues[4] and names.
All *the wise ones* have attempted accompt of
these at one stretch[5]—
Yet who may render the true accompt of all these ?
How much would it add to ?
Who may calculate God's might and the beautiful
forms[6] created by it,
And of His blessings the extent ?
All the endless expanse of creation arose out of one Note,[7]
Giving rise to millions of streams :[8]
How may I compute and 'express God's might'[9] ?
I who am unworthy even once[10] to be made a sacrifice to Him.
All Thou willst is good !
Thou Formless One !

1. Lit. Meditation is Preceptor of the Elect. Alternately : 'The elect solely on God meditate.'
2. Reference here is to the mythical Bull, support of the earth. Guru Nanak Dev in this and a few lines following implies that the universe earth upon earth is held together by Dharma; here symbolized as the mythical Bull, and not by a giant Bull, standing under the earth.
3. Original. *Santokh* (Skt. *Santoskha*) implies the qualities of poise and spiritual discipline.
4. *Rang* in the original stands for the various qualities andattributes of created objects.
5. The original expression would literally imply, with a running pen, that is, writing at a stretch. The implication is that thosewho have tried to give the count of creation, the spheres etc. and the created species, were presumptuous to do so.
6. Original, Roop (Skt. Form). To the Guru's spiritual vision the whole universe presents a spectacle of inexpressible beauty.
7. Original, *Kuwao* (Sound, word).
8. Original, *Dariyao*. Implies all the source from which creation has multiplied.
9. Original, *Kudrat* (Ar)
10. *Ek Vār* : This should mean 'once' In the traditionalist scholarship 'Var' is interpreted as 'Val' (bal=ha r) with the transformation of 'l' into 'r' as happens in Avadhi Hindi (Cf. Kala to Kara=black). This interpretation, however, does not appear convincing, as *Ek Var* interpreted as 'once' is in keeping with the style of *Japuji*, in which spiritual teaching and not verbal play is the dominant motif.

Immutable, ever-perfect[1] art Thou. (16)

Asankh jap asankh bhāu

Innumerable are the prayer-chants;[2]
Innumerable the *forms* of devotion.[3]
Innumerable are the forms of worship;
Innumerable the *modes* of doing penance.
Innumerable are those who recite holy scriptures[4] from memory;
Innumerable the ascetics[5] with minds from the world turned away.[6]
Innumerable are God's devotees contemplating His qualities and seeking illumination.[7] P. 4
Innumerable are those dispensing charitable gifts;
Innumerable are the heroes receiving on their faces *blows of* steel.
Innumerable are those with vows of silence,
In unbroken contemplation.
How may I give an idea of Divine might ?
Unworthy am I even once to be made a sacrifice to Thee.
All Thou willst is good,
Thou Formless one !
Immutable, ever-perfect art Thou,[8] (17)

*Asankh mūrakh andh-ghor**

Innumerable are the purblind fools, sunken in folly;
Innumerable those living on thievery and dishonesty.
Innumerable the tyrants ruling by *brute* force;
Innumerable the *violent* cut-throats and murderers;
Innumerable are the sinners, leaving behind a trail of sin.
Innumerable those revolving round and round[9] in their own falsehood;
Innumerable those of impure minds[10]

1. *Salamat* (Ar.) in original, implies that which cannot be diminished, destroyed or flawed.
2. Original, Japa.
3. Original, *Bhāu (Bhava)*.
4. Original, Veda.
5. Original, Jogi (Yogi).
6. Original, *Udas* (Udāsin).
7. Original, *Gian (Jnan)*.
8. See note on this line, the refrain, *ante*.

**Note* : A vision complementary to the foregoing, this is the account of forms of evil prevalent in the world. Yet God's handiwork is good and holy. Evil shall in the end be transmuted. The types enumerated herein are those governed by the quality of *tamas* (mental and moral darkness.)

9. Implies their involvement in the transmigratory cycle.
10. Original, *Malechh*.

Living on base filth.[1]
Innumerable the slanderers,
Bearing on their heads the load of others' calumny.[2]
The sinner[3] Nanak thus enumerates *practitioners of evil*
As these he contemplates.
Unworthy am I even once to be made a sacrifice to Thee.
All Thou willst is good,
Thou Formless One !
Immutable, ever-perfect art Thou[4]. (18)

Asankh nāṇva asankh thāṇva

Innumerable are God's names,
Innumerable the spaces created by Him;
Inaccessible, countless the worlds,
Which even to call innumerable places on one the burden of sin.[5]
Yet expressing God's Truth is by words;
So also His praise.
By words is His praise sung,
And His attributes discussed.
Of words are holy texts made,
By words are these chanted.
By words is expressed the way of man's union with God.
Yet is God who recorded them not ruled by their writ.[6]
Only to man comes whatever God decrees.
All that is created is His manifestation;[7]
No place is of His manifestation[7] devoid.
How may I contemplate and express His might,
I that am unworthy even once to be made a sacrifice to Him!
Whatever Thou willst is good,
Thou Formless one !
Immutable, ever-perfect art Thou.[8] (19)

Bharīyai hatthu pairu tanu deh

Filth on hands[9], feet and body may with water *be washed* off ;

1. Implies wealth acquired by foul means.
2. The implication is, they bear the burden of sin and shall meet retribution in future.
3. The Guru calling himself a sinner (original, *neech*—of low character) is an expression of profound humility in a great soul.
4. These lines are the refrain, as in stanzas 16 and 17.
5. Lit. Places the burden of sin on one's head.
6. Lit. They are not placed over the head of Him who recorded them.
7. Original, Nām (Nāuṇ). Name is the manifestation or epiphany of God, who is formless.
8. This is the refrain, appearing also in the three stanzas preceding.
9. Lit. Should hands, feet, body be soiled.

Clothes fouled by dirt may with soap[1] be washed.
The mind fouled by sin and evil,
May only with devotion to God be cleansed.
Good and evil are no empty words—
Each action for the after-life is recorded :[2]
Man raises only the crop whose seed he scatters.[3]
Saith Nanak : By the cosmic law[4] does man traverse the path of transmigration. (20)

Tīrathu tapu dayā dattu dānu

Holy bathing,[5] austerities, compassion,[6] charity[7]—
All are approved if they bring even a grain[8] of merit in *God's eye.*
True merit lies in absorbing[9] holy teaching, faith and devotion—
In these take the holy purifying[10] bath of the soul.
Lord ! all noble qualities abide in Thee, none in me—
Without cultivating noble qualities no *true* devotion can[11] be !
Salutations to Him, Creator of Maya,
Whose form is the holy Word;
Eternal, holy, supreme Beauty, ever Blissful.[12]
What the hour and occasion,
What the date and day,
What the season and month—
When creation began ?
Had Brahmins found the answer,
In their scriptures[13] would they have recorded it;
Nor have the Kazis from Koranic record.[14]
The Yogi knows not the date and day, season or month;

1. This is perhaps the earliest traceable use of soap (sābun) in literature. The word itself came from the Arabic, and was adopted in Europe as well as in India in medieval times. This word is found used elsewhere also in Gurubani.
2. Lit. What man does he carries its record along with him.
3. Lit. Man partakes of the crop whose seed he sows.
4. Original, *Hukam.*
5. Original, *Tirtha.*
6. Original, *Daya*, Here implies only ritual compassion, such as is shown to disabled cows etc.
7. Ritual charity is meant, such as given on ceremonial occasions to earn merit.
8. Original, *Til ka*—of a sesame grain's weight.
9. For understanding these terms, *Suniya, manniya*—see Stanzas 8 to 16 ante. Bhau is love, devotion.
10. The original would imply removing the body-filth by rubbing it in water.
11. This is, without service (seva) devotion is not real.
12. These two lines are some of the hardest to explicate. There are varying interpretations.
13. Original, *Purana.*
14. Lit. The Kazis too have not been able to determine the time to record it in the Koran.

The Creator who made the universe, alone knows the answer.
How may I express His greatness, how praise Him ?
How to utter this; to know this even ?
Saith Nanak : All profess these to express, each claiming to be wiser than another. P. 5
The supreme Lord, of supreme qualities, alone is the Doer.
Saith Nanak : Anyone claiming such power for himself
Will in the Hereafter not be covered with glory.[1] (21)

Pātālāṇ pātāl lakh agāsāṇ āgās

Of the nether worlds and heavens has He created millions.[2]
Men have given up the accompt[3] in despair.[4]
The Vedas too declare unanimously[5] *their helplessness.*
Muslim scriptures[6] declare the number of species eighteen thousand.[7]
Vain is such count : Nothing is real but the One Essence.[8]
His Infinity no one may measure or state—
Men's lives are swallowed up in the effort;[9]
Saith Nanak : Know that He is supreme, all-knowing. (22)

Sālāhī sālāh etī surati na pāeeyā

All God's laudation, repeated over and over again
Comprehends not *His greatness.*
He is unknowable as the ocean
Into which streams and rivers fall,
Yet know not its extent.
Great kings, of ocean-like vast empires,
Possessing immense[10] wealth—
Measure not to the merit of an ant
Whose mind on God is ever fixed.[11] (23)

1. Lit. Will not bear an aspect of beauty.
2. Original, *Lakh* (a hundred thousand).
3. Lit. Search, explore.
4. Lit. Are tired, exhausted.
5. In the Upanishad *Neti, Neti* (Not this, not this) occurs to express man's helplessness in the presence of Infinity. Cf. Mandukya Up. III-26.
6. Original, Kiteb (Kitab—The Book, that is Koran).
7. *Hazhdah hazār alum* is how the count of the created species is mentioned in Muslim cosmology.
8. Original, *Dhāt* (*Dhatu*—basic substance). Refers to the Divine Reality, the Absolute.
9. These lines, rendered from the original, would literally mean : 'If God's creation could be recorded, that might be done; those attempting it have themselves departed this life *without accomplishing* their task'.
10. Original, *Giriha, Giraha.* This word has been interpreted as the Persianized Plural of *giri* (Skt. mountain). It may however, be the Persian *girah* (Lit. knot, pouch, purse etc.). Girah in the latter sense is used in Guru Nanak's Bani—(Var Majh—in the line : *Parandae na girah zar* : Bird do not carry any gold with them.)
11. Lit. From whose mind God is never absent.

Ant na siftīṇ kahaṇi an antu

Innumerable are God's qualities,
Endless their count.
Innumerable His doings, His bounty.
Endless what He sees, hears;
Inscrutable His purpose.[1]
Endless the forms created by Him—
Invisible their limit.
Many yearn[2] His extent to know,
Yet it ever eludes them.[3]
None knows His limit—
The more it is expressed, the farther it beggars description.[4]
He is the Supreme Master:
Exalted His station; supreme above all is His Name.[5]
Only one as exalted as Himself might know His extent.
To Him alone is His extent known :
Saith Nanak : *Devotion to Him*[6] is a blessing coming through His glance of grace. (24)

Bahutā karam likhiyā na jāe

Great is His bounty,[7] beyond expression.[8]
He the Supreme Giver grants without the least[9] expectation[10] of return.
Many beg of Him heroic[11] qualities—
Many beyond computation.
Many exhaust themselves in evil courses :
Many receive His bounty, yet deny it;
Many the fools who receive *without gratitude*.
Many are afflicted with suffering and penury :
Bountiful Lord ! this too *must be borne* as Thy gift.[12]

1. Lit. Purpose in His mind.
2. Lit. Cry, wail.
3. Lit. Cannot find His extent.
4. Lit. As more is expressed, still more is it seen to be.
5. 'Name' (Nām) is a mystical term, and stands for the Divine Reality.
6. In the original, there is an ellipse. The meaning however, would be as rendered above : Not by God's knowledge which is beyond the reach of man, but by devotion may come Divine grace.
7. *Karam* in this line is from the Arabic, and not *Karma* (action, destiny) as from the Sanskrit root.
8. Lit. Beyond *man's* power of recording.
9. Lit. As much as a sesame grain.
10. Lit. Greed, desire.
11. *Jodh* in the original appears to be used as an abstract noun. Some commentators have thus explained it.
12. This is the expression of the spiritual state of resignation in all situations of life.

Liberation from the bondage *of transmigration* comes by His grace—
None in this can intercede.[1]
Should some reprobate[2] attempt to unfold *the Divine mystery*,
Endless buffets on his face shall *he receive*[3].
God alone knows *what each deserves*, and Himself awards it :
Few are such as render gratitude to Him.
On whomsoever He confers the blessing of His devotion,[4]
Saith Nanak, *should be reckoned* as king of kings. (25)

Amulya guṇa amulya vāpār

Invaluable are God's qualities,
Invaluable the commerce[5] in such.
Invaluable those dealing in them,
Invaluable the store *wherein these lie.*
Invaluable those coming to buy them.
Invaluable those that carry them away.
Invaluable the devotion[6] to Him,
Invaluable those merged[7] in it.
Invaluable the Divine justice.
Invaluable the Court *dispensing it.*
Invaluable the scales, the weights *to judge man's actions.*
Invaluable His blessing and the mark[8] thereof.
Invaluable His grace,
Invaluable His Ordinance.
Invaluable, invaluable beyond words is this all !
Those attempting to express it have at last been absorbed and lost in ecstasy.
The Vedic texts, the Puranas attempt His greatness to express :
Many learned in these make commentaries.
Brahmas and Indras attempt His greatness to utter;
So also the Gopis[9] ānd Krishna. P. 6
Shiva and the Supreme Yogis[10]

1. That is, the attainment of liberation is a primal mystery which by no effort may be forced. Nor can man know how this blessing descends.
2. Original, *Khāik :* This word is variously explained, though the sense in each case is highly pejorative.
3. Lit. He alone will know the extent of the buffeting he receives on his face.
4. Lit. Rendering His praise, chanting His laudation.
5. *Commerce* herein is the spiritual action of learning to know and absorb God's qualities.
6. Lit. Love.
7. Merging in God's qualities is the highest stage of devotion and mysticism.
8. Implies the mark of God's blessing, an esoteric gift.
9. The milkmaids of Krishna, symbolizing true devotion.
10. Original, Siddhas.

And those with souls enlightened,[1]
Demons and gods,
Saints[2] and hermits[3] devoted to him—
All attempt His greatness to utter.
Many the utterance attempt,
But leave this world, helpless.
Should He create as many more,
Even so, inscrutable shall He remain[4]—
His greatness is as may please Him to assume it.
Saith Nanak : He the eternally holy[5] alone knows its extent.
Anyone arrogating such knowledge to himself[6]
Should be put down as the greatest of fools. (26)

So daru kehā so gharu kehā jit bahi sarb samālei

What the Portal, what the Mansion where from Thy seat
All creation Thou dost cherish[7] ?
Endless the instruments, the notes, the players *who laud Thee.*
Innumerable the musical measures and the symphonies,[8]
The musicians orchestrating *Thy praises* :
Air, water, fire laud Thee;
Dharmaraja[9] lauds Thee at Thy Righteous Portal.
Chitra and Gupta, recorders of men's deeds chant Thy laudation,
Whose record Dharmaraja considers.
Shiva, Brahma and Devi[10]—all laud Thee,
Shining in the splendour by Thee given.
Indra on his throne in company with deities,
Yogis[11] in God-absorption,
And devotees in contemplation;
Men of continence, charity, poise,

1. Original, Buddha. (This however, does not appear to refer to Gautama the Buddha.)
2. Original, *Sur-nara.*
3. Original, *Muni-jana.*
4. Lit. Many such shall not be able to express it.
5. Original, *Sācha.*
6. The original would literally mean : Utter an unbecoming word, brag.
7. In the present version of this great paean of Divine laudation, and another, appearing at the opening of *Rah-rās*, the Evening Prayer (page 8, Adi Granth) the Divine Reality is apostrophized in the Second Person. This is the usual way in which such personalization occurs in devotional hymns.
8. Original, *Peri.* This stands for raginis or compositions made out of the Ragas or classical measures. Cf. *Anandu.* I.
9. Stands for the celestial Judge of human actions.
10. Consort of Shiva. She is known by a large variety of names.
11. Original, Siddhas.

Indomitable heroes—all Thy praises chant. .
Men of learning[1], mighty seers[2] —
All laud Thee in holy texts[3] age after age.
Fairies supremely ravishing of heaven, earth and the nether world,
All Thy praises sing.
The jewels[4] created by Thee laud Thee,
With the sixty-eighty holy water-edges.[5]
Heroes of supreme might,
All four sources of creation[6]—
All raise the song of Thy praise.
So also regions, continents and the universe entire,
Propped on Thy support.
Only such are inspired to laud Thee as win Thy pleasure;
These be Thy devotees dyed in joy of Thee.
Many more laud Thee beyond knowing by me !
How may Nanak recall them ?
He alone is the Lord, immutable, holy—
Eternal His greatness.
He is the Creator;
He ever is, ever shall be;
Never shall He not be.
In innumerable aspects, categories
And species has He made the creation.[7]
As pleases His greatness, He makes manifest His actions :
He acts as is His pleasure—
Command Him none may !
Saith Nanak : He is the King of kings—abiding by His will is best.[8] (27)

1. Original, Pandit.
2. Original, *Rikhishar*, (*Rishishvara*).
3. Original, Vedas.
4. Refers to the fourteen 'jewels' churned out of the ocean according to the Puranic myth.
5. Original, *Tirthas*.
6. These are : Egg-born, placenta-born, perspiration-born and atmosphere-born.
7. Original, Maya. (Maya is the manifestation, that is knowable by the senses.)
8. Razāeeṇ in the original is an adverbial form, meaning *by His will*. Such a formation is an adaptation of one of the conjugational forms (vibhaktis) in Sasnkrit. Some interpreters have taken this to be an agent-noun, Razāee, meaning Master of His will. That appears to be an incorrect meaning.

Mūndā santokhu sarmu patu jholī dhyān kī kareh bibhūti

Make contentment the earrings; modesty[1] thy begging-bowl and pouch;
Contemplation thy ashes.[2]
Make thy quilt[3] from realization of thy mortality, and keep thy body virgin;
Thy code and staff, faith in God.
Let all mankind[4] be thy sect.[5]
Conquering thus thyself, mayst thou be lord of the world.[6]
Salutations[7] to him—the Primal, Immaculate, Eternal, Immortal—
Immutable through all time. (28)

Bhugati giānu dayā bhandārañi ghati ghati vājeh nād

Make enlightenment[8] thy diet; compassion the dispenser;[9]
Let Divine music[10] resound in each heart.[11]
God is the true Master,[12] under whose sway[13] is the entire universe;
Desire for miraculous powers[14] is the path of false satisfaction.[15]
Union and separation[16] ordain the universal system;
To man's share falls what is destined.[17]

Note : Stanzas 28 to 31 express the theme of transformation of the ritual practices of Yoga into the spiritual and ethical qualities to be attained.

1. *Sarm—Sharm* from the Persian. This word is also interpreted as *Shram* (Sanskrit) endeavour.
2. Ascetics in India smear their body all over with ashes as a symbol of renunciation.
3. Original, *khintha*, a patched coat worn by mendicants.
4. In the original, *Jamaat* (Ar.) is used. During the medieval ages Yogis in northern India adopted this sufistic term to designate their groups. It is still in use among them.
5. Original, Āee Panth.
6. Implies complete spiritual fulfilment; transcendence of all desire and human frailty.
7. Original, Ādes (Ādesh) is the Yogis' form of salutation to Adi Nath (Shiva). Guru Nanak Dev raises his cry of salutation to God.
8. Original, *Gian* (*Jnan*).
9. In Yogic assemblies cooked food is distributed to all by female members of the Order. Shiva's dispenser of food is known as Annapurna (Shiva is the supreme Lord of all Yogic sects).
10. Nād in the original.
11. Lit. Vessel (figure for the human self).
12. Original, Nath (this term is applied in yogic lore to Shiva).
13. Lit. Who has driven the string through the noses of all. (Allusion to bulls and other pack animals thus held).
14. In the Sikh faith, search after miraculous powers is highly disapproved.
15. Possession of miraculous powers is held to lead the mind away from God.
16. Spiritual union with God (merging of the self into the Infinite and its opposite in the form of transmigration are meant).
17. *Destiny* herein implied is both what is earned by man through his actions and Divine Grace coming as the result thereof.

Salutations to Him—the Primal, Immaculate, Eternal, Immortal—
Immutable through all time.[1] (29) P. 7

Ekā māṫé jugati viyāeé tini chelei parwāṇu

The Primal Mother[2] by union *with the Eternal*
To the three accepted regents[3] gave birth.
Those be the Creator, the Preserver and the Judge.[4]
He guides them as is His will and commandment.
Wonder of wonders !
The Creator to these three is invisible,
Yet views them *at work.*
Salutations to Him—the Primal, Immaculate, Eternal, Immortal—
Immutable through all time. (30)

Āsan loe loe bhandār

The Lord's seat[5] and His stores are in the innumerable worlds created by Him;
Inexhaustible are His treasures.[6]
He has created the universe and *watches over it.*
Saith Nanak, just is all His dispensation.[7]
Salutations to Him—Primal, Immaculate, Eternal, Immortal—
Immutable through all time. (31)

Ikdū jībhoṇ lakh hovai lakh hovai lakh vīs

Were man's one tongue to become a hundred thousand,
And even twenty times that;
Were each such tongue to utter the Lord's Name Supreme[8] a hundred thousand times *each instant*—
Such be the stairs of devotion[9]
Ascending to make union[10] with Him.

1. This line is the 'refrain' in Stanzas 28 to 31.
2. Refers to Maya, the creative mutable principle of the universe.
3. Emphasizes the quality of their obedience in carrying out their assigned functions.
4. Lit. One holding court to judge. (The divinities mentioned are *ad seriatim*, Brahma, Vishnu and Shiva).
5. Original, Āsan—the seat in the form of a cushion or mattress or skin on which ascetics are seated in the course of their praxis.
6. Lit. Whatever He has put into the universe. He has put in once for all.
7. Lit. Action, doing. This refers to God's creation (Cf. Var Asa) or Dharma, the Law of Righteousness, upholding the moral order of the universe.
8. Original, Ek Nam Jagadish : Sole Name of the Lord of the universe. This would refer to God's holiest Name *Ek Oankar* (Omkar).
9. Original, *Pati.*
10. Ikees in the original, may mean 'merged become one', or one 'transcending all calculation.'

Even worms[1] emulate those thus ascending,[2]
On hearing of heaven's glory.
Saith Nanak : By Divine grace[3] may one attain to God—
Vain[4] is the bragging of false claimants on this path. (32)

*Ākhaṇi jor chupai nah joru**

Utterance nor silence lies within man's power;
Neither to ask nor to give.
Neither life nor death on man's effort depends.
Authority, wealth or command[5]—none of these come by man's own endeavour;
Nor meditation, enlightenment or cogitation.
Neither by his effort nor praxis[6] may man escape free of worldliness.
God alone who has the power,[7] exercises it.
Saith Nanak : All before Him are alike—none high or low. (33)

Rātīṇ ruttīṇ thittīṇ vār

He created Night *and Day,* seasons and occasions;
So also Air, Water, Fire and the Nether Regions :
Amidst these has He fixed the earth, the place for Righteous Action.[8]
In it are numerous kinds[9] of creatures and their ways[9]—
Of names many and illimitable.
All creatures on their actions are judged
In God's court, just and true.[10]
At His court are seated in celestial beauty the saints, Elect of God,[11]

1. Implies hollow and false practitioners of various cults.
2. Refers to the high-flying birds, such as swans (hamsa) which symbolize the pure spirits, God-inspired.
3. Lit. By His glance of grace (nadar, nazar).
4. Lit. False.

**Note :* (a) In this stanza the theme is the duty to submit to the Divine will—Reza. By his own effort man achieves nothing—ultimately all lies in the Divine will, which may frustrate man's efforts in inscrutable ways.

(b) The key-word in this passage, repeated in each line is *jor* (Pers. Zor) power, might. Some old commentators have taken it to be the Hindi *jor* (*jod*—union) which however, appears to be difficult to accept.

5. *Mane shor, manshur* are the various readings of the key-word here. More probably it is *manshur* (Ar. charter, a royal decree, letter of authority).
6. Original, *Jugati* (*Yukti*) is the praxis, particularly of Hatha-Yoga, claiming to guide man on the spiritual path. Such claim, however, is not countenanced by Sikhism.
7. Lit. He in whose hand the power lies.
8. Original, Dharma-sāl.
9. Lit. Of numerous hues.
10. Lit. True is He Himself and true His Court.
11. Original, *Panch-parwān.*

Who through His glance of grace are marked *with His approval.*
At that Court alone may be known the false from the true[1] :
Only in the world to come may God's true judgement be revealed.[2] (34)

Dharam-khand kā eho dharamu

Such is the Order of the Realm of Righteous Action.
Now listen[3] to be law of the Realm of Enlightenment.[4]
Therein are numberless forms of air, water and fire,
Numberless Krishnas and Shivas;
Numberless the Brahmas fashioning universes
Of various forms, hues and aspects.
Many are there the stages for action[5], many the celestial mountains,[6]
Many the sermons delivered to Dhruva.
Many are the Indras, spheres of sun and moon,[7]
Many the continents and lands;
Many the accomplished yogis, enlightened ones and supreme ascetics,
Many the incarnations[8] of the Goddess.
Many are the species of gods, demons, ascetics,
Many oceans harbouring the Jewels.[9]
Many are the sources of creation, many the forms of speech,
Many lines of kings.[10]
Many are the devotees of God absorbed[11] in serving Him.
Saith Nanak : All such are without end. (35)

Giān khand menh giānu parchandu

In the sphere of Enlightenment[12], spiritual illumination blazes forth.
In that sphere reign mystic melody,[13] sublime visions, wonder and joy.

1. Lit. The unbaked and the baked.
2. Lit. Only on reaching there may the truth be known.
3. Lit. I state.
4. Original, *Gian* (Jnan).
5. Original, *Karma-bhumi.*
6. Refers to Sumeru, reputed abode of the gods.
7. Original, Moon and sun.
8. The various aspects of Durga, the Devi are implied. She bears numerous forms, names and attributes.
9. Refers to the 'Ratnas' (jewels) churned out of the ocean by the gods and demons (see note 9 on stanza 27).
10. This may refer not to temporal monarchs, but the spiritual teachers, the 'kings' among men.
11. *Surati* in the original, in Punjabi idiom implies absorption of mind, rapt attention. This is the popular form of shruti (Skt.) for revelation, the deeper forms of cognizance (*gnossos*).
12. Original, *Gian-khand.*
13. Original, Nād, the 'unstruck melody' heard by yogis in trance.

Inexpressibly beautiful is manifestation[1] of the sphere of spiritual endeavour.[2]
Incomparable, beggaring description is what is forged therein.
To attempt to speak of it would leave man speechless,
And only ashamed *of his rashness*.[3] P. 8
In that sphere are fashioned Absorption, Wisdom, Enlightenment of Mind;
Forged therein is the vision[4] of gods and mystics.[5] (36)

Karam-khand ki bāṇī joru

Might[6] is the expression of the sphere of Grace[7]—
None can have access there,
Except heroes of supreme might,
Inspired by God[8] - consciousness.
In that sphere abide numberless heroines like Sita of surpassing praise
And beauty[9] indescribable.
Those to God united,[10]
Suffer not mortality[11] nor guile.[12]
In that sphere abide devotees assembled from the various universes,
Cherishing the holy Eternal[13] ever in their hearts.[14]
In everlasting Bliss.
The Formless Supreme Being abides in the Realm of Eternity.[15]
Over *His creation* He casts His glance of grace.
In that Realm are contained all the continents and the universes
Exceeding in number all count.
Of creation worlds upon worlds abide therein—
All obedient to His will;[16]
He watches over them in bliss,
And has each constantly in mind.

1. In the original is *Bani*, which here stands not for 'speech' or 'expression' but 'making', 'forging'. Hence *manifestation*. See Additional Notes.
2. *Sarm* is variously interpreted. This is likely to be *Sram* (effort, endeavour).
3. Lit. Repenting afterwards.
4. Lit. Awareness (*sudh*).
5. Original, Siddhas.
6. Original, *Jor* (Zor—Persian).
7. Original, *karam-khand*.
8. Original, for 'God' herein is *Rama*.
9. Spiritual beauty is implied.
10. Lit. Those in whose souls God abides.
11. Implies transmigration.
12. The play of Maya that attracts the mind to itself.
13 Original, Sacha.
14. Original, Mana.
15. Original, Sach-khand.
16. Lit. All act as the Ordinance directs.

Saith Nanak : Hard as steel is the story of that realm to narrate. (37)

Jattu pāhārā dhīraju suniyāru

Make continence the smithy, poise the goldsmith;
The mind awakened[1] the anvil, spiritual light[2] the tools;
God's fear the bellows, austerity the heat and fire;
Loving devotion the crucible :
In this crucible forge the Immortal vision.[3]
In such holy mint shape the holy word.[4]
This fulfilment comes to those blessed with Divine grace.
Saith Nanak : Blessed are they by the Divine glance gracious. (38)

SLOKA (FINALE TO THE JAPU)

Pawan gurū pānī pitā mātā dharti mahat

Air is the vital force;[5] water the Progenitor;
The vast Earth the Mother *of all*;
Day and Night are nurses, fondling all creation in their lap.
Of all, the righteous Judge[6] weights merit and demerit himself.[7]
Approval or rejection[8] *by God* comes from each one's actions.
Those who, meditating on God[9] have earned merit through hard endeavour[10]—
Saith Nanak—Their faces are radiant *with the Divine Light* :
Many shall find release[11] through them. (1)

1. Original, *Mati.*
2. Original, Veda. (Herein this word stands not for the scriptures so named, but for spiritual knowledge in general).
3. Original, *Amrita.*
4. Original, *Shabda.*
 Shabda (word) in Sikh mystical thought implies Divine consciousness embodied in words.
5. Lit. Master.
6. That is, Yama or Dharamraja.
7. Lit. In his own presence.
8. Lit. Being near or far (from God).
9. Lit. On the Name.
10. Lit. Hard work, penance *(mashaqqat).*
11. Liberation (release from the transmigratory cycle is meant).

RAHIRĀS

INTRODUCTORY REFERENCES

Before taking up the rendering of the hymns included in the Evening Service, called Rahirās, a few terms that are in use in this and other contexts, may here be explained *Rahirās* itself bears a two-fold signification. It is said to be a contraction of the Persian phrase Rāh-i-Rāst (the straight path)*. Another sense in which Rahirās is used is custom, tradition, customary practice. In one of these hymns here, under translation (Gujari Mahalla IV) occurs the line : *Gurmati Nam mera pran-sakhai Hari-kirat hamri rahirās* (Be the name received from the Guru's teaching my life's companion; be the Lord's praise my customary practice).

Rahāu translated as 'Pause' bears also a two-fold signification. Semantically, it marks a particular couplet in a hymn, which is intended to epitomize the deeper meaning or appeal of that hymn. It is, however, also a musical direction, calling upon the musician or *maestro* to weave the *Rahāu* as overtone or *leit motif* or burden, repeating it after each stanza or part of the hymn being rendered in melody. Outside Gurubani, Rahāu is called *Sathai* or *tek* in musical compositions.

Raga and *Ghar* : Ragas are the classical Indian measures, according to which the hymns in Gurubani may be sung as directed. The more accomplished masters or ragis follow such directions. *Ghar* is a direction for the particular repetition of timing or beat in rendering a measure. In this translation of the holy Granth Sahib, this term is rendered as 'Score', which is a musical term used in writing composed Western music.

So Daru—In the measure *Asa*—Composition of
Sri Guru Nanak Dev

In the Name of Sole Supreme Being, Realized by the holy Preceptor's Grace.

So daru kehā so gharu kehā jit behi sarab samālei

What the Portal, what the Mansion where from Thy seat
Thou dost cherish all creation !

*In the Koran in the openingchapter occurs the phrase, *Sirātul mustaqim* (the straight path).

1. In the present version of this great paean of Divine laudation, and another, appearing in the Japu, the Divine Reality is apostroplized in the Second Person. This is the usual way in which such personalization occurs in devotional hymns.

Endless the instruments, the notes, the players *who laud Thee.*
Innumerable the musical measures and the symphonies,[1]
The musicians orchestrating *Thy praises !*
Air, water, fire laud Thee;
Dharamraja[2] lauds Thee at Thy Righteous Portal.
Chitra and Gupta, recorders of mens' deeds chant Thy laudation,
Whose records Dharamaraja considers.
Shiva, Brahma and Devi[3]—all laud Thee,
Shining in the splendour by Thee given.
Indra on his throne in company with deities,
Yogis[4] in God-absorption,
And devotees in contemplation,
Men of continence, charity, poise, P. 9
Indomitable heroes—all chant Thy praises.
Men of learning,[5] mighty seers[6]—
All laud Thee in holy texts[7] age after age.
Fairies supremely ravishing of heaven, earth and the nether world,
All sing Thy praises.
The jewels[8] created by Thee laud Thee,
With the sixty-eight holy water edges.[9]
Heroes of supreme might;
All four sources of creation[10]—
All raise the song of Thy praise.
So also regions, continents and the universe entire,
Propped on Thy support.
Only such are inspired to laud Thee as win Thy pleasure :
These be Thy devotees dyed in joy of Thee.
Many more laud Thee beyond knowing by me !
How may Nanak recall them ?
He alone is the Lord, immutable, holy—
Eternal His greatness.
He is the Creator;

1. Original, *Peri*. This stands for *raginis* or compositions made out of the Ragas or classical measures. Cf. Anandu,. I.
2. Stands for the celestial Judge of human actions.
3. Consort of Shiva. She is known by a large variety of names.
4. Original, Siddhas.
5. Original, Pandit.
6. Original, *Rikhishar (Rishisvara)*.
7. Original, Vedas.
8. Refers to the fourteen 'jewels' churned out of the ocean according to the Puranic myth.
9. Original, *Tirthas*.
10. These are : Egg-born, placenta-born, perspiration-born and atmosphere-born.

He ever is, ever shall be;
Never shall He not be :
In innumerable aspects, categories
And species has He made the creation.[1]
As pleases His greatness, He makes manifest His actions :
He acts as is His pleasure--
Command Him none may !
Saith Nanak : He is the King of Kings—abiding by His will is best.[2] (1)

In the measure Asa—Composition of Sri Guru Nanak Dev

Suṇi waddā ākhai sabhu koi

All from report proclaim Thy greatness and might :
Only such Thy extent know, as have beheld it.
None has power to evaluate Thee, or Thy greatness to express.
Those attempting an exposition are lost, absorbed in Thee. (1)
Mighty Lord ! of deep mystery, ocean of merit !
None the extent of Thy might knows. (Pause I)
All that on Thee have meditated, have in their meditation been absorbed;
All such have attempted to evaluate Thee :
Be they enlightened ones, mystics and great teachers—
None among these has power to express even an iota[3] of Thy greatness. (2)
Fruitless is all practice of virtue, austerity, good deeds,
And high attainments of great yogis.
Without Thy grace none has realization[4] achieved :
This by grace comes; else all efforts unfruitful[5] remain. (3)
What can poor man narrate of Thy greatness ?
Of Thy merits are stores full.
None of this own effort gains *devotion* to *Thee*.
Saith Nanak : Thou art holy, and from Thee comes exaltation. (4.2)

In the measure Asa—Composition of Sri Guru Nanak Dev

Ākhāṇ jīvāṇ visrai mari jāuṇ

I live only as the Name I utter;

1. Original, Maya. (Maya is the manifestation, that is knowable by the senses).
2. *Razaeen* in the original is an adverbial form, meaning *by His will.* Such a formation is an adaptation of one of the conjugational forms *(vibhaktis)* in Sanskrit, Some interpreters have taken this to be an agent-noun, *Razaee* meaning *Master of His will.* That appears to be an incorrect meaning.
3. As much as a sesame grain.
4. Success.
5. Are stuck and at a stand still, paralysed.

Forgetfulness of the Name to me is death.
Hard is the resolve to utter the holy Name.
Hunger for the holy Name all sorrows consumes. (1)
Mother mine ! how can He be forgotten—
The Holy Lord, of the holy Name ? (Pause 1)
Even an iota[1] of greatness of the holy Name—
Inexpressible is its value :
Men are exhausted attempting it.
Should all humanity in unison, attempt expressing His greatness,
Such effort nothing to His sum adds,
Nor from it aught detracts. (2)
Death touches Him not, nor mourning.
Ever is He bountiful—endless His provision.
Such is His merit—unmatched, unequalled, in times past or time to come. (3)
Great as Thyself are Thy gifts—
Day hast Thou made, followed by night.
Those forgetting the Lord are the truly low-caste. P. 10
Saith Nanak : Those without the Name are indeed low-born. (4.3)

In the measure Gujari—Composition of Sri Guru Ram Das

Hari kei jana Satiguru sat-purakha binau karaun Guru pas

Holy devotee of God ! immaculate person !
To thee, Master ! make I supplication :
Being worms and worthless creatures
With the holy Preceptor seek we shelter.
Grant us in Thy grace, light of the name ! (1)
Friend, Master, Lord !
Grant to me illumination of the Name Divine !
Be the Name granted by the Master's teaching my life-companion ;
Be laudation of the Lord my life-long practice ! (Pause 1)
Supremely fortunate are such of the Lord's servants,
In the Lord as have faith, and after Him go thirsting.
By the Name Divine are they fulfilled.
By holy company are they endowed with light of noble qualities. (2)
Such as on the Name Divine not meditated
Are unfortunate,
In Yama's noose caught.
Such as have not sought in congregation the Lord's shelter,
Cursed is their life passed, cursed the future. (3)

1. Sesame grain.

Such as with the holy Preceptor's shelter and company have been blessed,
From primal Time has the writ for them run.
Saith Nanak : Hail the holy congregation, fount of joy in the Lord
And illumination from consorting with the Lord's devotees. (4.4)

In the measure Gujari—Composition of Sri Guru Arjan Dev.

Kāhe re mana chītvaih uddamu jā āhari Hari jio pariya

My self ! why art fallen into this brooding ?
The Lord Himself on thy behalf is making endeavour :
In rocks and stones has He created living creatures,
Whose sustenance He there provides. (1)
Cherished Lord : those joining holy company are saved[1] :
By the Master's grace attain they the supreme state,
And shrivelled blocks of timber blossom forth. (Pause 1)
Mother, father, neighbours,[2] sons, wife—none to any other is a prop.[3]
The Lord for each has provided sustenance—
Why bear fear in mind ? (2)
The mother-crane that flies away hundreds of kosas,[4]
Leaving her brood behind,
Unprovided, famishing—
By her remembrance of them are they fed and filled. (3)
All the treasures and eighteen accomplishments,[5]
In the palm of the Lord are held.
Saith Nanak, servant of God : Should I be a sacrifice to Thee a hundred times,
Still will Thy greatness remain unencompassed. (4.5)

In the measure Asa—Composition of Sri Guru Ram Das—*So Purakhu* *

In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

1. Lit. Cross the ocean.
2. The world at large.
3. That is, one's sustenance depends not on these. In the next line this is made clear.
4. A distance a little over a mile.
5. Nidhis and Siddhis are respectively the 'nine' treasures and eighteen yogic accomplishments.

*Like the foregoing group of hymns called *So Dara*, the following groups too bears a collective title, *So Purakhu*.

So Purakhu niranjanu Hari Purakhu niranjanu Hari
agamā agam apārā

The supreme Being, Immaculate,[1] the Lord pervading all creation,
from Maya-taint free[1]
The Lord inaccessible, immeasurable.
Holy Creator, Lord ! all creation on Thee meditates;
All creation is Thine; Thou of all art provider.
Devotees of the Lord ! meditate, meditate on Him,
Annuller of all suffering.
The Lord is Himself Master and servant.
What power has the poor creature Nanak ? (1) P. 11
In all creatures art Thou pervasive, within all abiding :
One Supreme Reality all-pervading.
Some hast Thou made donors of charities, some beggars—
All this in Thy wonderful play lies.
Thou of all blessings the Giver and Enjoyer—
Other than Thee I know not any.
Thou the Supreme Being beyond limit—Thy merit beyond
expression by me.
Nanak is a sacrifice to such as to Thee are devoted. (2)
Lord ! those on Thee meditating constantly
In this *evil* age in bliss abide.
Those on the Lord meditating are liberated—
For them is Yama's noose snapped.
Those meditating on the Lord that is from fear free
Shall from fear be delivered.
Those to the Lord are devoted, in the Lord's truth[2] shall be absorbed.
Blessed are those that on the Lord have meditated;
To such is Nanak, servant of God, a sacrifice. (3)
To Thy devotion's treasure may no limit be set.
Thou Lord; beyond count and limit; Thee Thy devotees laud;
Countless to Thee offer adoration;
Countless for attaining Thee undertake penances and
Thy Name repeat.
Countless are those reciting scriptures.[3]

Note : In this hymn there is ecstatic repetition of certain phrases, expressive of devotion and divine laudation which it is not easy to reproduce in translation.

1. These are different renderings of Niranjan.
2. Form.
3. Simritis and Shastras.

With performance of the six ritual acts.[1]
Saith Nanak, servant of God : Such alone of Thy devotees
are genuine
As Thy pleasure win, Lord, Master of Bliss ! (4)
Thou the Primal Purusha, beyond reach, Creator;
none Thy equal.
In all time art Thou immutable, changeless,
The Creator, constant ever.
All happens as Thou dost will; all by Thee is accomplished.
All creation by Thee is brought into being;
All by Thy decree into nothingness disappear.
Nanak, servant of God, lauds the Creator, who is
all-knowing. (5) (1)

In the measure Asa—Composition of Sri Guru Ram Das

Tūṇ Kartā sachīyār maindā sāīṇ

Thou art Creator, holy, Master.
All happens as Thou dost will;
Nothing by me is attained except what Thou dost grant.
(Pause 1)

All creation is Thine; on Thee all meditate;
Those favoured by Thy grace find the jewel Name.
This the God-directed attain, the egoists forfeit.
Alienation and union in Thy power lie. (1)
Thou the ocean; all creation in Thee is contained.
None besides Thee is real.
All creation is part of Thy play.
Those condemned to alienation, away from Thee are cast;
Such as are destined to union, to Thee are united. (2)
Realization of Thee comes to such as by Thee are enlightened;
Such the Lord's praise are ever expressing.
Those to the Lord devoted, attain joy,
Spontaneously in the Lord's Name absorbed. (3)
Thou the Creator; all by Thy will happens. P. 12
None besides Thee in the universe *operates*.
Thou dost create all that exists, watch over it,
and cherish it.

1. For a Brahmin, these are :
(i) Study and instruction; (ii) Penance; (iii) Bathing at holy spots; (iv) havan or fire-offering; (v) Yogayopavit (janeu); (vi) Wearing of dhoti etc.

Saith Nanak, servant of God : By the Master's grace is
He made manifest. (4.2)

In the measure Asa—Composition of Sri Guru Nanak Dev

Titu sarvarrai bhāilei nivāsā pānī pāvak tineh kīyā

In a Lake filled by God with water of burning desire[1]
is man's abode.
In the marsh of illusion are man's feet stuck;
many therein have I seen sinking. (1)
My thoughtless self ! God hast thou forgotten :
Forgetfulness of the Lord shall thy good qualities ruin. (Pause 1)
Neither am I continent, nor virtuous or with learning endowed—
In foolish, thoughtlsss ways is my life passed.
Prayeth Nanak : May I be granted shelter with such,
As of Thee are not forgetful. (2.3)

In the measure Asa—Composition of Sri Guru Arjan Dev

Bhaī prāpati mānukh dehuriyā

With the gift of human incarnation granted to thee,
Now is thy opportunity to have union with the Lord.
Nothing else shall avail thee :
In holy company on the Name immaculate meditate. (1)
In achieving the end of liberation thyself engage ![2]
In Maya attachment is thy life going waste. (Pause 1)
Neither in contemplation nor in austerity or self-discipline
have I engaged;
Nor practised injunction of religion.
King of the Universe ! the holy have I not served.
Saith Nanak : Low are our actions.
Succour Thou one, with Thee seeking shelter.[3] (2.4)

1. Water of fire.
2. Crossing the Ocean,
3. Save the honour of one come to Thy shelter.

KĪRTAN SOHILA*

(Sohila—Paean of Laudation in the Measure Gauri Dipaki—
Commposition of Shri Guru Nanak Dev).

In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Jai ghari kīrati ākhīyai Kartei kā hoi bichāro

The home in which is sung Divine laudation
And the Creator's greatness expounded;
In such a home sing this Paean of Laudation,
And the Creator of the Universe contemplate. (1)
Chant ye the Paean of Laudation of the Lord, above fear.
May I be a sacrifice to the Paean that everlasting joy brings.
(Pause 1)
Always created beings He cherishes;
To the weal of all shall the Creator look.
Lord ! invaluable are Thy blessings;
Without extent is His bounty. (2)
Pre-recorded is the year and hour of nuptials[1] :
Gather ye all to anoint *the door-step*.[2]
Friend ! utter blessing that with the Lord,
the departed be united. (3)
In each home arrives this courier-packet,
Calls continually keep arriving.
Saith Nanak : Contemplate Him who the call sends.
May the day *of union* for each arrive ! (4)

In the measure Asa—Composition of Sri Guru Nanak Dev

Chheya ghar chheya gūru chheya upadesh

Six are the scriptures, six the sages,

* *Lit.* Paean of Laudation : This text consisting of five hymns, is recited before retiring for the night. It also marks the *finale* of the service for the dead, at the time of cremation. It is called paean of joy, because of the individual self's union with the Creator envisaged in it.

1. Mystical term for death.
2. Reference to a part of the ceremonial of reception of the bride in India.

Six their different messages :
The Supreme Teacher is One and Sole—
His teaching in various forms enshrined. (1)
Friend ! cherish thou the scripture[1] that expresses
Divine laudation—
Thereby shalt thou attain greatness. (Pause 1)
Instants, minutes, hours, pahars,[2] dates and days
the month constitute.
From the one Sole sun appear numerous changes of season.
Saith Nanak : Numerous are the guises the Creator's
might assumes. (2.2)

In the measure Dhanasari—Composition of Sri Guru Nanak Dev

P. 13

Gagan-mai thālu ravi-chandu dīpak banei tārika
mandal janak moti

Placed on the salver of heaven are the lamps, sun and moon,
With pearls of constellations—
Thy offering.
Fragrant mountain-breezes Thy incense, the wind Thy
fly-whisk.
The entire blossoming vegetation Thy flower offering—
Thou who art light. (1)
How wonderful is this āratī;[3] Thy āratī,
Thou Annuller of transmigration.
Divine spiritual harmony,
Thy worship orchestrates. (Pause 1)
Thousands Thy eyes, Thy forms ; yet without
physical eyes, formless Thou remainst;
Thousands Thy lotus-feet, Thy senses of fragrance—
Yet without visible organs art Thou !
Wonderful to me are Thy ways. (2)
In all creation is Thy light, Thou who art light.
In all creation shines Thy effulgence—
Thou who art light.
In Thy light shines all that exists.
By the Master's Word is this light made manifest.
Submission to His will is the highest prayer-offering. (3)

1. Lit. Abodes, temples. Refers to the six Shastras of Indian philosophy.
2. A period of three hours.
3. Worship offered to a deity.

My self yearns for a touch of Thy lotus-feet fragrant,
In thirst unquenchable.
Grant to the Chatrik[1] Nanak water of Thy grace;
In Thy Name grant him abode ! (4.3)

In the measure Gauri Purabi—Composition of Sri Guru Ram Das

Kāmi krodh nagaru bahu bharīyā mili sādhu
khandal-khandā hei

This city[2] with lust and wrath to overflowing was filled;
Touch[3] of the man of God these has removed.
By pre-recorded Divine writ is the Preceptor met;
Thereby is devotion to God in the mind fixed. (1)
To the holy with folded hands bow;
Great merit therein lies.
With all thy body in reverence lie prostrate;
Great merit therein lies. (Pause 1)
The reprobate,[4] of joy in God has not tasted—
Inside him is stuck the thorn of egoism :
As he moves, its pricking pains;
On his head fall blows from Yama's mace, agent of death. (2)
In the Name Divine are God's devotees absorbed—
Their suffering of transmigration thus annulled.
To the immortal Supreme Being, Supreme Lord,
Have they attained;
Thereby is their repute all over the universe[5] wafted. (3)
Lord ! poor and humble that we are, we still are Thine.
In Thy greatness save us !
To Nanak, servant of God, the holy Name is the true prop.
By the Name Divine has he attained bliss. (4.4)

In the measure Gauri Purabi—Composition of Sri Guru Arjan Dev

Karaun benantī sunhu mere mīta sant tehal kī belā

Cherished friend ! to you I humbly appeal :
Avail yourself of this life's occasion to serve the holy.
In this life earn merit of devotion to God—
In the hereafter shall your life be happy. (1)
Day and night is life ebbing away.

1. Skt. Chātak : Punjabi-Hindi *Papīha* : A tiny bird with deeply romantic associations, symbolizing unquenched thirst, interpreted as yearning.
2. The body, the mind.
3. By meeting.
4. Sakta.
5. In continents and over the universe

My self ! by the Master's guidance[1] achieve fulfilment.
(Pause 1)
This world in evil thinking and doubt is involved;
The enlightened alone involved in this are saved.
He alone who by God is awakened is given of the Divine
joy to quaff,
And of its indescribable mystery[2] knows. (2)
Earn the gain you came for in this world;
By the Master's guidance, in your hearts lodge the Lord :
Thus finding abode and serene joy in your true abode,
Nevermore shall transmigration be for you. (3)
Lord ! controller of our mind's powers, Supreme Being, Creator,
Fulfiller of heart's desires !
Herein lies Nanak, Thy servant's joy;
Thus he supplicates :
Make me dust of the feet of holy devotees. (4)

1. Meeting.
2. Lit. Story, tale.

SRI RAGA

In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace. P. 14

In the measure Sri (Raga)—Score 1 Composition of Sri Guru Nanak Dev

Moti ta mandar ūsareh ratanīṇ ta hoi jarāu

Palaces with pearls erected, with gems embellished;
With musk, saffron, agar and sandalwood-paste plastered,
A sheer joy to the heart—
Lest in these *delights* involved I forget Thee,
Thy Name from the mind effaced. (1)
May I burn in flames, should I without the Lord live.
My Preceptor have I consulted. No shelter without the Lord may be found. (Pause 1)
Were the ground with rubies studded,
With a bedstead spread with gems inlaid;
Couched in it a female of surpassing beauty,
Her face with jewels decked, in dalliance engaged—
Lest in these pleasures involved I forget Thee,
Thy Name from my mind effaced. (2)
Were I to be a Siddha,[1] master of accomplishment, calling forth miracles,
At will oncealing and manifesting my form, centre of the world's faith :
Lest in these wonders engrossed I forget Thee,
Thy Name from my mind effaced. (3)
Were I to be a monarch, gathering vast hordes,
On a throne setting my foot,
My writ running far and wide—
Nanak ! all is void.
Lest dazzled *by such splendour* I forget Thee,

1. An accomplished yogi.

Thy Name from my mind effaced. (4.1)

In the measure Sri (Raga)—Composition of Sri Guru Nanak Dev

Koti koti merī ārajā pavaṇu pīyaṇu apiyāo

Were I to live years millions upon millions;
Did I in my austerities subsist alone on air,
Were I in my seclusion never to see sun or moon;
Were sleep to visit me not even in thought—
Even thus would Thy greatness still elude my mind.
What measure might I give of Thy Name ? (1)
The Lord, holy, Formless, in His immutable station is ever :
His greatness I express as from the wise I hear;
So in His grace favour He may show. (Pause 1)
Were I in my austerities, like the *kusa* grass beaten,
Ground to powder, burnt in fire, mingle in ash-heap—
Even thus would Thy greatness still elude me :
What measure might I give of Thy Name ? (2)
Were I on bird's wings to hover over expanse of the firmament;
Were my powers to make me invisible;
Were I in penance to live without food or drink—
Even thus would Thy greatness still elude me :
What measure might I give of Thy Name ? (3) P. 15
Nanak ! a million weights of paper, recording words of faith and devotion,[1]
With ink in unending stream, with the motion of the wind to scribe—
Even thus would Thy greatness be beyond me to express;
What measure might I give of Thy Name ? (4.2)

In the measure Sri (Raga)—Composition of Sri Guru Nanak Dev

Lekhai bolaṇu bolaṇā lekhai khāṇā khāo

For his utterance is man answerable; so too for what he has consumed.
For what distance he may traverse[2] is he accountable;
So too for what he may hear or see :
For his utterance is man answerable; so also for what he consumes.
For his breathing too is he accountable.
This manifest truth—what need to enquire of the learned ? (1)

1. To read which would induce devotion.
2. The sense here is mystical.
3. Life's journey may be implied.

Friend ! all maya—manifestation is delusive.
Man, purblind, who neglects devotion to the Name,
Forfeits this world and the next. (Pause I)
Life in death terminates :
In this world all by death[1] are consumed.
In the hereafter, where our accompt is to be enquired into,
None of our friends shall accompany us.
All those engaged in mourning are only gathering straw. (2)
All endeavour to give ample exposition of God;
None is sparing of words.
Yet none His greatness has truly evaluated—
By words is He not exalted.
Thou Lord ! alone art eternal;
Innumerable creatures in all the worlds,
All are mortal. (3)
The lowest among the low-caste; those still lower and contemned—
Nanak is by their side; He envies not the great *of the world.*
Lord ! Thy grace falls on the land where the poor are cherished.[2] (4.3)

In the measure Sri (Raga)—Composition of Sri Guru Nanak Dev

Labb kūttā kūr chūharā thugi khādhā mūrdāri

Greed is a cur, falsehood a scavenger; deceitful earning, eating of carrion.
Slander of others is as stuffing the mouth with filth;
Wrath an unclean fire.[3]
Craving for earthly tastes, self-praise—
Such, Lord-Creator, are my actions. (1)
Friend ! utter only what may bring you honour.
Such alone are noble as at God's Portal are so designated.
Those with foul deeds shall wail. (Pause I)
Man is engrossed in the taste of gold, silver, woman, fragrant substances,
Horses, soft beds, mansions, sweet-tasting meals, flesh food :
With all these tastes engrossing the body, how may

1. Kāl—time (implied meaning, time of death).
2. This stanza is sought to be interpreted metaphysically, with *neech* implying 'one given to Maya' (Bhai Vir Singh; Faridkot Teeka). But these famous lines have evidently great social import, as rendered here.
3. Chandāl.

the Name find a lodging therein ? (2)
Such utterance alone is approved as brings honour at God's Court.
Listen my thoughtless, ignorant self ! utterance of ill-tasting words brings ruin.
Nothing beyond this may be said : Those pleasing God alone are good. (3)
Such alone have wisdom, honour and true wealth,
As in heart have Him lodged.
Beyond expression is their praise : none else of praise is worthy.
Saith Nanak : Those deprived of God's grace
Are enamoured neither of charity nor devotion to the Name. (4.4)

In the measure Sri (Raga)—Composition of Sri Guru Nanak Dev

Amal galolā kūr kā dittā devaṇhāi

The Bestower has given to mankind the intoxicant mouthful of falsehood;
Intoxicated with it, death it forgets and in evanescent[1] pleasures indulges.
With truth have been endowed the sober ones that they may stay at the Court Divine. (1)
Nanak ! attach thy self to the truth of the holy Lord,
In devotion to whom lies joy and at the Court Divine Mayst thou attain honour. (Pause I)
Truth is the wine without molasses, distilled of the holy Name. P. 16
May I be a sacrifice to all that hear and expound truth.
True inebriation comes when at the Divine Mansion one finds a place. (2)
With water of goodness and the Name,
And fragrance of charity wafted over the self,
Is one's countenance illumined—
More than a million blessings is this sole blessing.
Carry your sorrows to Him alone, who joy can confer. (3)
Why cast Him out of mind who is Lord of self and life ?
Without devotion to Him all wear and all consuming of food is impurity.
All else is false; what pleases Thee is alone approved. (4.5)

1. Lasting four days.

In the measure Sri (Raga)—Composition of Sri Guru Nanak Dev

Jāli mohu ghasi masu kar mati kagad kari sāru

Burn wordly attachment; into ink powder it;
Make your chaste intelligence the paper.
With the pen of devotion, with the mind to scribe,
Record what the Preceptor has taught.
Write down thou praise of the Name, that is endless and limitless. (1)
Friend ! this accompt learn to record.
Thereby, wherever thy reckoning is called,
The mark of approval on it shall be set. (Pause I)
In this Realm where exaltation is conferred,
and everlasting joy and happiness reign—
There such are honoured as bear in their selves the holy Name.
This state by grace comes, not by idle chatter. (2)
Some arrive in the world, some depart—
Many of these are styled lords,
Some has He made beggars; others are given to hold grand courts.
In the hereafter will it be revealed which is truly great—
Those without the Name are worthless indeed ! (3)
The fear of Thy retribution is mightily terrifying;
the body therewith is trembling, going to tatters.[1]
Those called kings and lords have we seen reduced to dust.
Saith Nanak : When departure comes, all false attachments get snapped. (4.6)

In the measure Sri (Raga)—Composition of Sri Guru Nanak Dev

Sabhiras mitthei manniyai suṇiyai sāloṇei

In contemplation of the Lord are comprehended sweetly tasting delicacies;
In listening to the holy Word, the saline dishes.
Uttering the holy Word is foods of sour and pungent taste;
Sound of holy music condiments and spices.
Devotion to the Lord is thirty-six viands—
These by Divine grace are attained. (1)
Friend ! to taste of other than these is to ruin bliss—
Such gormandizing as produces torment to the body,
And fills with foul thinking the mind. (Pause I)
A consciousness dyed in God is your vermilion wear;
In giving away charity lie *shining* white dresses.

1. Decaying.

Snapping worldly attachment is wearing blue and black;[1]
Contemplation of Divine feet is your gown.[2]
Contentment your girdle;
God's Name is wealth and beauty. (2)
Friend ! all other wear ruins bliss—
The wear that to the limbs is torment,
And with foul thinking fills the mind. (Pause I)
To know Thy way is to be master of horses,[3] saddle-cloths,
golden tail-tips;
Turning the mind towards Thy merits is our
quiver, arrows, bow, spear and sword-strap;
Our drums and lances, manifest honour by Thee conferred;
Thy grace my high caste. (3)
Friend ! all accoutrement and mounting other than these
is to ruin bliss.
Such mounting to the body brings torment,
And with evil thinking fills the mind. (Pause I)
Joy in holy Name is our house and home,
Thy grace our family.
To win Thy pleasure, which is beyond description, P. 17
Is our mark of rank.[4]
Saith Nanak : He is the true king, needing not anyone's counsel. (4)
Friend ! to seek ease[5] other than this is ruining bliss.
Such ease to the body brings torment,
And with evil thinking fills the mind. (Pause I) (4.7)

In the measure Sri (Raga)—Composition of Sri Guru Nanak Dev

Kungū kī kāṇya ratnāṇ kī lalitā agari - vās tani sās

With a body dyed like saffron; with tongue eloquently speaking
words bright as jewels,
With breath fragrant as *agar*;
With face bearing the holy mark of sixty-eight sacred spots,
With intellect splendidly developed—
With such intellect I yearn to laud the holy Name,
Repository of merit. (1)
Friend ! intellect other than this is straying;

1. (Different classes of persons in different situations and followers of various faiths wore dresses of distinctive colours).
2. Pir-han (Pers) was a long shirt-like gown, associated especially with female wear.
3. This is implied in charhna (lit. mounting).
4. *Hukam* (commandment, ordinance. Rank is the sense implied in the present context).
5. Sleep.

A hundred efforts with such would add up heaps of falsehood.
(Pause I)
Should one be venerated, styled holy, be resort of the world,
Be trumpeted about, and reckoned an accomplished yogi—
Without winning approval in God's reckoning,
All such honour, ignominy. (2)
Those by the holy Preceptor exalted, ineffaceable is their greatness.
Inside their selves lies treasure of the Name,
By devotion[1] revealed.
Those worshipping the Name* with faith in the Name reposed,
Are eternally, without break, with the Name blessed. (3)
To what end come those without grace, when dust with dust is mingled ?
All feats of cleverness then turn to ashes,
And wailing, the self departs this life.
Saith Nanak : To what comes man, when of the Name he is forgetful ? (4.8)

In the measure Sri (Raga)—Composition of Sri Guru Nanak Dev

Guṇavantī guṇa vītharai auguṇavantī jhūri

The woman of good qualities makes increase of her merits;
One without merit pines away.
Beauteous female ! shouldst thou seek the Bridegroom,
Not by ill-doing is He attained.
Far off is the Lord's abode :
To reach Him hast thou neither boat nor raft. (1)
The Lord unblemished, on the immutable throne is seated :
By guidance of the holy Master is attained Truth that is immeasurable. (Pause I)
The Lord is a splendid mansion, with pearls and rubies studded;
Within are pearls, diamonds—
An immaculate, delightful abode[2] of gold.
How without a ladder may one scale this fortress ?
With meditation by the Master guided towards the Lord, such bliss may one get. (2)
The Master is ladder, boat, raft by inspiring devotion to the Name Divine.

1. Name (by the Name).
* Nām (The Name) is a mystical term of vast import, implying the Divine essence and might. In man it implies devotion, attachment to God.
2. Walled fort.

The Master is the holy Pool, the Ocean, the ship,
Bathing-spot and sacred river.
Should it please the Lord, He makes the seeker's mind pure;
He goes then to bathe in the pool of purity that is the Master. (3)
Perfect He is, seated on the throne that is immutable.
At the spot, lovely and perfect,
One by discarding desire arrives.
Saith Nanak : With attainment of the Lord that is all perfection,
The seeker's merit unblemished remains.* (4.9)

In the measure Sri (Raga)—Composition of Sri Guru Nanak Dev

Āwuh bhaiṇei gali milehṇ anki sahelarīyāṇ

Come sisters of my soul ! embrace we one another, closest companions;
Get together and discourse on the Almighty Lord.
Holy Lord ! all qualities are Thine, all faults ours. (1)
Lord-Creator ! all by Thy might are sustained.
This one Word we contemplate : With Thee with us, what need of another ? (Pause I)
I ask the happily-wedded wife : By what merit have such as you pleased your Lord ?
With poise and contentment are we decked; sweet are we of speech.
Union with the Lord, source of joy, comes about by obeying[1] the Master's Word. (2) P. 18
Innumerable the manifestations of Thy might; great Thy bounty.
Innumerable Thy creatures that day and night laud Thee.
Innumerable the forms and hues created by Thee.
Innumerable those of high and low castes.[2] (3)
By good qualities comes about union; thereby is truth in the self created;
With eternal Truth is truth merged.
With fear of God by the Master's Word aroused, rises true wisdom,
And honour at the Court Divine.
Saith Nanak : The holy king in His grace[3] grants union. (4.10)

In the measure Sri (Raga)—Composition of Sri Guru Nanak Dev

Bhalī sarī je ubbarī haumai mūyī gherāhu

Fortunate it is that I have been saved,

* The expression in this hymn is highly compact. There are several differing interpretations of the various lines.
1. Listening to.
2. Those outside the pale of high castes.
3. Himself.

And egoism from within me is dead,
By faith in the holy Preceptor, evil's minions,
My servants have become.
By merging of myself with the holy Lord, above desire,
Have my anxiety and strife been discarded. (1)
My self, with achievement of truth is fear lifted.
Without fear of God man from fear[1] is not freed.
This comes about as one by the Master's guidance, in the
holy Word is absorbed. (Pause I)
Discoursing of God's greatness is limitless,
however much the endeavour.
Innumerable are those seeking favours—
He alone the Bestower.
Bliss comes only when in the mind is lodged the Lord,
Master of self and life. (2)
The world is a dream, a play—in an instant is it over.
Those destined for union are united;
Those to alienation destined are scattered.
All happens as He wills; nothing else in anyone's power lies. (3)
By the Master's guidance is traded the capital and substance of truth.
Those dealing in truth the holy Master's approbation shall get.
Saith Nanak : Whoever holds the merchandize of truth,
The Lord his substance shall recognize.[2] (4.11)

In the measure Sri (Raga)—Composition of Sri Guru Nanak Dev

Dhātu milai phuni dhāt kau sifatī sifati samāi

As is metal welded with metal, one lauding the Lord in His
qualities is merged.
The deep, fast dye of vermilion to such is imparted.
Those contemplating the Lord with devotion unbroken, obtain
truth and contentment. (1)
Brother ! this blessing from dust of feet of the holy is obtained.
In holy company is obtained the Master,
And blessing of liberation, fulfiller of all desires.[3] (Pause I)
Lofty is the beautiful spot, over which is erected the
Lord's[4] Mansion.
By truthful doing is attained the Portal and Mansion Divine,
full of love.

1. Fear of Yama's retribution is implied.
2. I.e. Will recompense him for it.
3. *Dhenu=Kamadhenu* (the mystical cow, fulfilling all desires).
4. *Murari* (periphrastic name of Krishna).

By the Master's guidance is the self instructed in contemplation
of the Supreme Self. (2)
Actions arising from the Three Qualities in desire and anxiety end.
Not[1] without the Master comes emancipation from the Three
Qualities,
Nor serenity and joy obtained.
By Divine grace is known the self's true Abode and impurity
removed. (3)
Without the Master's guidance goes not impurity.
Not without Divine grace is obtained lodging in the true Abode.
Man must contemplate the one holy Word,
And discard worldly desire.[2]
Saith Nanak : May I be a sacrifice forever to one,
That such vision obtains himself, and to others imparts. (4.12)

In the measure Sri (Raga)—Composition of Sri Guru Nanak Dev

Dhrigu jīvaṇ dohāgaṇī mũtthī dūjai bhāe

Cursed is the life of the woman abandoned, by duality deluded :
like a wall of alkaline sand, day and night is she crumbling to fall.
Without the holy Word comes not joy; nor goes suffering
without the Beloved.
Deluded woman ! what good decking thy self without thy lord ?
At home shalt thou find no shelter; at the Divine Portal P. 19
into ignominy be fallen. (1) (Pause I)
The Lord, holy master-cultivator is not neglectful :
First the soil He prepared, then sows in it the holy Name.
From this is realized the crop of Nine Treasures, holy devotion,[3]
And the mark of grace obtained. (2)
One not knowing the Master, is ignorant of the good ways,[4]
Purblind egoist, like one in dark dust-storm involved.
Such a one the Name has neglected;
Transmigration of such not annulled; they are born, die and in
ignominy remain. (3)
The wife that from the market gets sandalwood and saffron,
And with virmilion decks her parting of hair;
Scents and sandalwood-paste lays on thick,
And with camphor—scented petal-leaf—

1. How ?
2. Other desire.
3. Name.
4. (Or. what knows he of fine manners, decorum ?)

Should her lord be not pleased, worthless[1] is all her decking.
None whose heart by the holy Word is not penetrated,
Shall at the Master's Portal be exalted.
Saith Nanak : Blessed is the wedded woman that to her lord bears love. (5.13)

In the measure Sri (Raga)—Composition of Sri Guru Nanak Dev

Sunjī deh darāwaṇī jā jīo vichunh jāi

Like a deserted house, fearful is the body when life from it has departed;
The blazing fire has gone out, emitting no smoke.
Then wail in distress the five senses,
Shattered, still in duality caught. (1)
Foolish creature, utter God's Name; His attributes contemplate.
In egoism, deluding acquisitiveness, pride,
Is the world robbed of devotion to God. (Pause I)
Those that in involvement with the world
Have the Name neglected,
In duality are caught and ruined; within them burning the fire of desire.
Such as by the Master are succoured are saved;
Others by the cheat worldly involvement, are robbed. (2)
By the Master's guidance have disappeared lure of the world, attachment, strife and rancour;
Over are worldly affairs, dead are egoism, acquisitiveness, maya-lure and wrath.
By grace is found truth;
The God-directed ever are restrained. (3)
With the Master's guidance, through truthful acting
Is acquired holy Truth.
Such a one from the cycle of transmigration[2] is liberated.
Saith Nanak : Exalted at the holy Portal,
Is he there invested with robes of honour. (4.14)

In the measure Sri (Raga)—Composition of Sri Guru Nanak Dev

Tanu bali bali māti bhaiyā manu māyā mohi manūr

This body burnt in flames, with dust is mingled;
The self in attachment caught, becomes iron-rust.
Evils invest the self; falsehood blows his trumpet.
Without guidance of the Word is one deluded;

1. False.
2. Birth and death.

Large members by duality are sunk. (1)
My self ! to the Word attach thyself; thus swim across.
Those not realizing the holy Name by the Master's guidance,
In transmigration remain involved. (Pause I)
That body alone is pure in which is the holy Name enshrined—
The body that in fear of God and in truth is dyed,
With tongue in truth delighting—
On such is God's holy glance of grace cast.
The fire of torment touches it not. (2)
From the holy Creator has come air, from air water;
With water are the three worlds created,
And Divine Light in all beings pervasive.
He that in the Word is dyed, at the Divine Court is honoured,
His purity nevermore to impurity turned. (3)
Then is the mind with truth and contentment saturated,
And has a vision of God.
All five senses in truth and fear of God dyed, P. 20
The mind by Divine Light is illumined.
Saith Nanak : Evils then are discarded.[2]
The Master such a disciple's honour protects. (4.15)

In the measure Sri (Raga)—Composition of Sri Guru Nanak Dev

Nanak beṛī sach ki tarīyai guru vichār

Saith Nanak : In the boat of truth, one by contemplation of the Master's teaching goes across,
Some into the world arrive, others depart,
In crowds full of arrogant pride.
By following promptings of the one's own mind one sinks;
By the Master's teaching does one cross over. (1)
Without the Master's guidance, how may one swim across and get joy ?
Lord ! save me as be Thy will; no other helper have I. (Pause I)
In front is a raging fire; behind are new shoots coming up.
He from whom comes creation, is also destroyer;
In each being is He pervasive.
Himself He grants union, in the Eternal Mansion that is His Presence. (2)
May I with each breath contemplate Thee, putting Thee out of mind never.

1. Palate is implied.
2. Forgotten.

As is the Lord in the self lodged, by the Master's
teaching amrita I quaff.
This self and body is Thine, Thou its Lord;
In Thee may I be absorbed, putting away egoism. (3)
He who made this universe, formulating the three worlds,
Is by illumination of the Master's teaching realized.
The egoist thoughtless, in darkness remains.
The illimitable effulgence, pervading all beings,
By essence of the Master's teaching is realized. (4)
Such as by the Master's teaching have realized Him, all hail
to them !
To the Eternal united, by His qualities are they illumined.
Saith Nanak : By the Name have they attained content,
Their self and body in the Divine Presence ever abiding. (5.16)

In the measure Sri (Raga)—Composition of Sri Guru Nanak Dev

Sūni maṇa mitter piyāriyā milu velā hai ehā

Listern my self ! beloved friend,
To God be united—now is the occasion.
This body lasts only while youth and breath last.
Little use is it without good qualities. It shall fall, to a heap
of dust reduced. (1)
My self ! return to thy home, with profit earned :
By the Master's guidance laud the Name; thus extinguish
fire of egoism. (Pause I)
One may listen to scriptures,
Make elaborate interpretations,
Write and add to the heap of knowledge :
Yet with these, desire day and night increases,
And the malady of egoism and evil-thinking grows.
God is above desire, immeasurable;
By the Master's guidance alone is His essence realized. (2)
One may indulge in a million feats of cleverness,
And with millions make alliances :
Without holy company comes not fulfilment;
Without the Name goes not torment of suffering.
My self ! contemplate the Lord; thereby comes liberation—
Such contemplation by the Master's guidance comes. (3)
Body and mind have I to the Master sold;
With my head have I surrendered myself.
Over the three worlds have I searched—
By seeking Him under the Master's guidance have I His sight.

Saith Nanak : By the holy Preceptor is union with the Lord granted. (4.17)

In the measure Sri (Raga)—Composition of Sri Guru Nanak Dev

Marṇai kī chintā nahīṇ jivaṇ kī nahīṇ ās

Fear of death have we discarded; also passion for life.
All creation dost Thou cherish, Lord ! To all comes breathing and sustenance[1] by measure set by thee.
Holy Lord ! within us art Thou lodged; cast us as it please Thee. (1)
My self ! by contemplation of God's Name is the mind poised;
Then is fire in the mind assuaged,
And Divine realization attained. (Pause I)
By the Master's touch is illumination about the self attained, P. 21
And doubt lifted.
Put on yourself the death into which after dying you would be initiated.
By the Master's teaching is heard beautiful mystic melody,[2] (2)
By the mystic word[3] is egoism lifted.
May I ever be a sacrifice to such as to the holy Master are devoted.[4]
At the Divine Portal would such be granted robes of honour,
And on their tongues[5] the Name Divine be settled. (3)
Wherever I cast my eyes, union of Shiva and Sakti I see pervasive.
The body by the Three Qualities is bound; each entering life, in frolic is engaged.
Those to alienation destined remain away from God; union to egoists comes not. (4)
The self from attachment freed, in its true home abides, in truth and fear of God dyed.
Of the supreme joy of realization it tastes, its hunger eternally banished.
Saith Nanak : To attain union, suppress thy ego :
No suffering shall thereafter come. (5.18)

1. Morsel.
2. Anhad Shabda.
3. Anhad Bani.
4. Serve.
5. Mouth.

In the measure Sri (Raga)—Composition of Sri Guru Nanak Dev

Ehu mano mūraku lobhīyā lobhei lagā lobhān

The mind is thoughtless, avaricious, by lure of the world attracted.
The egoist to the holy Word is not attached,
By foul thinking in transmigration involved.
By contact of the pure, holy Preceptor is attained
the Lord, Treasury of Merit. (1)
My self ! pride and self-esteem discard.
Serve the Master, image of the Lord, the holy Pool :
Thus mayst thou at the Portal be honoured. (Pause I)
On God's Name meditate day and night.
By the Master's guidance obtain the wealth that is the Lord.
In joy in God lie all other joys :
By getting enlightenment in holy company is this obtained.
Those by the holy Preceptor granted devotion to the Name,
Day and night serve the Lord. (2)
Those that dog-like garner falsehood, and practise[1]
slander of the Master,
Lost in delusion, greatly suffer,
And at Yama's hand, like hay are battered.
To egoists no joy comes; the God-directed auspicious
joy receive. (3)
In life does man pursue worldly vocations.
In the hereafter only recorded good deeds shall be approved.
The man of God to the Master devoted, exalted his doings.
Saith Nanak : Of the Name is he never unmindful;
And by Divine grace with approval is marked. (4.19)

In the measure Sri (Raga)—Composition of Sri Guru Nanak Dev

Iku tilu piyārā vīsarai rogu wadā mana māhen

Forgetfulness of the Beloved even for an instant[2]
is a great malady of the mind.
How, with the Lord not lodged in self, may one get
honoured at the Divine Portal ?
By the Master's touch comes joy, and in contemplation
of Divine attributes is the fire of desire assuaged. (1)
My self ! day and night contemplate the Lord's attributes.
Rare in the world are those that for a moment, for an instant,
Are of the Name not unmindful. (Pause I)

1. Absorb.
2. As much as a sesame grain.

As light to Light is united, and consciousness to the universal mind,
Violence and egoism then vanish;
Gone is also doubt and suffering.
Whoever by the Master's guidance in the self lodges the Lord,
Is with union blessed. (2)
The self that like a bride, to receive the Lord is decked,
With Him has bliss.
Attach not yourself to what is evanescent.
With the Lord is couched in bliss the fortunate Bride
that by the Master is guided. (3)
Extinguish the Four Fires;[1]
By the Master's guidance put these down with the water of
devotion to God.
Thus will the heart's lotus blossom, P. 22
And with *amrita* to the brim[2] be filled.
Saith Nanak : Make the Master your helper—
Thus at the Divine Portal shall you the holy abode[3] attain. (4.20)

In the measure Sri (Raga)—Composition of Sri Guru Nanak Dev

Hari Hari japahu piyāriyā gurumati lei Hari boli

Cherished friend ! the Lord's Name repeat;
by the Master's guidance repeat the Name Divine.
Test your heart[4] on the touchstone of truth,
And of the true carat be found :
Then will it become invaluable—a jewel beyond price. (1)
Brother ! the jewel Lord in the Master's teaching is enshrined.
In holy company is the holy Preceptor met,
And laudation of the holy Word day and night. (Pause I)
The merchandize, wealth and capital of truth,
By illumination from the Master is attained.
Then, like fire assuaged with water, is desire subdued;[5]
Brutal Yama then torments not,
And the ocean of the world is crossed. (2)
The God-directed incline not to falsehood;
In truth dyed, to truth attached.
Truth to the egoist appeals not; false himself,
on foundations of falsehood standing.
Those dyed in truth by the Master are united;

1. These are : violence, attachment, greed and wrath.
2. To satiety.
3. I.e. the Vision Divine; liberation.
4. Heart is implied here, as *rid* (*hridaya* = heart) occurs in the following line
5. Lit. Becomes slave of slaves.

In truth absorbed. (3)
In the mind lie pearls, rubies, gems and valuable
substance of the Name.
The true capital and wealth is the Name, in each self deep embedded.
Saith Nanak : This by the Master's guidance, by grace
of the Divine jewel, the Lord, is attained. (4.21)

In the measure Sri (Raga)—Composition of Sri Guru Nanak Dev

Bharmai bhāhi na vijhavai je bhavai disantar desu

By wandering is not assuaged the fire of desire, should
one wander in all ten directions.
Cursed be such a life and such garb; it washes not off
inner impurity.
No other way is there of devotion except by the holy
Preceptor's teaching. (1)
My self ! by the Master's guidance assuage this fire.
By lodging in mind the Master's Word, end egoism and
desire. (Pause I)
The jewel mind is invaluable; by devotion to the
Name Divine exalted.
In holy company is found the Lord. by devotion to Him
through the Master's guidance.
As egoism vanishes, comes joy :
Then is water of the self mingled with the Ocean Divine. (2)
Those neglectful of the Name, in sins bound,
In transmigration remain whirling.
Those that the holy Preceptor have not met,
In the ocean of the world are sunk.
This life, an invaluable pearl, for a cowrie-shell
is being thrown away. (3)
Those that taste of joy in the holy Preceptor,
Are men of perfect enlightenment.
By the Master's touch is the ocean of the world crossed,
And honour and approval at the Divine Portal attained.
Saith Nanak : Radiant their faces;
Around them arises melody and music of approval by the
holy Word. (4.22)

In the measure Sri (Raga)—Composition of Sri Guru Nanak Dev

Vaṇaju karahu vaṇjāriho vakharu lehu samhāli

Ye merchants *of holy truth* ! in your commerce, with
care buy your wares;

Buy the substance that with you shall last.
In the hereafter the Merchant-Prince is wise—
Your wares will He check with care. (1)
Brother ! from depth of your heart utter God's Name.
Carry with you the wares of Divine laudation :
therewith will the Lord be pleased. (Pause I)
To those carrying false wares, how may joy come ?
In false dealing, mind and body both turn false. P. 23
Like deer caught in snare, in great torment shall they wail. (2)
False wares in the store shall not find entry.
Those carrying these shall not get the Master's sight.
Without worth[1] and honour are the false ones;
Of little help are they to any.
The false in falsehood dealing, in ignominy come and go. (3)
Saith Nanak : By the Master's Word and Divine laudation.
Instruct the mind.
Those in God's Name dyed, from burden of suffering and
doubt are free.
In contemplation of the Lord lies immense gain;
The Lord above fear, in the mind is thus lodged. (4.23)

In the measure Sri (Raga)—Composition of Sri Guru Nanak Dev

Dhanu jobanu aru phullaṛā nāthiyarei din chāri

Wealth, youth and bloom of flowers after four days vanishes :
Like water-cresses as they decline, they slump and fall. (1)
Cherished friend ! take delight in God while youth lasts :
Few days to thee are left; then thy vesture shall grow old
and decay. (Pause I)
Our beloved friends are gone, in the wild lying asleep.
With restless mind I wander along in piteous tone[2] wailing. (2)
Beauteous lady ! hast not heard with thy ears,
To the husband's home must thou come, nor for ever
canst thou in the parental home abide ? (3)
Saith Nanak : Thou thoughtlessly asleep in thy parents' home,
Know that thy house has been burgled.
The bundle of merits lost, with demerits packed shalt thou leave.
(4.24)

1. Caste.
Note : In this hymn 'parents' home' symbolizes this life; 'the husband's home' the hereafter. This symbol and some others related to it, are of frequent occurrence in Gurubani.
2. Low, distressed tone.

In the measure Sri (Raga)—Composition of Sri Guru Nanak Dev

SCORE 2

Āpei rasīyā āh rasu āpei rāwaṇuhāru

Himself the voluptuary, Himself essence
of the pleasure and of pleasure the enjoyer.
Himself the female begowned, Himself the
Husband in couch taking delight. (1)
The Lord, in dye of delight soaked, is pervasive
completely in the universe. (Pause I)
Himself the fisherman, the fish, water and net;
Himself the net, the bead and the bait. (2)
Dear sister of my soul ! the Beloved is voluptuary of many delights.
The happily-wedded ones have perpetual delight with Him.
See how unlucky I am.[1] (3)
Thus prays Nanak : Thou art the Lake, the swan,
The Lotus and buds; night-buds;
Thy loveliness view and have delight. (4.25)

In the measure Sri (Raga)—Composition of Sri Guru Nanak Dev

Ehu tanu dharti bīju karmāṇ karo salil āpāo Sāring pāṇi

Make the body the soil; put therein the seed of good deeds;
With the *Name* Divine irrigate it.
Let thy mind be cultivator, and raise crop of God's devotion :
Thus shalt thou obtain the state of nirvana. (1)
Thoughtless man ! why take pride in worldly pelf ?
Father, progeny, wife, mother—none in the end
shall succour thee. (Pause I)
Uproot malignant weeds of evil inclinations and thoughts—
Discarding these, the self contemplate.
As this cultivation with prayer, austerity and
self-control thou shalt guard,
The lotus[2] shall bloom and therefrom ooze nectar.[3] (2)
He that during the twenty-seven phases[4] of the noon,
Each day garners devotion;
In the three period of life[5] keeps death in mind;
In the ten scriptures[6] and eighteen Puranas seeks the
Creator without limit—

1. Look at my state.
2. Heart.
3. Honey; but amrita is implied.
4. Called nakshhatras=nachhattar.
5. Childhood, youth, age.
6. Four Vedas and six Shastras.

Saith Nanak—thus by the sole Lord
Shall he be taken across.[1] (3.26)

In the measure Sri (Raga)—Composition of Sri Guru Nanak Dev

SCORE 3

Amalu kari dhartī bīju shabdu kari such kī āb nit dehi pāṇi

Make good actions the soil, put into it seed
of the holy Word; P. 24
From the stream of truth ever irrigate it.
Be such a cultivator; make firm thy faith.
Thoughtless man ! such is the way to heaven and hell.[2] (1)
Believe not that the Lord by mere prattle is attained :
Pride of wealth and conceit of beauty make waste of life. (Pause I)
Evil in mind is the mud; the mind a frog,
that knows not *merit* of the lotus.
The Preceptor humming-bee is making perpetual
call to the true path :
How without divine guidance may one know it ? (2)
To the mind Maya-dyed, all prompting is idle
as sound of wind.
Those that from heart's devotion on the Sole Lord meditate,
By His grace are visited. (3)
You observe the thirty *Ramadan* fasts, and make
five daily prayers your companions;
Keep these in a way that Satan violates not their merit.
Thus queries Nanak : On the path of God that thou
dost traverse,
For what hast hoarded this wealth ? (4.27)

In the measure Sri (Raga)—Composition of Sri Guru Nanak Dev

SCORE 4

Soī maulā jini jaggu mauliyā hariyā kiyā sansāro

He alone is the true Master[3] by whose bounty this
world is in bloom,
And is fresh and green.
Hail the Creator who earth and water compounded. (1)
Listen thou Mullah ! realize inevitable death.
Of the Creator bear fear, and none else. (Pause I)

1. Liberated.
Note : The vocabulary in this hymn is Muslim-oriented.
2. (The way to hell is contrary to this.)
3. Maula (Ar.) for Master, God. In this line is an echo of the word *mauliya* (in Punjabi 'bloomed').

Mullah and Kazi[1] wouldst thou only be by realizing
the Name[2] Divine.
Know that despite all learning, none shall last when
the pitcher[3] is full. (2)
The true Kazi is one who renouncing egoism, makes
the Name his prop—
The Name of Him who is Reality Eternal, the holy Creator. (3)
Thou dost perform the five prayers, and study the
Koran and other sacred texts.
Saith Nanak : The grave makes call, when all delight
in eating and drinking must end. (4.28)

In the measure Sri (Raga)—Composition of Sri Guru Nanak Dev

SCORE 4

Ek suānu doi suānī nāli

By my side is a hound and two bitches,
That each morning raise terrible howl.
The dagger of falsehood and robbed carrion with me
I carry.
Know Lord-Creator, a low-caste nomad[4] am I. (1)
Neither precept to the good life nor good actions
have I adopted.
Foul and frightful is my aspect.
Thy Name alone to the whole world brings liberation.
In that lies my hope; this my prop. (Pause 1)
My tongue day and night utters slanders.
Low my caste, house-breaker am I.
Lust and wrath, of the foulest among castes, in my self abide.
Lord ! thus abide I in low-caste nomad[4] form. (2)
My mind holding lassos; my aspect *deceptively* gentle.
A robber,[5] robbing the land am I.
Trying to be clever, with sin am I burdened.
Lord ! thus abide I in low-caste nomad[4] form. (3)

Note : (The above is a symbolic expression of the state of man caught in sin and violence.)

1. These are titles of Muslim divines; Kazi was the magistrate or judge, and ranked higher.
2. In the original, *Khuda* is used.
3. (The pitcher with hole in bottom used in ceremonial for the dead).
4. *Dhānak*, a caste reckoned low, living by plunder and hunting all manner of creatures, including those considered unclean.
5. Thug.

Ungrateful, I realize not Thy blessing, Lord !
Evil-doer, dishonest—with what face before Thee
shall I stand ?
Saith Nanak of low *actions*, after deep contemplation :
Lord ! no better than nomad[1] am I in my aspect. (4.29)

In the measure Sri (Raga)—Composition of Sri Guru Nanak Dev

SCORE 4

Eka surati jetei haiṇ jīya

All creatures with similar faculties have been endowed—
Of these, none has been deprived.
Each follows the path by his faculties indicated.
By the same law[2] are all sent on the path of
transmigration. (1) P. 25
My self ! why indulge in clever devices ?
God's reckoning and His grace brook no delay. (Pause I)
Lord ! Thine is all creation : of all art Thou Master.
Why then with Thy wrath are they visited ?
With Thy wrath on them,
They still are Thine, Thou theirs. (2)
We creatures are thoughtless in utterance;
By our words our state we make worse.
All dost Thou weigh by grace.
With good acts alone is wisdom perfected :
Without good acts, all is in decline. (3)
Nanak supplicates to know this : who is truly enlightened ?
He is one who his self realizes and realizes God.
By the Master's grace are his thoughts guided.
Such an enlightened one at the Portal is approved. (4.30)

In the measure Sri (Raga)—Composition of Sri Guru Nanak Dev

SCORE 4

Tūṇ dariyāo dānā bīnā maiṇ machhulī kaise antu lahāṇ

Thou art the ocean,[3] all knowing, all-seeing;
How may I a mere fish, Thy extent know ?
Wherever I cast my eyes, art Thou present—
Cast outside Thee, in gasps I die. (1)

1. *Dhānak*, a caste reckoned low, living by plunder and hunting all manner of creatures, including those considered unclean.
2. Reckoning.
3. Dariyao (Darya in Persian is ocean; applied meaning, river).

I know not the fisher, nor the net :
In distress, Thee I contemplate. (Pause I)
Thou who art all-pervasive, I took to be far.
All my doings, within Thy sight[1] lie.
What Thou seest, I try to deny—
Neither carrying out Thy commandments nor
Thy name contemplating. (2)
With whatever Thou dost provide, am I content.[2]
No other door is there for me to knock.[3]
Nanak this supplication makes :
May my life and body ever to Thee be dedicated ! (3)
Himself is He near, far and in midst *of all.*
Himself He watches over the world, listens to its praying,
And by His might creates it.
Saith Nanak : May His pleasure, His command be ever
to me acceptable. (4.31)

In the measure Sri (Raga)—Composition of Sri Guru Nanak Dev

SCORE 4

Kītā kahā karei mani mānu

The creature in self-esteem indulges;
Yet all gifts in the Bestower's hands lie.
To give and not to give in His pleasure lies :
What power in the creature's will lies ? (1)
Himself holy Truth : truth pleases Him.
Man, purblind, with no illumination,[4]
Is all ignorant, raw. (Pause I)
He who is Master of trees and plants cherishes them.
Each according to its nature is named;
On it grow flowers—according to its devotion:
Its destined fruit too it gets.
Each raises the crop that he sows. (2)
Frail[4] the wall, of which the mason is raw.[4]
With poor realization, no joy in life will come.
Saith Nanak : Fulfilment by His grace alone comes.
Without devotion to the Name comes not Divine
approbation. (3.32)

1. Presence.
2. I consume.
3. Go to, resort to.
4. Raw i.e. inexperienced.

In the measure Sri (Raga)—Composition of Sri Guru Nanak Dev

SCORE 5

Achhal chhalāī nāh chhalai nāh ghāo katārā kari sakai

How may *man* escape delusion of Maya that is not herself deluded ?
How escape her rapier wound ?
Let man abide by the Lord's will.[1]
Greedy man a restless mind bears. (1)
How may a lamp without oil be lighted ?[2] (Pause I)
Let man live as by scriptures[3] guided.
Let the wick of fear of God in the self be put.
Let this wick with realization of holy truth be lighted. (2)
Thus will this oil and lamp be lit.
In its light will union with the Lord came about. (Pause I)
As the self with the holy Word is penetrated,
By devotion to God comes joy.
Know, the whole world is evanescent. (3) P. 26
By devotion in this world,
Shall ye get a place at the Divine Portal.
Then, says Nanak, in joy may you gambol. (4.33)

In the measure Sri (Raga) Score 4.
Of the composition of Sri Guru Amar Das

In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace.

Hauṇ Sati-guru sevī āpaṇā ik mana ik chitt bhāe

With devotion and singleness of mind serve I the holy Preceptor —
The holy Preceptor who is the Wish-fulfilling Tirtha[5],
Conferring enlightenment on whomsoever He shows grace.
Service of the holy Preceptor brings fulfilment of desire[6].
Through it, all one seeks one finds.
Meditating on the holy Name, must man seek also

1. This is said in answer to affirmation in the foregoing : How may man, whose mind is greedy, abide by the Lord's Will ?
2. (Query as to how may the lamp of illumination be lighted ? To this the answer is given in the lines following.)
3. Pothi, Purana.
4. The introductory titles and Invocation are as found in the holy Granth Sahib.
5. Name of a holy bathing-spot— *Manakamana Tirtha.*
6. Refers not to worldly desires, but enlightenment and liberation.

devotion[1] to Him,
And through devotion[1] be absorbed in ineffable peace.[2] (1)
My self ! taste of the joy in the Lord,
Thus quenching thy desire,[3]
Those tasting of it by the holy Preceptor's guidance
abide ever in bliss.[4] (Pause 1)
Those serving the Holy Preceptor find treasure of devotion.[1]
In their souls is pervasive the joy in God,
Their egoism shed.
In their hearts is the lotus of *devotion to God* in bloom;
In God's contemplation are they absorbed;
Their pure hearts by God pervaded,
At the Divine Portal find they honour. (2)
In this world rare are those that serve the holy Master,
Banish egoism and acquisitiveness,
And lodge in their hearts the Lord.
May I be a sacrifice to such as to the holy Name
devote themselves.
Such alone are blessed in all four Ages,
As possess devotion to the holy Name,
That is without end, inenompassable. (3)
By the Master's instruction[5] is devotion found,
And are illusion and desire shed :
Thus is the mind absorbed in God,
And fixed in the world[6] has renounced[7] worldliness.
I am a sacrifice to such as in the Lord find joy.
Saith Nanak : The Eternal Name of God, repository of
noble attributes,
By His glance of grace is attained. (4) (1.34)

In the measure Sri (Raga)—Composition of Sri Guru Amar Das

Bahu bhekh kari bharmāīyai mani hirday kapatu kamāe

One donning sectarian garbs, from place to place wandering,
His mind in duplicity engaged,
Attains not to the Divine mansion,

1. Original, Nām.
2. Original, Sahaj.
3. Original, (Tikh) (Skt. trishna; lit. thirst).
4. Original, Sahaj.
5. Original, meeting, contact.
6. Original, home.
7. Original, *udās* (*udāsī*).

And at death is thrown into filth of the womb. (1)
My self ! seek thou renunciation while engaged with the world.
Such alone engage in truth, self-discipline and noble endeavour,
As by the Master's grace are enlightened. (Pause I)
Through the Master's instruction is the self conquered,
And man finds the supreme state and liberation amidst life's activity.
In holy company the Name Divine contemplate. (2)
Should man lust with females a million,
And rule over the entire earth[1]
Without guidance of the holy Preceptor no joy shall find,
And again and again into transmigration be thrown. (3)
Those wearing round their neck the jewel[2] of God's love,
Through devotion to the Master's feet—
Miraculous powers follow them after,
Not tempting them. (4)
All happens as God wills : P. 27
None else has the power anything to effect.
Nanak, servant of God lives as he repeats God's holy Name :
Grant this Lord, to him in serene tranquillity. (5) (2.35)

In the measure Sri (Raga)—Composition of Sri Guru Amar Das

SCORE I

Jis hī kī sirkār hai tis hī kā sabhu koi

All is the Lord's who is Ruler over all;
Through obedience to the Master's guidance is the light of Truth in the mind manifested.
He alone is pure and of pure acclaim,
In whose heart is lodged God's holy truth.
Those to truth united never again from it are sequestered :
Ever after do they abide in their true home.[3] (Pause I)
One attuned to the Word is with the Master united,
Through His grace.
One in Duality's grip finds not union,
And in transmigration is tossed about.
The One Reality is in all manifested,
In all pervasive :

1. Original, Nav-Khand, the nine continents according to ancient Indian geography.
2. Lit. Necklace.
3. (Implies the abode of peace and undisturbed bliss.)

Only one earning His grace
Is in the holy Name absorbed. (2)
Scholars[1] and astrologers with their voluminous study
engage in empty disputation;
With their perverted intellect they realize not the truth;
Inside are they full of the evil of avarice,
In millions[2] of incarnations they roam in ignominy.
One gets what is pre-destined,[3]
Which none may efface. (3)
Hard is devotion to the Master;
It comes through sacrifice of life[4] and egoism.
Through realization of the holy Word is the Lord attained,
And is devotion rewarded.
As are metals touching the philosopher's stone transmuted,
So is the devotee's light merged into the Divine Light.
Those alone are with the Lord united,
In whose destiny is this recorded. (4)
My self ! wail not in thy hunger.[5]
The Lord who created the eighty-four lakh species
of all is sustainer.
The Lord without fear is ever compassionate,
And of all heedful.
Saith Nanak : This truth by the Master's guidance is realized;
And thus is attained the Door of Liberation. (5) (3.36)

In the measure Sri (Raga)—Composition of Sri Guru Amar Das

Jinnhīn suni kai manniyā tinnhāṇ nij-ghari vās

Those listening to holy teaching
And having faith[6], find abode in their true home.
By God-given wisdom through laudation[7] of the Eternal Truth
Is found the Lord, repository of *noble* attributes.
Those dyed in God's devotion are the truly pure;
May I ever be a sacrifice to them !

1. Original, Pandit.
2. Lit. Eighty-four lakhs.
3. 'Pre-destination' is a Divine mystery.
4. Lit Head.
5. Stands here for the general pain of life's privation.
6. These steps in the spiritual ascent are the same as *Suniyai* (listening) and *mannei* (contemplation, faith) commended in *Japuji* (stanzas 8-15).
7. This is the step of devotion. (All the three steps commended herein constitute the spiritual way of sahaj).

Such in whose heart is lodged the Lord,
are alone enlightened. (1)
My self ! the Immaculate Lord contemplate;
Only such to the Lord are devoted by the Master's guidance,
On whose forehead is this blessing recorded. (Pause I)
Ye devotees of God !
Look with eyes attentive—
The Lord is so close, pervasive !
Those getting such vision by the Master's guidance
See Him ever-present.
In the hearts of those with noble qualities He ever abides,
From the evil-minded is He ever remote.
Egoists devoid of noble qualities
Without devotion to the Name ever in sorrow abide. (2)
Those listening to the Master's Word, putting in it faith,—
Are truly absorbed[1] in Him.
Day and night are they dyed in devotion—
Their mind and body rendered pure.
Frail is the dye of Kasumbha [2]— P. 28
As it is washed off, comes sorrow and wailing.
Those with the light of God's Name within
ever unshaken[3] abide. (3)
One blessed with the human incarnation,
Yet devoid of devotion to the Name—
As old age comes, and strength fails,
In the hereafter too will find no resting place.[4]
This life once gone shall not be retrieved;
In regret shall he depart the world.
Only one blessed with Divine grace
Shall swim across,
Through devotion to the Lord. (4)
The egoist, ignorant of true devotion, makes only a show of it.
Only the devotion of those blessed with purity of heart,
Shall be rewarded.
Those lauding the Lord ever,

1. Here Dhyana (absorption), the other great step in *Sahaj* is introduced (cf. Japuji).
2. Kasumbha, a flower with easily washable pale dye, symbolizing the treacherous love of the world.
3. That is, their state is equable.
4. That is, will wander about in transmigration.

Chanting the holy Word,
Singing His praise,
Shall in Him be absorbed.
Saith Nanak : Eternally true is the word of such,
As to the holy Name are devoted. (5) (4.37)

In the measure Sri (Raga)—Composition of Sri Guru Amar Das

Jinnhīṇ ikk mani nām dhiyāiyā gurumattīṇ vīchār

Those contemplating the Lord with minds devoted[1]
With the Master's Word ever in their thoughts,
Ever are their faces radiant in the Eternal Court Divine.
Through love of God's holy Name they ever quaff *amrita.* (1)
Brother ! devotion to God brings everlasting honour :
Contemplate the Lord ever—
Thus will egoism's filth be washed away. (Pause I)
The egoist contemplates not the Name :
One without the Name is ever in disgrace.
He has not found joy in the holy Word,
In duality[2] absorbed.
Like filth-worms, such abide ever in filth. (2)
Blessed is the life of those that obey the Master's behest:
Their race blessed,
Blessed is the mother that bore them.
Devotion to the Name comes to those
To whom He shows grace in His will. (3)
Those with devotion to the Name blessed,
With their ego shed,
Within and without are pure—
Pure themselves with the eternally Holy merged.
Saith Nanak : Their life alone is blessed,
Who by the Master's teaching,
To the Lord devote themselves. (4) (5.38)

In the Measure Sri (Raga)—Composition of Sri Guru Amar Das

Hari-bhagtān Hari-dhan rāsi hai guru pūehhi karehn vāpāru

God is His devotees' capital : In this they trade on the
Master's advice.
Ever they laud the Name Divine; this capital is their support.

1. Lit. With single mind.
2. The attitude that attaches value to Maya or Phenomena.

The holy Master the Name Divine has in the devotees' mind confirmed :
To them is it an endless treasure. (1)
Brother ! instruct thy mind;
Why this lassitude ? On the Name must it meditate. (Pause I)
Devotion to God is love for Him, as by the Master's guidance contemplated.
In hypocrisy lies not devotion; from words of duality comes ignominy.
One with discrimination and wisdom endowed,
Of the crowd *of hypocrites* keeps free.[1] (2)
The true servant of the Lord is one that in his heart cherishes Him;
Suppressing egoism, to the Lord dedicates mind and body.
Such a devotee is blessed and approved;
Never does he know failure. (3)
By grace is the Lord attained; without grace is He never attained. P. 29
Creatures in eighty-four lakh species yearn for union—
Those favoured by Him, alone are to Him united.
Saith Nanak : By the Master's guidance is attained the Lord,
And everlasting absorption in the Name Divine. (4) (6.39)

In the measure Sri (Raga)—Composition of Sri Guru Amar Das
Sukh-sāgar Hari-nām hai gurumukhi pāiyā jāi

God's Name is Ocean of Bliss,
By the Master's grace found.
Meditation on the Name day after day
Absorbs in itself spontaneously the self.
Thus is the heart in God's truth absorbed,
With utterance of God's laudation by the tongue. (1)
Brother ! the world is in agony through absorption in duality.
By seeking shelter with the Master, through meditation on the Name may one find joy. (Pause I)
Meditation on God purifies the mind,
Cleansing it of all foulness.
Through Divine grace is known the holy path,
And absorption in life-giving Name found :

1. Lit. Does not join.

In the blaze of light of enlightenment
Is destroyed the darkness of ignorance.[1] (2)
The egoists are foul and filthy,
Involved in egoism, desire and evil thinking.
Without contemplation of the holy Word[2] this foulness goes not;
Those involved in it are born and die ever in ignominy;
In a false game are they involved,
And in midstream are drowned.[3] (3)
Those turning Godward are in prayer and austerities absorbed,
With minds restrained,
And with hearts to God devoted.
By Divine grace they ever meditate on God's holy Name unique.
Saith Nanak : Meditate ever on God,
Prop of all existence. (4) (7.40)

In the measure Sri (Raga)—Composition of Sri Guru Amar Das

Manmukhu mohi viyāpiyā bairāgu udāsī na hoi

The egoist is in attachment[4] involved;
By dispassion and indifference to the world touched never.
Never contemplating the holy Word,
Ever is he in suffering,
And disgraced at the Divine Portal.
By the Master's guidance is egoism shed;
One dyed in the Name alone finds bliss. (1)
My self ! night and day art thou filled with desire—
Such delusion only by devotion to the Master is burnt away,
And even amidst the world is man's state a world-renouncing ascetic's. (Pause I)
Actions of one turned Godward bring joy of heart,
Renunciation and bliss;
Night and day is he *in devotion* absorbed—
With his egoism discarded
And relieved of all anxiety.
By supreme bliss is holy company attained,
And joy in God with serenity. (2)
He alone is holy, ascetic
In whose heart is lodged the holy Name;

1. (Indifference to God is implied.)
2. Original, *Shabda.*
3. Lit. Neither touch they one bank nor the other.
4. Moha : Delusion, (applied sense, attachment).

Who is untouched by dark sloth,[1]
And has shed egoism.
The holy Master has revealed Treasure of the Name;
Through him have we quaffed joy of devotion to satiety. (3)
One marked with supreme bliss and good fortune,
In holy company may shed lure of the world.[2]
Egoists wonder about in transmigration,
In ignorance of God,
Fouled by egoism.
Saith Nanak : God's devotees are in the Word dyed,
With the Name imbued :
From fear of God alone comes such passion. (4) (8 41)

In the measure Sri (Raga)—Composition of Sri Guru Amar Das

Ghar hī saudā pāīyai antari sabh vatthu hoi

The merchandise of devotion one may find in one's own self;[3]
What man seeks[4] is inside him.
To meditate on the Name each moment is a rare gift from God.
The treasure inexhaustible of devotion
By supreme good fortune is attained. (1)
My self ! slander, egoism and conceit discard :
Meditate ever by the Master's guidance on the Lord, P. 30
The Supreme Being Indivisible.[5] (Pause I)
By meditation on the holy Word the faces of God's devotees
grow radiant;
In this world and the next they find bliss
By faithfully[6] meditating on the Lord.[7]
By meditating on the holy Word, man finds a firm abode in
his own self.[8] (2)
The face of those turning away from the Master are blackened;
Day and night fallen in agony, are they sought after by
Yama with his snare;
Even in dream find they not joy,

1. Tamas, the lowest attribute of Maya=Darkness of soul.
2. Original, Vairagya (Bairagya).
3. Lit. In his home.
4. Lit. The commodity sought.
5. This is how the mystic syllable *Ek Oankar* has been rendered everywhere in these texts.
6. Lit. In the heart.
7. Original, *Murari*—One of Krishna's periphrastic names, signifying often the Supreme Being.
8. Lit. Own home.

Ever burning in anxiety. (3)
God[1] alone is the Bestower of all.
Himself He assigns to each his portion.
Man has no power to cavil at Him—
He bestows gifts[2] as lies in His will.
Saith Nanak : This gift from Divine blessing comes—
Himself He knows best what to give to each. (4) (9.42)

In the measure Sri (Raga)—Composition of Sri Guru Amar Das

Sachā sāhibu seviyai sachu wadiyāī dei

Serve the holy Lord, who bestows truth and *spiritual* greatness.
Should He by Divine grace be lodged in the heart,
shed is egoism.
This wandering mind is stilled only if He may cast His glance
of grace. (I)
Brother ! seek Divine blessing and meditate on the holy Name.
Thus shall wealth of the Name in the heart abide,
And you find a place in the Divine Mansion. (Pause I)
The egoist is blind of mind and body,
No resting-place shall he find;
Through numerous incarnations shall he roam
As a raven in a house deserted.
By the Master's teaching is the heart enlightened :
Through the holy Word is devotion attained.
In the three qualities[3] lies the poison of spiritual blindness,
And the dust-clouds of Maya;
Those caught in avarice serve *other than* God—
Even from Scriptures find they not peace.[4]
Caught in this poison, are they without peace and anchor. (3)
In pursuit of the world, they forget
The universal Father, cherisher of all.
Those without the holy Master's teaching are fallen in
ignorance,
Caught in Yama's death-noose.
Saith Nanak ; Those by the Master's guidance meditating
on the holy Name,
Alone swim across. (4) (10.43)

1. Lit. The One.
2. Not worldly gifts, but devotion and bliss are implied.
3. For this see Glossary.
4. Lit. Wail and cry.

In the measure Sri (Raga)—Composition of Sri Guru Amar Das

Trai-guṇa māyā mohu hai gurmukhi chauthā padu pāi

To Maya of three qualities is man attached—
By the Master's guidance is the Fourth State[1] attained.
By Divine grace is found union,
And the Lord's holy Name in the heart lodged :
Those who have garnered treasures of goodness,
To join holy company are led. (1)
Brother ! through Divine guidance live truthfully :
Act only what is truth,
And thus in the holy Word be absorbed. (Pause I)
May I be a sacrifice to such as have realized the holy Name.
Discarding egoism, may I find shelter at their feet,
And live as they guide.[2]
Thus may I reap profit of devotion *to God*,
And with equable mind into the Name be absorbed. (2)
Without the holy Master's guidance is not found the
Divine Mansion;[3]
Nor is devotion[4] attained.
Seek the Master who may guide to Truth;
Destroy the demons of evil,
Guide to bliss :
All happens as He wills. (3)
Bliss comes by submission to the Master.[5]
Let none have any doubt of this—
Such bliss comes to whoever enters on the path of devotion.
Saith Nanak : Such a one and the Supreme are
two selves with one light,
And in the holy Word are united. (4) (11.44)

In the measure Sri (Raga)—Composition of Sri Guru Amar Das

Amritu chhodi bikhiya lobhāṉei sevā karehṉ vidāṉī

Rejecting amrita, the worldly-minded by poison are fascinated,

P. 31

And serve what is alien to God;

1. For this, see Glossary.
2. Lit. As they will, desire.
3. Symbol for the highest state of Union and Enlightenment.
4. Lit. Name (Nām).
5. The original is couched in somewhat esoteric language, but has the sense as in the rendering here.

In ignorance leaving the path of righteousness –
Their nights and days in agony passed.
The blind egoist thinks not on *God*,
And is like one drowned *thirsty-lipped* without water. (1)
My self ! ever seek the Lord's protection :
With the Master's Word lodged in the heart,
The Lord never is out of one's thoughts. (Pause I)
This frame is a figurine of Maya,
Full with the evil of egoism.
The egoist, whirled about in transmigration
and the cycle of births and deaths,
In utter dishonour is involved.
Service of the true Master brings everlasting bliss,
And merges man's light with the Eternal Effulgence. (2)
Service of the Lord is the source of all bliss,
Fulfilling the heart's desires.
It brings continence, truth and austerity,
And purifying the physical frame,
Lodges the Lord in the heart.
Through such service one finds eternal bliss night and day,
And in union with the Beloved finds joy. (3)
May I be a sacrifice to such as come under the Lord's shelter,
At the holy Portal find they true honour,
And equably[1] serving the Lord, into eternal Truth are absorbed.
Saith Nanak : He is attained only through His glance of grace;
Through the Master's guidance comes union with Him. (4) (12.45)

In the measure Sri (Raga)—Composition of Sri Guru Amar Das

Manmukh karam kamāvaṇei jiūṇ dohāgaṇi tani siṇgāru

The egoist's actions are as the abandoned female's decking of
her limbs,
To whose bed never will her lord come,
And ever will she be in ignominy :
Never will she reach her Lord's Mansion,
Never have sight of a home. (1)
Brother ! meditate single-mindedly on God :
In holy company shall such a one find joy,
In meditation on[2] the Name Divine.[3] (Pause I)

1. Original *Sahaj* : (This term so integral to Sikh thought, is explained n the Introduction.)
2. Original, japa.
3. Original, Rama-Nam.

The devotee is like the wife enjoying wedded bliss,
With her lord ever in her heart;
Ever sweet-spoken and modest,
Blessed in her lord's arms[1] :
Of noble repute and wedded bliss,
Is she whose love for the Lord knows no bounds. (2)
Through supreme good fortune opening out, is the holy
Master found.
Thus are sorrow and illusion removed,
And joy found.
Never shall those following the Master's will,
Have to endure suffering. (3)
In the Master's will lies amrita :
Rare are those with spontaneous[2] devotion; such alone find it.
Those finding it quaff it,
Their egoism thus is gone.
Saith Nanak : By the Master's guidance meditate
on the holy Name.
Thus alone will union with the Eternal come. (4) (13.46)

In the measure Sri (Raga)—Composition of Sri Guru Amar Das

Jā piru jāṇai āpaṇa tanu manu agai dharei

A wife faithful to her lord[3] must devote herself body
and soul to him,
And must behave in all respects as the faithful wedded wives :
Thus through a life lived with realization[4] will she find
union with the holy Eternal[5]
And get honour through her pure life. (1)
Brother ! except through guidance of the true Preceptor
No devotion is possible :
Without the Preceptor's guidance no devotion may be,
However much the world may this seek to achieve. (Pause I)
Caught in duality, the self-female[6] is thrown into the
transmigratory circle,
In eighty-four lakhs of existences.

1. The figure in the original has reference to the connubial bed, though not precisely through this imagery.
2. Original, *Sahaj*.
3. Lit. One with the realization that he is her lord.
4. Original, *Sahaj*.
5. Original, *Sach*.
6. A characteristic feature of the idiom of the Sikh spiritual writings.

Except through the Preceptor's guidance
Rest she will find none,
And spend her nights in agony.
Without guidance of the holy Word the Lord may not be found,
And life shall go waste. (2)
Man[1] scours over the world caught in his ego, P. 32
Seeking wealth which eludes his grasp.
Blind, is he unmindful of *devotion* to the Name,[2]
And is bound by Yama's death-thongs :
Union with the Preceptor brings the *true* wealth of devotion—
Lodge[3] it in thy heart. (3)
Those dyed in the Name through the Preceptor's serene touch[4]
are the truly pure;
Their mind and body saturated with joy *in God,*
Their tongue tasting of the supreme bliss.
Saith Nanak : God's dye given in the primal hour fades not. (4)
(14.47)

In the measure Sri (Raga)—Composition of Sri Guru Amar Das

Gurumukhi kripā karei bhagati kījai binu guru bhagati na hoi

By the Master's grace may one engage in devotion—
Without such guidance devotion cannot be.
The Lord Himself unites the seeker;
The seeker thus realizes Him, and is rendered pure.
Holy is the Lord; holy His Word—
Through the Word is union found. (1)
Brother ! those without devotion—what worth their
human birth ?
Such have not devoted themselves to the Lord, all perfection
And made waste of their lives. (Pause I)
The Lord, prop[5] of the universe, of all bliss is the source,
And through His grace to Himself unites the devotee :
What power have these poor creatures ?
To whom may one carry[6] one's prayer but to the Lord ?
The Lord Himself confers merit;
Himself He guides the seeker to devotion. (2)

1. In the original, the self is represented as the female lost in the lure of the world.
2. Original, Nam.
3. Lit. Remember, meditate.
4. Original, Sahaj subha (Lit. Daily demeaneur).
5. Lit. Life.
6. Lit. Relate, State.

Man is deluded by attachment to family and relations,
That go not with him at the last.[1]
Through devotion to the Lord is found the Treasure of
Noble Attributes, of incalculable worth.
The Lord alone is my friend and Master,
And will at the last befriend me. (3)
However one may brag, egoism is not removed except by
help of the Preceptor.
The Lord is bountiful, is beloved of His devotees;
Through His grace devotion He lodges in the heart.
Saith Nanak : The Lord grants noble repute and realization
And through grace confers merit.[2] (4) (15.48)

In the measure Sri (Raga)—Composition of Sri Guru Amar Das

Dhannu jananī jini jāiyā dhannu pitā pardhānu

Blessed be the mother that bore *the Master*;[3]
Blessed the noble Sire—
Blessed the Master[4] through devotion to whom the holy
Preceptor found bliss and banished egoism :
At his portal stand in reverence groups of devotees,
Acquiring the treasure of *spiritual* merit. (1)
My self ! through the Master's guidance, ever contemplate
the Lord.
With the Master's Word lodged in mind,
Mind and body are rendered pure. (Pause I)
The Master, through his grace took abode in my mind;
Himself granted union.
Laudation of the Master through the holy[5] Word,
In spontaneous serenity dyes the self.
The devotee through truth with the Eternal[6] is merged
Never again to be alienated.[7] (2)
The Lord acts on His absolute will—
None has power to direct it;
The Master unites those separated for aeons

1. Lit. As he departs this life.
2. (As elsewhere, spiritual merit is implied.)
3. Traditionally, this hymn is interpreted as Guru Amar Das's tribute of laudation to his own Master, Guru Angad Dev.
4. Refers to Guru Nanak, preceptor of Guru Angad Dev.
5. Lit. The Master's.
6. Original, Sach.
7. That is, is freed from transmigration.

And enters them in the true accompt.
He directs man's endeavour—
None else worthy to wield power. (3)
Mind and body are dyed in joy in God;
Egoism and evil discarded.
Day and night the holy Name of God,
Without fear and without form,
The self[1] permeates.
Saith Nanak : Those devoted to God are united by Him.
Through His Word that is incarnation of perfection, limitless. (4)
(16.49)

In the measure Sri (Raga)—Composition of Sri Guru Amar Das

Govindu guṇi nidhānu hai antu na pāiyā jāi

The Lord, Treasury of noble attributes, is inencompassable;
Not through learned exposition is He attained : P. 33
To attain Him banish[2] egoism ever.
One attaining the Lord is absorbed in fear of God,
As He takes dwelling in the self. (1)
Brother ! rare is the man who realizes the Lord :
Ritual piety[3] without realization is making waste of the valuable human incarnation. (Pause I)
Those tasting the Lord alone know this joy—
Those without it in delusion are lost.
The holy Name is the true amrita, beyond description.
Those tasting it are approved of God, in the holy Word absorbed. (2)
This blessing is in God's hand; none else has power to grant it.
In the Bestower's hand it lies, at the Lord's Portal is it obtained :
As man's actions, so is his reward. (3)
Devotion to the holy Name is true continence, purity and abstinence :
Without devotion is not purity obtained.
Only through supreme good fortune is the holy Name lodged in the self.
Through the holy Word is union *with God* attained.
Saith Nanak : True bliss comes from poise of mind—

1. Original, heart.
2. The original expression is not in the imperative.
3. *Karma*=Actions of empty ritual piety.

Those with it alone enter into God's attributes. (4) (17.50)

In the measure Sri (Raga)—Composition of Sri Guru Amar Das

Kāṇyā sādhai urdh tapu karai vichuhṇ haumai na jāi

Even with stern bodily discipline[1]
With austerities performed head downwards,
Egoism still may not leave the mind.
Ritual actions bring not realization.[2]
One dying to the world through the Master's Word,
Shall lodge God's Name in the self. (1)
Listen my self ! seek shelter with the holy Preceptor.
By the Master's grace liberation shall come,
And through the Master's Word the poisonous ocean of the world be crossed. (Pause I)
All that bears the three qualities is perishable;
Thoughts of Duality are evil.
The scholar[3] in his studies in bonds of illusion is engrossed—
In love of evil[4] of the world true realization he misses.
Contact with the holy Preceptor releases from three qualities
And in the Fourth State,[5] Door of Liberation is found. (2)
From the Preceptor's *guidance* is found the *true* path,
And dust of illusion lifted.
One dying through the Word is saved,
And finds the Door of Liberation :
Through the Preceptor's grace is found the Creator's holy Name. (3)
The mind is assertive in extreme,
And lets not go of its hold by any means.
Thoughts of Duality lead to suffering and chastizement.
Saith Nanak : Those given to devotion[6] are saved,
Discarding their egoism through the holy Word. (4) (18.51)

In the measure Sri (Raga)—Composition of Sri Guru Amar Das

Kirpā karei guru pāīyai Hari-namo dei dṛiṛāe

By God's grace may the true Preceptor be found,
Who may confirm in the mind the holy Name.

1. Reference is to such discipline prescribed in Hatha-yoga.
2. Original, Nam.
3. Original, Pandit (Pundit).
4. Lit. Poison.
5. The state of superconsciousness.
6. Nam.

Without help of the Preceptor none ever found the way—
The life of such is a waste.
The egoist's actions bring only chastisement at God's Portal. (1)
My self ! discard thoughts of Duality.
The Lord abides in thee—
In devotion to the Preceptor lies *true* joy. (Pause 1)
Man's word and utterance are true only when
love of truth is in the heart :
God's Name is lodged in the mind as egoism and
wrath are discarded.
Through meditation on the Name immaculate,
is found the Door of Liberation. (2)
Gripped in egoism, the world perishes;
Is born, dies and keeps thus amove.
The egoist knows not the holy Word—
The end of his life dishonour.
Through devotion to the Preceptor comes realization
of the holy Name,
And man is absorbed in holy truth. (3)
By reposing faith in the holy Word through discarding egoism,
P. 34
Is the true Preceptor found.
This comes to one who in devotion engages day after day,
With fervour of heart.
Saith Nanak : Through absorption in the Divine Essence[1]
Is wealth of the Name in the heart lodged. (4) (19.52)

In the measure Sri (Raga)—Composition of Sri Guru Amar Das

Jinnhīṇ purakhīṇ satiguru na seviyo se dukīhyei jug chār

Those without devotion to the holy Preceptor undergo
suffering in all four Ages :
With the Master[2] in their own home they recognised him not,
Robbed of merit by their own egoism.[3]
Those rejected by the holy Master remain bereft *of blessing*
all the world over :
These devoted themselves not to the holy Word,
That brings all success. (1)

1. Sahaji.
2. Reference to Guru Angad, preceptor and predecessor of Guru Amar Das, composer of these lines.
3. Pride of caste by Brahmins and Khatris is implied, who did not assent to the Guru's apostlehood.

My self ! ever witness the Lord's presence by thee :
This annuls the torment of transmigration,
And fills man's being with the holy Word. (Pause I)
Those lauding the holy Eternal are truly pure;
God's holy Name is their sole support;
Pure their doings, ever absorbed in love of God, eternally holy.
The writ of the Eternal Ruler none may efface.
The egoist finds not His Mansion—
Deluded are those engrossed in falsehood. (2)
The whole world by egoism is consumed;
Without the Preceptor utter darkness prevails.
In Maya-illusion gripped, the supreme Bestower, give of joy has it forgotten.
By devotion to the holy Preceptor is man saved,
As truth in the heart he cherishes.
By grace is the Lord obtained, through contemplation of the holy Word. (3)
Through devotion to the holy Preceptor is the mind rendered pure,
And evil of egoism discarded.
By contemplation of the Master's Word is egoism discarded,
And man to the world dies.
Restless pursuit of the world is shed, and love for truth inspired.
Those dyed in truth bear radiant faces at the Eternal Court. (4)
Those abjuring devotion to the holy Lord,
And love of the holy Word—
All their holy bathing and charities in the state of Duality are made,
And dishonour bring.
Through Divine grace is love of the holy Name inspired.
Nanak, through love and devotion for the Master, contemplate thou the holy Name. (5) (20.53)

In the measure Sri (Raga)—Composition of Sri Guru Amar Das

Kisu haun sevī kyā japu karīṇ satiguru pūchhoṇ jāi

I shall learn of the holy Preceptor to whom to give devotion :
On what to fix meditation.
The holy Preceptor's injunction shall I accept in the spirit of egolessness;

True devotion and service lies in the Name being lodged in heart.
True joy comes from devotion to the Name;
From the holy Word comes beauty in life. (1)
My self ! night and day keep awake in meditation on the Lord.
Save thy crop, lest *cranes*[1] devour it. (Pause I)
All desires of the heart filled with love of the Word are realized.
God's devotees day and night filled with Divine awe enter into devotion,
And each moment brings them a vision of the Lord;
All their illusions[2] shed;
They realize the Lord, immaculate and holy,
Treasure-house of noble attributes. (2)
Those keeping awake are saved;
Those fallen into sleep robbed.
These realized not the holy Word;
Their life's brief dream has passed off.
Like guests of deserted homes are they,
Departing without finding entertainment.
The egoist's life is a waste— P. 35
With what face will he enter the next life ? (3)
All lies in God's hands—the egoist realizes[3] not this
Realization of the Preceptor's Word banishes the suffering born of egoism.
I fall at the feet of those devoting themselves to the holy Preceptor.
Saith Nanak : They are the pure ones,
standing at the holy Portal.
May I be a sacrifice to them. (4) (21.54)

In the measure Sri (Raga)—Composition of Sri Guru Amar Das

Je velā wakhtu vīchārīyai tāṇ kitu velā bhagati hoe

Those engaging in devotion wait not to enquire the auspicious hours;
Those ever dyed in the Name bear noble repute.
Should one put the Beloved out of mind even for an instant,[4]

1. Symbol for death.
2. Illusion created by Maya.
3. Lit. Says.
4. Lit. As much as a sesame.

What devotion is that ?
With not a breath devoid of devotion,
Body and mind are ever in joy.[1] (1)
My self ! meditate on God's Name :
True devotion lies in God being lodged ever in mind. (Pause I)
True devotion lies in sowing the seed of the Name in the soil freed of passions.[2]
With such plentiful crop the mind will have abiding feeling of fulfilment.
God's Word is the amrita, which takes away all desire[3] :
The mind rendered pure, dyed in purity,
Abides ever in truth. (2)
God's devotees speak, see and utter all they say through inspiration of the holy Word.
The holy Word resounding in all Four Ages,[4]
Proclaims the purest truth.
Egoism discarded, the mind is absorbed in truth.
Ever they abide in the Mansion of God's Presence who are absorbed in holy truth. (3)
By grace comes devotion to the Name—
Without good fortune[5] is it not attained.
Through supreme good fortune is met holy company,
By touch[6] of the holy Preceptor.
By ever being dyed in the Name is the poison of suffering[7] removed.
Saith Nanak, the holy Word unites to God,
And absorbs the devotee in the Name. (4) (22.55)

In the measure Sri (Raga)—Composition of Sri Guru Amar Das
Āpṇā bhau tin pāiyonu jin guru kā shabda bīchāri

God has inspired with awe those contemplating the Preceptor's Word.
Such are ever in holy company, absorbed in God's[8] qualities,

1. Lit. Cool.
2. Original, *Sahaj*.
3. Lit. Thirst.
4. I.e. Eternally.
5. Good fortune made by actions of previous births.
6. Meeting.
7. Being involved in evil is implied.
8. Original, Sacha.

Impurity of Duality washed off them through cherishing the
Lord in their heart.
Truth their word, pure their mind—
To God[1] are they ever devoted. (1)
My self ! with egoism's impurity art thou polluted.
The Lord, eternally pure, beautiful,
Through the Word purifies[2] man. (Pause 1)
The mind being ravished by the holy Word, the Lord
made union Himself;
Ever dyed in the Name, is my light merged with His Light.
Through the inner light alone is the Lord seen—
Such realization comes through the holy Preceptor alone.
Those so pre-destined have the Master's company. (2)
Those without the Name are perplexed,
Lost in illusion of Duality.
Without God the self lives not for an hour—
Its nights passed in agony.
One fallen in illusion is as blind,
And ever and again suffers transmigration.
Through His glance of grace the Lord makes union Himself. (3)
The Lord hears and see all—how may man deny truth ? P. 36
Ever engrossed in sin, in sin do mankind end.
The egoist sees not the Lord;
His eyes fail to see Him.
Saith Nanak : Only those favoured by Him have this sight,
Only those by the Master guided. (4) (23.56)

In the measure Sri (Raga)—Composition of Sri Guru Amar Das

Binu guru rogu na tuttaī haumai pīr na jāe

Without the Preceptor's guidance the malady goes not,
Nor is suffering of egoism banished.
Through Divine grace is devotion lodged in the heart,
And man absorbed in the Name.
Through the holy Word is the Lord found;
Without the Word man in illusions is lost. (1)
My self ! seek the abode in God-absorption;[3]
Laud God's Name so thy transmigration be annulled. (Pause I)

1. Original, Sacha.
2. Lit. Decorates.
3. Original, *nijghar*—one's own abode.

God is the sole Provider without a second;
With God's laudation lodged in the heart,
Everlasting[1] joy is found.
God watches over all, and confers gifts as He wills. (2)
Egoism is all profit-seeking;[2]
In such calculation lies no joy.
Those engaged in this, earn only poison,
And in poison are absorbed.
Without devotion to God's[3] Name no resting-place for man shall there be—
In Yama's domain shall he suffer. (3)
Self and body is all God's;
God is the succourer.
One that realizes this through Divine grace, alone shall find the Door of liberation.
Listen, Nanak ! laud God's holy Name,
That is endless, inencompassable. (4) (24.57)

In the measure Sri (Raga)—Composition of Sri Guru Amar Das

Tinhāṇ anandu sadā sukhu hai jinhāṇ sachu nāmu ādhāru

Those who seek prop of the holy Name,
Are ever in bliss and joy.
Through the Preceptor's Word is realized the Lord,[4]
Annuller of suffering.
Such devotees chant the Lord's praise and cherish love of His Name :
Through grace has He granted them the treasury of His devotion. (1)
My self ! ever chant praise of the source of Bliss;
Through the true Word is realized the Lord,
And the seeker remains absorbed in Him. (Pause I)
True devotion makes the heart glowing red;
Spontaneously[5] *in beauty* dyed.
The Preceptor's Word has ravished the heart with joy beyond words :
The tongue[6] is dyed the colour of the holy Word,

1. Original *Sahajai* (in the equable, enlightened state).
2. Lit. Counting, calculation.
3. Lit. Name.
4. Lit. Sach=the Eternal.
5. Original, *Sahaj Subhai.*
6. The palate is implied.

Quaffing amrita and chanting the Lord's laudation in ecstasy.
Through Divine grace is attained such state,
Granted to whomsoever He wills. (2)
The world is an illusion, like night passed in dream.
Some by His will he extricates from this illusion,
And unites them to Himself.
Of His will He lodges Himself in the self,
Lifting the veil of Maya-illusion.
Himself He grants exaltation,[1]
Conferring realization by grace. (3)
He alone is the Provider of all—
This realization He grants to those deluded.
Some has He led astray,[2] absorbing them in Duality.
Through enlightenment granted by the Preceptor is the
Lord realized,
And light merged into His Light.
Such in the Name are ever dyed,
Absorbed in the Reality.[3] (4) (25.58)

In the measure Sri (Raga)—Composition of Sri Guru Amar Das

Guṇavantī sachu pāiyā trishnā taji vikār

The woman of good qualities has realized the Lord,
Discarding desire and straying thoughts.[4]
In the Divine Lord is the heart dyed,
And the tongue[5] in love and devotion.
Except through the holy Preceptor none this realization has— P.37
This you test[6] for yourselves.
The egoist's impurity will not go till love for the holy
Word come to him. (1)
My self ! live in obedience to God's will.
Thus wilt thou abide in the Mansion of Peace,[7]
Quaff amrita and attain to the Palace Joyful. (Pause I)
The woman full of unapproved qualities shall be cast off from
sight of the Spouse.
Thus the egoist ignorant of the holy Word shall be kept
away from the Lord's Presence.

1. Spiritual realization is meant.
2. This is the doctrine of primal grace and damnation.
3. Original, Nām.
4 Vikar (This is how this word would be properly interpreted.
5. That is the palate.
6. Think out.
7. Lit. They own abode i.e. the state of equanimity.

Those realizing holy Truth are ever filled with holiness.
Their hearts pierced with the Preceptor's Word,
Ever are they in the Lord's presence. (2)
The Lord Himself dyes them in His love,
And absorbs them in His Word.
This fast dye of Truth shall not wash off,
Should the devotion be true.
Egoists wandering all the world over have not such realization.
He alone has union with the Lord whom He draws to[1] Himself
by absorption in the Word. (3)
Many helpers have I tried;
None has relieved my malady;
Through union with the Beloved is my suffering gone,
And realization through the holy Word found.
Truth is my profit, truth my capital—
Noble is the repute of those bearing truth.
Saith Nanak : Those united by the Master through holy teaching
Never again are separated. (4) (26.59)

In the measure Sri (Raga)—Composition of Sri Guru Amar Das

Āpei kāraṇu kartā karei srishti dekhai āp upāe

He is Himself the Creator;
Having created the world, He cherishes it.
He is the sole might operating in the universe—
Beyond man's power it is to know Him.
He the merciful Lord, Himself brings realization to man.
Those in whose heart He is lodged through the Preceptor's
teaching,
Are left evermore absorbed in Him. (1)
My self ! obey God's will :
With the Name lodged in the heart,
Thy mind and body shall ever be in bliss.[2] (Pause I)
God who is the cause of the universe,
Cherishes it also :
This through the Preceptor's teaching is realized,
That by Divine grace is given.
Those thus favoured shall shine in beauty at the holy
Divine Court.
Such as are dyed in the holy Word,

1. Lit. Unites.
2. Lit. Cool.

By the Creator to Himself are united. (2)
The noblest action is to laud the holy Truth[1] without
end or limit,
Who through His Ordinance is lodged in each heart,[2]
Through His Ordinance judging all.
Him should man laud through the holy Word,
Banishing egoism from his mind.
The woman[3] without devotion,[4] given over to evil courses,
Has *at last* to wail and cry. (3)
May I laud the holy Truth, attach myself to the truth,
And in the holy Name fulfilment find.
Contemplate God's noble attributes, gather these and banish[5]
evil from within myself :
This way the Lord to Himself unites the seeker,
Never again to be parted.
Saith Nanak : I pay homage to my Preceptor,
By whom I found the way[6] to the Lord. (4) (27.60)

In the measure Sri (Raga)—Composition of Sri Guru Amar Das

Suṇi suṇi kām gaheliyei kyā challenh bāṇh ludāe

Listen, thou female gripped by desire,
Waving thy arms in abandon—
Thou who art indifferent to thy Lord,
With what face wilt thou meet him ?
I touch the feet of such of my sisters[7]
As have cherished their Lord.
May I be such as they, merged in holy company. (1) P. 38
Foolish female ! deluded by falsehood, false art thou :
Know that the Lord holy and elegant,
Is through the Preceptor's teaching attained. (Pause I)
The egoists that their lords have discarded,[8]
how are their nights passed ?
Such as are filled with pride, burning with insatiable desire—

1. This is a manner of referring to God.
2. Lit. Vessel.
3. Refers to the human self.
4. Lit. Nam.
5. Lit. Wash off.
6. Lit. Rumour (clue).
7. For the sisterhood of female companions there is a special term in Hindi/Punjabi—Sakhi, Saheli.
8. Lit. Do not know.

Desire torments them, in duality they suffer.
Those dyed in the Word, blessed with their spouses' love,
Are freed of egoism;
Ever in joy with their lords, everlasting bliss is theirs. (2)
Those without realization, abandoned by their lords—
Such get not their love.
In ignorance lies darkness—
Bereft of their lords' sight are they ever unfulfilled.
Come, noble sisters mine ! to the Beloved unite me.
Union with the Beloved comes from supreme good fortune,
Through absorption in *holy* truth. (3)
Blessed are the sisters on whom He casts His glance of grace;
United in heart[1] with their lord,
Body and mind are they dedicated;
Discarding egoism, are they blessed with love of their
Lord and home.
Saith Nanak : Blessed are they, of good repute,
Ever in devotion engaged. (4) (28.61)

In the measure Sri (Raga)—Composition of Sri Guru Amar Das

Iki piru rāwehṇ āpṇā hauṇ kai dari pūchhauṇ jāe

Some *wives* get their lords' love—
Where shall I find out particulars of such ?
With devotion I served the holy Preceptor,
With prayer to unite me to my true Lord.
He Himself looks after all creation—
None to Him is near, none far.
Those realizing, the Lord is close to them,
Have evermore His love. (1)
Deluded woman ! live as the Master directs :
Thus wilt thou have thy Lord's love ever,
And in the state of Enlightenment get absorbed in truth. (Pause I)
The happily-wedded wives are the ones dyed in the holy Word—
The Word their ornament;
The Lord-spouse they find in their own home,[2]
Through love and devotion to the Preceptor.
Happy their bridal bed, full of their Lord's love;
Of devotion their treasure is full.
In their minds abides the Beloved, succourer of all. (2)

1. Lit. Know him.
2. Mystic phrase for the innermost self.

Those chanting their lord's praise—
May I be a sacrifice hundred-fold to such.
To them I dedicate mind and body and my head,
And touch their feet—
Touch the feet of those realizing the One sole Lord and discarding Duality.
Saith Nanak : By the Preceptor's guidance is the holy Name realized,
And absorption into truth gained. (3) (29.62)

In the measure Sri (Raga)—Composition of Sri Guru Amar Das

Harijī sachā sachu tūṇ sabhu kichhu terai chīrai

Lord, eternal and holy, all is under Thy mantle[1] :
We have wandered through eighty-four lakh births, deprived of the Master-Preceptor's sight.
With the Lord's grace and blessing obtained, ever joyful is our life.
Through grace of the Preceptor have I entered service of the Lord, who is profound Truth. (1)
My self ! joy lies in being dyed in God's Name.
Through wisdom given by the Master, laud the holy Name, the sole Reality. (Pause 1)
To Dharmaraj *God's* command is to dispense true justice :
The evil-minded fallen into Duality are thy subjects.
The spirituality inclined who meditated on the Lord, treasury of noble attributes,
The One without a second[2]—
Dharmaraj himself serves such. P. 39
Lauded be the Master who has ennobled them. (2)
One discarding straying thoughts, giving up attachment and pride,
Has truly realized the Supreme Self,
And with serene devotion[3] is merged in the Name.
None ever found liberation without the holy Preceptor;
The egoists stray demented.
One not contemplating the holy Word,
And giving vent to idle chattering,
In poison is absorbed. (3)

1. Original would imply any piece of cloth for tying up and securing things.
2. Original, *Murari*—one of Krishna's attributive names, here implies God.
3. Original, *Sahajai.*

The Lord is sole and supreme—
None His equal.
Let man utter words as the Lord directs;
Let his utterance be God-directed.
The God-directed man's Word is divine—
Through such Word is union with God consummated.
Nanak ! meditate on the Name,
Bringer of bliss. (4) (30.63)

In the measure Sri (Raga)—Composition of Sri Guru Amar Das

Jagi haumai mailu dukhu pāiyā malu lāgī dūjāi bhāe

The world suffers through impurity of egoism—
Duality imposes on it this impurity.
Ritual bathing at a hundred holy bathing places even shall not wash off this filth.
All manner of ritual actions only add to such impurity.
Learning will not wash it off either—
Ask this of the enlightened. (1)
My self! purity comes from taking shelter with the Master.
The egoists despite repeated prayers succeed not in shaking it off. (Pause I)
With a mind impure devotion is not possible, nor is the holy Name realized.
The egoists, impure in life as in death, shall depart this life in dishonour.
Should the holy Name be lodged through Divine grace in the heart,
The filth of egoism shall then be removed.
As the lamp the darkness, so the Preceptor's instruction removes spiritual ignorance. (2)
It is only the greatly ignorant fools who assert their own power to do this or that.
In attachment to duality, they forget the real Doer of all that happens.
No greater *source* of suffering is than Maya—
Those seeking it wander over the world to exhaustion;
Through the Preceptor's instruction comes bliss,
By cherishing the holy Name in the heart. (3)
Realization comes to whos gets Divine grace :
May I be a sacrifice to such.
The mind, dyed in devotion is in poise,

By the holy Name propped up.
By chanting God's holy laudation are mind and tongue dyed God's dye.
Prayeth Nanak : May I never neglect to contemplate God's Name;
May I thus into the Eternal be merged. (4) (31.64)

In the measure Sri (Raga)—Composition of Sri Guru Ram Das

SCORE I

Maiṇ mani tani birahu ati agglā kivṇ pritam milai ghari āye

In great torment of separation are my mind and body;
How may the Beloved make union with me in my home ?
By sight of the Lord, as I view Him, shall my suffering end.
I shall go along and ask my friends, by what means may union with the Lord be found ? (1)
Holy Preceptor ! none but you is my helper :
We of poor understanding with you seek shelter—
In your grace, to the Lord unite us. (Pause 1)
The holy Preceptor, bestower of the Name Divine, with the Lord provides union.
Himself has he realized the Lord : none the holy Preceptor's greatness to equal.
To seek the Preceptor's shelter I fall low,
That out of grace, to the Lord he may unite me. (2)
None by stubbornness of *praxis* has found Him; all such in their efforts are exhausted. P. 40
Thousands of devices have they tried; their blank hearts the dye of devotion have not absorbed.
None by falsehood and fraud to Him has attained—
He alone, that sows the holy seed, raises[1] the crop. (3)
All, Lord ! seek Thee; all be Thy creatures—
Thou the wealth they seek.
None, Lord ! is by Thee turned away empty-handed;
The devoted at Thy Portal are commended.
Save us from sinking in this ocean of poison :
Thus supplicates Nanak, Thy servant. (4) (1.65)

In the measure Sri (Raga)—Compositions of Sri Guru Ram Das

Nāmu milai manu triptīyai binu nāmai dhrigu jīvāsu

By attachment to the Name is the mind contented;

1. Consumes, eats.

Without the Name, cursed is life.
I shall seek of some friend, some devotee that I meet, the path to the Lord, Treasury of Merit.
May I be a sacrifice, may I be quartered, serving one that about the Name may illumine me. (1)
Beloved ! in meditation on the Name lies my life.
Without the Name I find not life;
Holy Preceptor ! in the Name confirm me. (Pause I)
The Name is a priceless jewel, with the Master deposited.
To one devoted to him, the Master the radiance of this jewel reveals.
Blessed are those fortunate ones who to the Master make resort. (2)
Those that the Master have not sought,
Are truly unfortunate, victims of death;
In transmigration caught, into terrible filth fallen.
Go not near such as harbour in their minds revolting[1] wrath. (3)
The holy Preceptor is Pool of Nectar;[2] the supremely fortunate alone have a dip in him.
Their impurity of numerous births is removed, as the holy Name they repeatedly utter.
Saith Nanak, servant of God : Those in God absorbed by the holy Preceptor's guidance,
The exalted state attain. (4) (2.66)

In the measure Sri (Raga)—Composition of Sri Guru Ram Das

Guṇa gāwāṇ guṇa yitharāṇ guna bolī merī māe

Mother mine ! to sing the Lord's praise, to spread it and ever to utter it,
May I meet the devotee, bestower of good,
That the Lord's praise I sing;
Then, by the fast dye of the Name,
Is the jewel of *my self* by the holy jewel of the Name penetrated. (1)
Lord ! in singing Divine laudation is my mind contented.
Within is thirst for the Name Divine,
To which the Master by his grace unites. (Pause I)
Fortunate devotees; in devotion dye your heart,
That the Master in it be pleased to delight.
The Master with ecstasy confirms the Name.

1. *Chandāl* (a caste, considered low and revolting.)
2. Amritsar.

May I to the holy Preceptor be a sacrifice :
Without the holy Preceptor's guidance is the Name
Divine not obtained,
Even with performing a million[1] ritual acts. (2)
Without good fortune is not found the holy Preceptor,
Though he be at home, by our side.
Concealing him is our mind's ignorance and suffering of illusion,
That the curtain of separation has spread.
Without the Master's touch turns not to gold the
iron that is the egoist,
Who sinks though the boat be near. (3)
The holy Preceptor is ship of the Name Divine—
How may one get on to him ?
One following the holy Preceptor's will this ship
shall embark.
Nanak ! blessed are the fortunate ones,
That to God by the holy Preceptor are united. (4) (3.67)

In the measure Sri (Raga)—Composition of Sri Guru Ram Das

Hauṇ panthu dasāī nit khaṛī koī prabhu dassei tini jāuṇ

I a female forlorn, keep asking the way, P. 41
That the way to the Lord I may take.
I pursue with queries those that with the Beloved have had bliss.
In deep yearning to meet the Lord,
I make supplication, entreaty to find the way to Him. (1)
Brethren ! I pray, someone among you to the Lord unite me :
To the holy Preceptor may I be a sacrifice, who has granted
me sight of the Lord. (Pause I)
With utter humility fall I before the holy Master, perfect
in enlightenment.
The holy Master, to the humble grants honour,
And gives them approbation.
I express without satiety, the Master's laudation,
Who with the Lord has granted me union. (2)
The whole world the holy Preceptor's favour seeks.
Without good fortune is not obtained his sight; the unfortunate
in a corner wail their misfortune.[2]
All happens as the Lord wills; His writ of primal
time none may efface. (3)

1. Lakhs and crores.
2. Sit down and wail.

He is Himself Preceptor and Lord;
Himself shall He grant union.
The Lord in His mercy, by attaching the seeker to the holy Preceptor, shall grant union.
Saith Nanak : Himself life of the universe,
Water of the self with the ocean[1] mingles. (4) (4.68)

In the measure Sri (Raga)—Composition of Sri Guru Ram Das

Rasu amritu nāmu rasu ati bhalā kiti bidhu milai rasu khāe

Exquisite is the delight of the amrita of the Name;
How may I taste of it ?
I ask the happily-wedded wives, how have you with the Lord found union ?
Unconcerned, they answer not ;
To win their pleasure, I wash their feet. (1)
Brother ! by contact with one sincere of heart, fix in mind the Divine attributes.
The true friend is the holy Preceptor, who by casting out egoism, suffering ends. (Pause I)
The happily-wedded wives, true devotees, took compassion on me,
Telling me : The holy Master's Word is a jewel; by faith is its joy received.
Such are supremely fortunate as by following the Master's will,
Of this joy have tasted. (2)
This joy to every blade of grass is granted; of this the unlucky remain deprived.
Without guidance of the holy Preceptor it comes not; egoists keep wailing for it.
To the holy Preceptor they bow not, tormented by demon of wrath. (3)
The Lord is Himself the supreme joy; turned into joy Himself.
Out of compassion He granṭs it; to the devoted it oozes as drops of amrita.
Saith Nanak : When in the self He is lodged,
Body and mind bloom forth. (4) (5.69)

In the measure Sri (Raga)—Composition of Sri Guru Ram Das

Dinasu chaṛhai phiri āthwai rayṉi sabī jāe

Day dawns, then sets, followed by night that passes.
Life declines : man realizes not that the mouse of death is

1. Water, volume of water.

consistently nibbling at the string.
Maya like sweet molasses is spread;
Egoists to it like flies are stuck. (1)
Brother ! the Lord alone is thy friend and companion.
Attachment to progeny, wife is poison,
None of these at the end is of any avail. (Pause I)
Those devoted by the Master's guidance are saved;
Seeking God's shelter, by Maya they remain undefiled.
Their departure hence ever they keep in sight; for the last
journey they make provision, and are honoured. P. 42
The God-directed at the Divine Portal are exalted :
The Lord takes them in His clasp. (2)
To the devoted the path is manifest;
On way to the Portal no impediment they meet.
The Name they laud; in their selves is the Name borne;
To the Name are they attached.
At the Divine Portal, amid sounds of mystic music are they
exalted. (3)
Those that by the Master's guidance have lauded the Name,
Are universally acclaimed.
Lord ! this is the prayer of this supplicant;
Grant me association with such.
Saith Nanak : Supremely fortunate are those devotees of God,
Who bear within their selves illumination of the Name. (4) (6.70)

In the measure Sri (Raga)—Composition of Sri Guru Arjan Dev

SCORE I

Kyā tūṇ rattā dekhi kai putra kalatra sīṇgār

Man ! What is this absorption of thine in progeny, wife and
various attractions ?
Involved in delight art thou taking pleasure,
absorbed in innumerable pastimes.
Many are thy commands made with arrogance.
Thou egoist, purblind, ignorant ! the Creator hast thou not
borne in mind. (1)
My self ! the Lord alone is Bestower of joy.
By the Master's grace, by good fortune,[1] is He attained. (Pause I)
In wearing fine dresses art thou absorbed,
And in gold and silver : know these to be dust.

1. Karma : Good fortune made by good deeds.

Houses, elephants, swift chariots of multiple hues hast
thou gathered.
Absorbed in these, hast thou forgotten all; disregarded dear
and near ones.
The Creator hast thou forgotten : know that without the Name
art thou unholy. (2)
Amidst curses art thou garnering wealth.
This wealth that thou dost cherish, along with thee, is
evanescent.
In pride involved, self-willed hast thou become.
One that the Lord has cast off from Himself,
For him what pride of caste or honour ?[1] (3)
God, the sole helper who has with the holy Preceptor, the
noble being, granted union,
Is alone the devotee's helper—what is man, in egoism wailing ?
The Lord is compliant to His devotee's wishes—
None at the Portal rejects his prayer.
Saith Nanak : One dyed in joy in God,
To the whole world gives light. (4) (1.71)

In the measure Sri (Raga)—Composition of Sri Guru Arjan Dev

Mani bilās bahu rangu ghaṇā drishti bhūl khushiāṇ

Those having numerous delights that the mind absorb,
excessive pleasures that lure the sight,
Great imperial power[2]—all in anxiety remain caught. (1)
Brother ! in holy company alone is found joy.
By the writ of the Supreme Being, Creator,[3]
all suffering and anxiety vanish. (Pause I)
Over all lands have I roamed :
Everywhere the wealthy and lords of vast estates in
restless greed[4] are caught.
Should man be ruler without impediment, and have
power to behave arrogantly to all;
Be lord of everyone—
Still, without the Name his end is only dust. (3)
Should one, *like Ravana*, be served by thirty-three crore deities,
And by siddhas and practitioners[5] of various paths;

1. Is without caste or honour.
2. Kingship with large umbrella waving.
3. Purakh-Bidhātai.
4. Cry 'mine, mine'.
5. (Siddhas are accomplished yogis; Sadhakas those that 'practise' the path of attainment of various powers, including the occult.)

Have huge stores of wealth and vast authority— P. 43
In the end, says Nanàk, all this shall vanish as dream. (4) (2.72)

In the measure Sri (Raga)—Composition of Sri Guru Arjan Dev

Bhalkei utth papoliyai viṇu bujjhei mugadh ajāṇi

Each morning thy body dost thou pamper—thou who
art without realization, thoughtless and ignorant.
The Lord hast thou forgotten; this body in a wild
place shall lie deserted.
To the Lord attach thy heart—thus mayst thou everlasting
bliss enjoy. (1)
Man ! into the world hast thou come to earn profit :
Into what mean courses art thou fallen !
Know, the night of life is fast ending. (Pause I)
Beasts and birds in gambols engage, all ignorant of death—
Like to them is man, in Maya-snare caught.
Such alone shall be liberated as the holy Name contemplate. (2)
To this home that you must one day desert is your heart attached.
Of the home where you are to live, no thought you take.
From this snare only such shall escape as at the Master's
feet worship. (3)
Know that none but the Master can save, nor is any visible.
After searching in all four directions, to his shelter have I come.
The holy King has saved Nanak, who was drowning. (4) (3.73)

In the measure Sri (Raga)—Composition of Sri Guru Arjan Dev

Ghaṛī muhat kā pāhuṇā kāj swāranhār

Man who in this world is a passing[1] guest, in settling
affairs is engaged.
Ignorant, he realizes not that Maya-passion has gripped him.
At departure shall he be in regret, in Yama's
brutal minions' grasp. (1)
Blind man ! on the brink art thou sitting :
Should it in thy destiny be recorded, live the holy
Master's teaching. (Pause I)
All manner of crops may be reaped—that which is still green,
half-ripe or ready to reap.
With sickles ready, Yama arrives with reapers.
As commanded by the Landlord, are the reaped fields
measured. (2)

7. Of an hour or minute.

The first hour of night in affairs is spent;
in the second art thou in sound sleep.
In the third art engaged in low pursuits.
With the fourth is it dawn.
Never dost thou recollect Him who has granted thee life and body. (3)
May I be a sacrifice to holy company; may my life be to it dedicated.
From this is enlightenment acquired, and the All-knowing Being[1] met.
Saith Nanak : Thereby is beheld ever manifest the Lord, Controller of our selves. (4) (4.74)

In the measure Sri (Raga)—Composition of Sri Guru Arjan Dev

Sabbhei gallāṇ visaranu ikko visari na jāu

Be all else forgotten;
Lest I forget the One above all.
Burning away all worldly concerns, the holy Preceptor has conferred on me the Name, holiest of pre-occupations.
Discarding all other desires one hope alone I pursue.
Those to the holy Preceptor devoted, in the hereafter shall find places of honour. (1)
My self ! laud thou the Creator.
Leaving aside all cleverness, fall at the Master's feet. (Pause I)
Sorrow and desire[2] afflict not me, with the Bestower of Joy in the mind lodged.
Nothing brings decline in body, with the holy Eternal in the heart borne.
One protected by God's mighty arm, from all harm is immune.
Service of the Master, Bestower of Joy, all evil qualities drives out. (2)
Thy servant seeks *blessing* of devotion to Thee—
In Thy service engage him.
May I, labouring to serve the holy congregation, please the Lord and attain Him.
All in the Lord's power lies; He the sole Doer of all. P. 44
To the holy Preceptor may I be a sacrifice, who all desires fulfills. (3)
Now to me there is one sole helper, one brother and friend.

1. (The Supreme Being is implied : Purakhu Sujanu).
2. Hunger.

All substance to Him belongs; His is the sole law.
To the mind attached to Him, has come poise.
Saith Nanak : Those that truth have made their prop,
Holy is their food, holy their wear. (4) (5.75)

In the measure Sri (Raga)—Composition of Sri Guru Arjan Dev

Sabbhei thok prāyatei je āwai iku hathi

With the attainment of the One Supreme Objective,
no desire in the mind is left.[1]
With utterance of the holy Word, the supreme
objective of life is achieved.
By the writ on the forehead recorded,
Through the Master's guidance is attained the
Abode of Poise. (1)
My mind ! to the sole Master attach thyself.
Without this sole object all else is worldly ends,
false Maya-lure. (Pause 1)
In the Master's grace lie million joys and kingly greatness.
Should he for an instant grant devotion to the Name Divine,
In mind and body feel I joy.
None but those pre-destined cling to the Master's feet. (2)
Blessed is the moment, the hour, in devotion to the
holy Eternal passed.
One by the Name Divine propped, feels not pain or torment.
Those by the arm by the Master pulled up above,
are from drowning saved. (3)
Lovely and holy is the spot where God's devotees assemble.
Only those finding the holy Preceptor obtain succour.[2]
Nanak has erected his home at the spot,
Where death, birth and decline[3] torment not. (4) (6.76)

In the measure Sri (Raga)—Composition of Sri Guru Arjan Dev

Soī dhiyāīyai jīyaṛei siri shāhāṇ patishāh

My self ! on Him alone meditate who is King of Kings.
On Him pin thy hopes who is prop of all.
Leave all cleverness aside; at the Master's feet fall. (1)
My self ! in joy and serenity the holy Name repeat.
In all hours of night and day on the Lord meditate;
Ever sing thou the Lord's praise. (Pause I)

1. All other objectives are attained.
2. Shelter, prop.
3. Old age.

My self ! seek shelter with Him who is supreme over all;
Whose contemplation brings fulness of joy, banishing
completely pain and suffering.
Ever serve the Lord, the holy Master. (2)
In holy company attain purity; thus will Yama's
noose be snapped.
Thy supplication make to the Bestower of joy, Annuller of fear.
Success attends him on whom the beneficent Lord's grace
falls. (3)
However highly may His greatness be described,
His station still is higher than the highest.
Without mark or feature,
His greatness[1] beyond my power of delineation remains.
Lord : show to Nanak Thy grace;
Grant him devotion to Thy holy Name. (4) (7.77)

In the measure Sri (Raga)—Composition of Sri Guru Arjan Dev

Nāmu dhiyāe so sukhī tisu mukh ūjjala hoe

Happiness from meditation on the Name arises—
the countenances of those thus engaged are radiant.
The Name from the holy Guru is obtained, which in
all the worlds is manifest.
The sole holy Supreme Being abides where the holy
congregation lives. (1)
My self ! on the holy Name repeatedly meditate.
The Name ever is our succourer; and in the hereafter
shall bring liberation. (Pause 1) P. 45
What use is worldly greatness ?
Frail is Maya-dye, in the end dissolving.
True greatness to him belongs in whose heart
the Lord abides. (2)
Make thy self dust of the feet of God's devotees.
Discard all clever devices; at the Master's feet fall;
This jewel to him comes on whose forehead is recorded
good fortune. (3)
Brethren ! this blessing to such alone comes as of the
Lord Himself are favoured.
Such in the holy Preceptor's service engage, whose fever of
egoism is shattered.
The Master has met Nanak, whereby is all agony ended. (4) (8.78)

1. Value.

In the measure Sri (Raga)—Composition of Sri Guru Arjan Dev

Ik pachbāṇū jīya kā ikko rakkhaṇhār

To Him alone is known the state of each being;
He alone the saviour.
His is the sole prop to the self; He the support of life.
In seeking shelter with the supreme Creator lies
everlasting joy. (1)
My self ! discard all other effort.
Meditate ever on the holy Preceptor;
To the sole Supreme Being attach thyself. (Pause I)
He alone our brother, friend, mother, father;
His the sole support, who life and body on us has conferred.
May I forget not the Lord to whom all are subject. (2)
In the home, outside, in all places—He alone abides.
Meditate day and night[1] on Him who of all creation
is Master.
To be dyed in that sole Supreme Being is of sorrow and
suffering to be free.
He the sole Supreme Being, no other.
Our self and body all is His—
Supreme His will.[2]
Nanak ! perfection by devotion to the holy Lord comes,
Who by guidance of the Master, perfectly-endowed[3]
is contemplated. (4) (9.79)

In the measure Sri (Raga)—Composition of Sri Guru Arjan Dev

Jinnhān satiguru siūṇ chittu lāiyā sei pūreipardhān

Those are truly exalted who to the holy Preceptor are devoted.
By His grace arises illumination in the mind.
Such obtain blessing of the Name Divine as have
this on their forehead recorded. (1)
My self ! on the one sole Name meditate :
By this comes all joy, and the devotee at the
Divine Portal with the robe is honoured. (Pause I)
By love and devotion to the Lord[4] is annulled
fear of transmigration.
Himself He cherishes one who in holy company is purified.

1. Eight *pahars*.
2. All happens as He wills.
3. Guru *pūra* (The all-perfect Master).
4. Gopal.

One blessed by the Master's sight is of the curse of
birth and death released.[1] (2)
In all places and spots is pervasive the Supreme
Transcendent Lord.
One Sole Bestower is there—no other.
By seeking His shelter comes liberation :
All happens as He wills. (3)
The truly exalted are those in whose minds is lodged
the supreme Lord.
Pure their repute—over the whole world is it manifest.
Saith Nanak : I am a sacrifice to such as on the Lord
have meditated. (4) (10.80)

In the measure Sri (Raga)—Composition of Sri Guru Arjan Dev

Mili satiguru sabh dukhu gaiya Hari-sukh wasiyā mani āye

By the Master's touch[2] is gone all suffering : P. 46
In the mind is settled joy in God.
By attachment to the sole Supreme Being the self
within is illuminated.
The holy man's contact[2] has made my face radiant—
thus has pre-ordination[3] been fulfilled.
Ever praise I the Lord's qualities, and the immaculate
holy Name repeat. (1)
My self ! in devotion to the Master's Word lies joy.
Never does service to the holy Preceptor go waste. (Pause I)
In acquiring treasure of the Name are all desires of mind
fulfilled.
Realize the Controller of the Inner Self, the Supreme Doer,
Who ever is by thy side.
Through repetition of the Name, charity and holy bathing,
By the Master's grace does the face become radiant;
Lust, wrath, greed vanish;
Pride gets discarded. (2)
In earning profit of the Name, are all objectives achieved.
The Lord in His grace has granted union, and favoured me
with devotion to His Name.
Through His grace is transmigration annulled.
In the Eternal Mansion have I found abode, and the Master's
Word realized. (3)

1. His impurity of birth and death is removed.
2. Meeting.
3. Pre-recorded or Divine Writ.

In His grace His devotees He cherishes.
In expresssing the holy Lord's praise their faces in this
world and the next are radiant.
Day are night[1] His praise they express, in the imperishable[2]
dye of God drenched.
Nanak is ever a sacrifice to the Supreme Being,
Ocean of Joy. (4) (11.81)

In the measure Sri (Raga)—Composition of Sri Guru Arjan Dev

Pūrā satiguru je milai pāiyai shabda nidhānu

By touch of the holy Guru, perfectly-endowed is obtained
treasure of the Word.
Should the Lord be gracious, the immortalizing Name
may one repeat.
Thereby is annulled suffering of transmigration and serene
meditation obtained. (1)
My self ! seek the Lord's shelter.
Meditate on His sole Name—none else is real. (Pause I)
Inexpressible His worth—
Immeasurable Ocean of Merit.
By good fortune join devout company, in the
holy Word hold commerce.
Serve the Ocean of Bliss, King over kings. (2)
His lotus feet are the true prop—no other shelter is there.
Lord Transcendent ! Thy support alone have I; by Thy
strength I live.
Of the humble art Thou esteem—
In Thee may I be absorbed ! (3)
Let man night and day[3] utter Name of Lord,
cherisher of the universe.
He is succourer of self and life, body and substance—
In His grace lies protection of *our* life.
Saith Nanak : The Lord Transcendent, forgiving,
For all sins grants absolution. (4) (12.82)

In the measure Sri (Raga)—Composition of Sri Guru Arjan Dev

Preeti lagī tisu sach siūṇ marai na āwai jāe

My devotion to the holy Truth that is immortal,
immutable is attached.

1. Eight *pahars* (Pahar is a unit of time, equivalent to three hours).
2. Endless.
3. Eight *pahars*.

Separated from the self He may not be—in all is He pervasive;
Annuller of sorrow and suffering of the humble,
For His devotees cherishing love.
Mother mine ! unique is His aspect, immaculate—
By the Master's guidance is union with Him obtained. (1)
Brother ! make the Lord your true friend.
Cursed be Maya-attachment and worldly attraction—
none thereby gains happiness. (Pause I) P. 47
All-knowing, giver of benefits, of noble temper;
pure His Immeasurable form;
True friend and succourer; supremely great, lofty,
Neither knows He childhood nor age—
Immutable His court.
All boons He grants;
Of the helpless is He prop. (2)
He whose sight removes sin and evil, and to mind
and body brings joy,
On Him with single mind you meditate—
Remove thus your restlessness[1] of mind.
Everlastingly is He treasure of merit, ever youthful;
Flawless His gifts :
Meditate on Him ever, forgetting Him never day or night. (3)
The Lord is friend of such as to this are predestined.
To Him I dedicate body, mind, substance and all of life.
By our side is He ever watching and listening;
In all beings pervasive.
Saith Nanak : The Lord, gracious, cherishes such as to
Him are ungrateful[2] even. (4) (13.83)

In the measure Sri (Raga)—Composition of Sri Guru Arjan Dev

Manu tanu dhanu jini prabhi dīyā rakhiyā sahaji sawār

The Lord that has bestowed on you mind, body and substance,
And in perfect order cherished your being;
Who of all faculties has made you master, and placed
within you His endless effulgence—
Contemplate Him ever; in your hearts cherish Him. (1)
My self ! none other than the Lord such boons can grant :
Abide ever under the Lord's shelter—no suffering
shall then touch thee. (Pause I)

1. Bhranti=Restlessness (applied meaning, doubt).
2. (These are the God-deniers).

Beside Him are jewels, wealth, pearls, gold,
silver, no more than dust.
Mother, father, progeny, relations all are evanescent.[1]
Man, neglectful of his Creator is no more than an
unclean beast. (2)
He who pervades within and without him, man thinks Him far;
To his desires attached, carrying within egoism;
Of those heedless of devotion and the Name, swarms are
born and depart. (3)
Lord-Creator ! in Thy mercy save Thy creatures.
Other than the Lord no saviour is—terrible is Yama.
Lord ! in Thy grace grant,
That of Thy Name may Nanak never be neglectful. (4) (14.84)

In the measure Sri (Raga)—Composition of Sri Guru Arjan Dev

Merā tanu aru dhanu merā rāj rūp maiṇ desu

Man's possession[2] of his body, substance, authority and land;
Progeny, wife, haremful of women,
Clothing of many hues and all pleasures—
Should the Name Divine be not in the heart lodged,
Are all of little avail. (1)
My self ! meditate ever on the Name Divine;
Join ever holy company, and to the Master's
feet attach thy devotion. (Pause I)
Meditation on the Name, valuable treasure, comes
from good fortune on the forehead recorded.
By devotion to the Master's feet are all desires fulfilled;
Annulled is malady of egoism and doubt,
And transmigration ceases. (2)
Company of the holy equals bath at the sixty-
eight sacred spots.
This is the true gain, whereby the self, life,
mind and body, all are revived.[3]
Thus comes honour in this world,
And at the Divine Portal a resting-place. (3)
All in the Lord's power lies; all is in His hand. P. 48
Himself He takes life and gives it back;

1. False.
2. In the original, 'Mine'.
3. Made green or fresh.

Within the self and without is He pervasive.
Lord of all beings ! with Thee Nanak seeks shelter. (4) (15.85)

In the measure Sri (Raga)—Composition of Sri Guru Arjan Dev

Saraṇi pae prabhu āpaṇei guru hoyā kirpālu

By the Master's grace have we come to seek the
Lord's shelter.
By the holy Preceptor's teaching are all bonds snapped.
To the Lord's Name is the mind devoted;
And by the immortalizing glance of grace,
with joy are we saturated. (1)
My self ! perform thou devotion to the holy Preceptor.
By the Lord's grace, put Him not out of mind for
an instant. (Pause I)
Chant ever praise of the Lord, Annuller of Sins;
Without the Lord's Name comes not joy—this have we
tested times manifold.[1]
In serenity to be dyed in divine attributes is to swim
across ocean of the world. (2)
In dust of the holy man's feet lies merit of sacred
baths, fasts and millions of vows fulfilled.
From whom dost conceal thy sins when the Lord is ever
present and watchful ?
With the Lord, all-pervasive, are all places filled. (3)
Holy His rule, holy His Ordinance; holy the spot where
He abides.
Holy the might assumed by Him, holy the universe by
Him created.
Saith Nanak : Repeat ever His holy Name,
To which may I everlastingly be a sacrifice ! (4) (16.86)

In the measure Sri (Raga)—Composition of Sri Guru Arjan Dev

Uddamu kari hari jāpaṇa wadbhāgī dhanu khāti

To endeavour in the way of repeating the Lord's Name,
Is being supremely fortunate in acquiring true wealth.
Contemplation of the Lord in holy company
Removes impurity of successive births. (1)
My self ! repeatedly utter the Name Divine :
Thereby shall thy heart's desires be fulfilled,
And all sorrow and pain be ended. (Pause I)

1. In detail.

The Lord, the supreme cause of our incarnation,
Is beheld ever to be by us;
In water and on land is He pervasive,
And by grace confers bliss. (2)
With love for holy truth are mind and body rendered pure.
Devotion to the feet of the Supreme Being equals ritual
utterance of holy texts and austerities. (3)
The Lord's Name is valuable as gems, diamonds, pearls,
And immortality confers.
Saith Nanak, servant of God : In chanting the Lord's praise
Lies joy, serenity, bliss. (4) (17.87)

In the measure Sri (Raga)—Composition of Sri Guru Arjan Dev

Soī sāsatu sauṇu soe jitu japīyai Hari-nāoṇ

Holy is the scripture[1] and auspicious the occasion
That to the holy Name inspires devotion.[2]
The Master has conferred wealth of devotion to his lotus feet,
And from him have the shelterless received shelter.
Day and night[3] to chant the Lord's merit is the true
capital, true self-discipline.
By Divine grace is the Master met :
By his guidance are annulled death and transmigration. (1)
My self, to the Lord be single-mindedly devoted :
Each being He pervades; is ever by our side to succour. (Pause I)
No count of joy may be made that from contemplation
of the Lord results.
Those tasting of it are filled; their self alone knows of it.
In holy company, in the mind comes to abide P. 49
The Lord beloved, gracious.
Those serving the Lord are the true kings and
rulers of mankind. (2)
The occasion to discourse on the Lord's attributes
Equals millions of holy dips and baths.
The tongue's utterance of *Divine* laudation, no charity equals.
By His glance of grace abides in mind and body
The Supreme Being[4] bountiful, gracious.
His are the self, body and wealth—to Him am I a sacrifice. (3)
One to the Creator united never is alienated.

1. Shastra.
2. In which th e Lord's Name is uttered.
3. Eight *pahars.*
4. *Purakh* (*purusha*) is so rendered.

By the holy Creator are His devotees' bonds snapped.
Without reckoning of merit and demerit
The strayed ones He guides on the Path.
Nanak seeks shelter with Him who in all conditions is
our prop. (4) (18.88)

In the measure Sri (Raga)—Composition of Sri Guru Arjan Dev

Rasnā sacchā simarīyai manu tanu nirmalu hoe

By utterance with the tongue, of the holy Lord's Name
Are mind and body made pure.
He is our sole mother, father, and numerous relations.
By His grace may He not for an instant be put out
of my mind !
My self ! contemplate the holy Lord while breath is in the body.
Without the holy Lord all is false, in the end perishing. (Pause I)
Without the Lord immaculate, life for me may not be.
Mother mine ! my mind and body for the Lord intensely hunger;
Would someone to Him unite me !
In all four directions have I sought—
Without the Lord is no resting-place for me. (2)
Lay thy supplication before *the Master* who with
the Creator may grant union.
The Master out of his full store is bestower of the holy Name.
Laud him over who is without limit or extent. (3)
Laud the Cherisher, of innumerable miracles.
Meditate on Him everlastingly; in this lofty[1] wisdom lies.
Saith Nanak : Such alone have joy of the Lord in
mind and body,
As on their forehead bear the writ of good fortune. (4) (19.89)

In the measure Sri (Raga)—Composition of Sri Guru Arjan Dev

Sant-januh mili bhāīho sacchā nāmu samāli

Devotees of God, brethren ! in congregation the holy Name
contemplate—
Thereby pack for the self provision for this life and the next.
This from the holy Lord by His grace is obtained.
By grace is it obtained by whoso has His pleasure. (1)
My self ! none has greatness to match the Lord's.
No other shelter is there—the Master with the holy
Eternal grants union. (Pause I)

1. Distinguished.

All boons come to such as seek the Master to have a
sight of him.
Mother mine ! supremely fortunate are those whose hearts
to the Lord's feet are attached.
The Lord is Bestower, Almighty, in all beings pervasive.
He is the Supreme Being, transcendent Lord,
And saves those that are drowning. (2)
What power[1] have we to laud the Lord almighty ?
Immutable are the foreheads that by touch of the
Lord's hand are blessed.
The Lord has granted *sip of*[2] the immortalizing Name,
that *malady* of transmigration cures.
By devotion to the Lord supreme,
Shattered is fear and gone is suffering. (3)
The Lord is deep beyond measure, ocean of bliss,
annuller of sins. P. 50
Those that the Lord have served, are immune from
Yama's chastizement.
None the Lord equals—over the universe thus have we
discovered.
Treasure of the Name has the holy Master granted.
Nanak ! in thy heart have joy of it ! (4) (20.90)

In the measure Sri (Raga)—Composition of Sri Guru Arjan Dev

Mitthā kari kai khāiya kaurā upajiyā sādu

The world's pleasures[3] in the end taste bitter.
Attachment to brothers and friends formed, leads
only to poisonous acrimony.
Their support instantly vanishes—
Without attachment to the Name man dumb-founded is left. (1)
My self ! serve the holy Preceptor.
All that is visible is bound to die—discard thy
ego-inspired thinking. (Pause 1)
Man like a rabid dog in ten directions runs.
The avaricious man, of discrimination bereft, grabs things,
righteously and unrighteously.[4]

1. Tongue (mouth).
2. (This word, not in the original is added in the rendering).
3. Whatever is consumed as sweet.
4. Eats what is permissible, along with what is forbidden.

Intoxicated with lust and wrath, in transmigration
remains caught. (2)
Maya its snare has set, with grain scattered beneath.[1]
Mother mine ! the bird of man's mind by desire is ensnared,
helpless to escape;
Forgetful of the Creator, in transmigration remains bound. (3)
This world is in various ways by attachment gripped.
Such alone escape as by the almighty, inencompassable
Lord[2] are saved.
Men of God by devotion to the Lord are saved :
To such is Nanak ever a sacrifice. (4) (21.91)

In the measure Sri (Raga)—Composition of Sri Guru Arjan Dev

SCORE 2

Goili āyā goilī kyā tisu damphu pasāru

Thou art like a pasture-grazer, come for a brief while—
Why this show and display ?
When thy time is up, go thou must :
Forget not thy real house and home. (1)
My self ! sing the Lord's praise,
And in the holy Preceptor's devotion and love engage thyself.
Why feel elated at these things, so short-lived ? (Pause I)
Like a guest for the night, at dawn must thou depart.
Why this involvement with thy family and its affairs ?
All this is short-lived like display of flowers.[3] (2)
What use this passion for possessions ?
Seek the Lord who has given all these.
Inevitably hast thou to go—all thy millions behind shall be left.(3)
Wandering through eighty-four lakh births, hast thou
obtained the human birth.
Saith Nanak : Contemplate thou the Name :
The *inevitable* day of thy departure hence is close at hand. (4)
(22.92)

In the measure Sri (Raga)—Composition of Sri Guru Arjan Dev

Ticharu vasaihṇ suhelaṛī jicharu sāthī nāli

Listen, my bodily frame[4] ! with delight dost thou
live so long as thy spouse[5] is with thee.

1. Within.
2. *Purakh* (*purusha*).
3. A display or garden-plot of flowers.
4. The vocative form as to a female implies this.
5. Sathi=companion; implied sense, also spouse.

As this companion departs, with dust must thou mingle. (1)
From the world is my mind in dispassion turned away,
yearning to behold a sight *of the Lord.*
Blessed is the spot where Thou dost abide. (Pause I)
Listen, my bodily frame !
Whilst thy spouse in the home is with thee,[1]
all do thee honour :
After he departs, none for thee shall care. (2)
In thy parents' home[2] serve thy Lord, so thou
in the husband's home have happiness.
At the Master's *feet*[3] learn thou good ways—
Thus shalt thou never have suffering. (3)
All *self-females* must inevitably for the husband's
home depart;
All to their spouses must be delivered.[4]
Saith Nanak : Blessed is the happily-wedded wife, P. 51
That to her lord bears love. (4) (23.93)

In the measure Sri (Raga)—Composition of Sri Guru Arjan Dev

SCORE 6

Karaṇ kāraṇ eku ohī jini kīya ākāru

He alone has the might who all existence[5] has created,
My self ! on Him meditate, who is the prop of all. (1)
With thy mind on the Master's holy feet meditate.
Leave all clever thinking aside;
To the holy Word be devoted. (Pause I)
With the Master's mantra[6] in the mind borne,
No suffering, calamity or fear grips man.
Despite million-fold efforts, none without the
Master's guidance has been saved.
By sight of the Master does the mind get propped,
And all sins vanish.
May I be a sacrifice to such as at the holy Master's
feet do homage.[7] (3)

1. Lives with thee.
2. Symbols for this world and the next.
3. Meeting (by touch of) the Master.
4. (The original refers to the post-nuptial ceremony when the bride must depart for consummation of marriage).
5. Lit. Forms.
6. A sacred or esoteric chant, incantation or formula; a group of potent words or sounds.
7. Fall.

In holy company the Lord's holy Name
In the mind comes to abide.
Saith Nanak : Supremely fortunate are those that to
holy company are attached. (4) (24.94)

In the measure Sri (Raga)—Composition of Sri Guru Arjan Dev

Sanchi hari-dhanu pūji satiguru chhodi sagal vikār

Garner the wealth that is God; the holy Preceptor venerate :
Discard all evil thinking.
Contemplate the Lord who created thee—thus shalt thou
be saved. (1)
My self ! utter the sole inencompassable Name of God,
Who has bestowed on thee life, mind and body,
And thy heart propped up. (Pause I)
In the intoxication of lust and wrath, is worldliness
to the self clinging.
Seek shelter with the holy, fall at their feet—
Thus will suffering and darkness *of mind* vanish. (2)
The purest action is to act in the way of charity,
contentment and compassion :
Discarding egoism, be dust of feet of all—
This by grace of the Formless Lord comes. (3)
All that is visible is Thyself in Thy expanded aspect.
Saith Nanak : The Master my illusion has removed,
And all that is visible,
Now to my consciousness is the Supreme Being. (4) (25.95)

In the measure Sri (Raga)—Composition of Sri Guru Arjan Dev

Dukrit sukrit mandhei sansāru saglāṇa

The whole world in matters of ill-doing and well-doing
is involved.
Devotees of God from each are emancipated—
Rare are such. (1)
In all is the Lord pervasive.
Lord ! what to Thee can I say or listen,
Thou that art the all-knowing Supreme Being.[1] (Pause I)
One moved by thoughts of honour and dishonour is
not a true devotee.
Devotees of God ! one in millions is enlightened to
realization of the essence. (2)

1. *Purakh (purusha).*

Discoursing on religion is a way of getting self-adulation.
Rare is the God-directed man that above discoursing stands. (3)
I heeded not thoughts of liberation or bondage.[1]
Saith Nanak : My great blessing is dust of the
feet of devotees of God. (4) (26.96)

In the measure Sri (Raga)—Composition of Sri Guru Arjan Dev

SCORE 7

Terai bharosai piyārei main lād ladāiya

Beloved Master ! with trust in Thy bounty did I freely gambol.
To me, ignorant infant, art thou father and mother. (1)
To talk of Thee is easy;
Yet hard it is Thy favour to win. (Pause I)
In Thee repose I my esteem and strength,
Knowing Thee to be mine own.
Pervading all, yet from all apart—
Thou art, Father ! above all desire. (2)
Father ! I know not by what *device* to win Thy favour.
Ye devotees of God ! the Lord who from all bonds is free, P. 52
My love[2] for Him cherishes. (3)
By the Lord's pleasure is my transmigration annulled.
By touch of the Master, saith Nañak,
The transcendent Supreme Being have I realized. (4) (27.97)

In the measure Sri (Raga)—Composition of Sri Guru Arjan Dev

SCORE 1

Sant janāṇ mili bhāīyāṇ kattiyaṛā jam-kālu

Brethren ! by association with God's devotees is Yama's
and death's bond snapped.
As in the heart the holy Master has taken abode,
the Lord's grace has come.
By touch of the holy Preceptor is the mighty snare[3]
snapped. (1)
Holy preceptor ! to thee may I be a sacrifice !
A sacrifice to thy sight may I be :
By thy pleasure have I obtained the Name immortalizing. (Pause I)
True enlightenment to such belongs as from devotion
have served thee.

1. *Gati, avigati* (There are varying interpretations of these two terms : Not quest after liberation, but devotion is the cherished ideal).
2. Mamta—claim (on His love).
3. Jaṇjāl=Jamjāl : Lit. Yama's snare.

Liberation comes by following such as hold within
themselves Treasure of the Name.
None is greater bestower than the Master who has granted
the boon of realization.[1]
The birth of such alone is blessed as the Master's
pleasure have won.
Thus is one in the holy Lord dyed and at the Portal
finds a place to rest.
All honour in the Creator's hand lies—
Man gets what is predestined.[2] (3)
Holy is the Creator, holy the Maker of all;
Holy the Lord—holy His shelter.
Us it behoves to discourse of His holiness;
From His truth comes true realization.[3]
In all creation is He pervasive :
Nanak by contemplating Him alone lives. (4) (28.98)

In the measure Sri (Raga)—Composition of Sri Guru Arjan Dev

Guru parameshuru pūjīyai mani tani lāye piyāru

Worship* the holy Master, image of the Supreme Lord,
with full devotion of mind and body.
The holy Master, bestower of inner light[4] of all is prop.
Of all resolves the purest is the holy Master's Word to live.
Without the dye of holy company all is Maya-illusion,
all is dust. (1)
My friend ! the Lord's Name contemplate.
Should love for holy company in thy self be lodged,
thy life's endeavour shall be fulfilled. (Pause I)
The Master, wielder of all power, inencompassable—
By supreme good fortune is his sight obtained.
Unknowable, immaculate is the Master—
None his greatness to equal.
The Master of all happenings is doer, wielder of might—
By his guidance comes noble repute.
Nothing without the Master's will occurs :

1. Ātam-dān (Lit. Gift of the self, i.e. awakening of the self).
2. Destiny made by deeds is implied.
3. *Buddhi-bibek* (understanding with discrimination).

*Note : Doctrinally, in this hymn the identity of the Master's (Guru's) self with the Supreme Being is expressed. For a detailed comment on this hymn, see Bhai Vir Singh, Santhya Pothi I, page 508.

4. Jiya.

All happens as he wills. (2)
The Master is holy bathing-spot, the wish-fulfilling[1] tree,
Fulfiller of desires.
Bestower of the Name Divine, Saviour of the whole world.
Almighty, Formless Lord is the Master,
Lofty, inaccessible, inencompassable.[2] (3)
Inaccessible, inexpressible is the Master's praise.
All desires that the mind cherishes, with the holy Preceptor lie.
By pre-destination are these obtained,
By depositing capital of the holy Name,
To those with the Master seeking shelter,
Death comes not.
Lord : never from Thee alienate Nanak :
His life, body, breath—all is Thine (4) (29.99)

In the measure Sri (Raga)—Composition of Sri Guru Arjan Dev

Sant januh suṇi bhāīho chhūtanu sāchai nāeṇ

Devotees of God, brethren ! listen !
Liberation by devotion to the holy Name comes.
The Name Divine, true bathing-spot[3] by devotion to the
Master's holy feet is obtained.
Those so devoted, at the Divine Portal are honoured; P. 53
To the shelterless is this the shelter. (1)
Brother : sanctifying is devotion to the holy Preceptor :
By pleasure of the holy Preceptor is obtained the Lord,
unblemished,[4] inaccessible, of profound mystery. (Pause I)
May I be a sacrifice to the holy Preceptor, who the
holy Name has conferred.
Thereby laud I everlastingly holy truth,
And chant the holy Lord's praise.
My sustenance, my wear is *now* truth;
Ever contemplate I the eternal Lord's holy Name. (2)
My I never put out of mind for a breath, for the
duration of a morsel,
The Preceptor, the embodiment of supreme fulfilment.[5]
None to equal the Master's greatness—day and night
contemplate him.

1. Parijat.
2. These epithets imply identification of the Guru (Master) with the Supreme Being in spirit.
3. Tirath.
4. Perfect.
5. Liberation is implied.

By his grace is obtained the holy Name, store of merit. (3)
The Master, the Supreme Lord is one and sole,
In all creation pervasive.
Those predestined alone on the holy Name meditate.
Saith Nanak : One with the Master seeking shelter,
From death and transmigration is emancipated. (4) (30.100)

In the Name of the Sole Supreme Being, Realized by the holy Preceptor's grace

In the measure Sri (Raga)—Composition of Sri Guru Nanak Dev

SCORE 1

Ashtpadiyan (Octets)

Ākhi ākhi manu wāvāṇā jiuṇ jiuṇ jāpai wāe

To the utterance of *God's Name* the instrument of the self I play;
With each new insight is it played.
He to whom it is played—how great is He ?
What His abode ?
All that play it, in mute ecstasy are expressing their devotion. (1)
Friend ! inaccessible, limitless is the Lord.[1]
Holy His name, holy His abode—He is holy cherisher of all. (Pause I)
None the extent of Thy Ordinance has power to perceive;
To state it none has power :
A hundred poets, with all their exhausting[2] endeavours add not up to a sesame grain.
None His extent[3] knows—all from hearsay speak of Him. (2)
Saintly men, prophets, seekers, devotees and those bearing witness[4] to Him;
Mystics,[5] Kazis, Mullahs and anchorites that to the Divine Portal have access—
All such have on them His great blessing,
As His laudation they utter.* (3)
He creates not, nor demolishes by anyone's direction;
No direction guides what He gives and takes away—

1. Allah. In the 'Pause' couplet, the vocabulary is Perso-Islamic. This feature recurs in the later portions of this Octet.
2. Efforts that make them cry.
3. Worth.
4. *Shaheed.*
5. Sheikh, *mashaikh* (Sheikh was the usual honorific for a sufi).
*The terminology in stanza 3 is Islamic.
Note : The Heading-signs in the text are hereafter omitted.

His creative might to Him alone is known;
Of His will is He supreme master.
All He beholds; all within His gaze lies;
His blessing He confers on whomsoever He pleases. (4)
His abode and names none knows;
None the exaltation of His Name among names realizes.
How exalted is the abode of my King ?
None has power there to approach—
Who may guide me there ?[1] (5)
God approves not the distinction of high caste and low caste—
None has He made higher than others :
All greatness in the hand of the Supreme Master lies—
This He confers on whomsoever He pleases.
By His Ordinance He without a moment's delay confers
exaltation. (6)
All beg of Him manifold boons;
He the great Bestower, without reckoning gives.
Saith Nanak : Lord ! in each age lie Thy stores, P. 54
That know not diminishing. (7) (1)

Sabbhei kaṇṭ maheliyāṇ sagalīyāṇ karehṇ sīṇgāru

All are the Lord's wedded wives,[2] decking themselves :
Clad in Maya's vermilion, are they calculating
the power of their appeal.
By false show is not attracted true love;
From such false show comes ignominy. (1)
Thus does the woman attain bliss with the Lord-Spouse.
Those pleasing Thee alone have true wedded bliss—
In Thy grace dost Thou exalt them. (Pause I)
Decked with the Master's Word, their body and mind
to their beloved dedicated.
With hands folded such on Him wait,
And His grace supplicate with sincere heart—
In His love dyed deep red, in truth and fear of Him absorbed,
Are they by His love decked. (2)
The Beloved's true devotee is one who like a handmaid
to His Name is devoted.
Her love is true, unshakeable;

1. Of whom shall I enquire ?
2. Symbol for the seeker.

To the holy eternal united.
In the holy Word dyed; herself with love penetrated—
To such am I ever a sacrifice. (3)
Never shall the woman be widowed, should she in
the holy Preceptor be absorbed.
Her Beloved to dalliance given, youthful, holy,
From death and destruction immune—
With Him shall she ever have bliss.
In submission to His will shall she have His true glance
of grace. (4)
Let her coiffure with truth be decked,
Of devotion her elegant dresses;
His abiding[1] presence her sandalwood scent,
Her chamber absorption in God;[2]
With the holy Word let this chamber be lit;
Be the necklace of God's Name her wear. (5)
Among females will such a one be beauteous—
On her forehead worn the jewel of love.
Noble her repute and thinking, absorbed in love of the holy Lord.
Absorbed in devotion to the holy Master,
Other than her lord none she knows. (6)
Thou who in the dark night of ignorance art asleep,
How without love of the Beloved is thy *life's* night passed ?
Of such a one burn mind and body, burnt also her
mind and substance.
A woman having not bliss with her Lord,
Her youth has wasted. (7)
In her couch is asleep the Lord's wife,[3]
in ignorance involved.
I that am asleep, with the Beloved awake—
Of whom shall enquire the way of union ?
Such a one by the holy Preceptor is granted union,
In the Lord's fear absorbed, His love her companion. (8) (2)

Āpei guṇa āpei kathai āpei suṇi vīchāru

Himself the merits, Himself thereof the expositor,
Himself these He judges.

1. Lodging God in consciousness.
2. The Tenth Door (Dasam Duar).
3. Symbol for the self.

Thou art the jewel, the evaluation and immeasurable value;
Thou the pure honour and exaltation,
That by Thee is conferred. (1)
Holy Lord ! Creator and Maker of all art Thou—
Keep me as lies in Thy will.
Let devotion to the Name Divine my life's
tenor guide. (Pause I)
Himself the pure gem; Himself the fast madder[1] dye;
Himself the radiant pearls, Himself guide[2] to devotion.
By the Master's Word is He lauded—
Abiding in all vessels, visibly and invisibly. (2)
Himself the ocean and the ship; Himself the distant shore.
Thou the holy Path; thereof the knower Thou;
Thou by the holy Word the Pilot to the other shore.
Those without fear of God, of this ocean are afraid—
All without the Master's guidance is darkness. (3)
The Creator alone is immutable;
all else in the world is evanescent.
Thou alone art immaculate; all else in
worldly concerns are involved.
Those by the Master saved are liberated, P. 55
Through devotion to the holy Eternal. (4)
By the holy Word is the Lord realized;
By the Master's teaching is the self in truth dyed.
Never is fouled by impurity the self that
in the parlour of truth is settled.
By His grace is found truth;
Without devotion to the Name are
worldly realationships worthless. (5)
Those realizing truth, in all four Ages in bliss abide;
Subduing egoism and desire, truth in their heart they bear.
The sole Name Divine is true gain in this world—
By the Master's teaching attained. (6)
Loading the merchandise of truth,everlasting
gain and capital unendingly pure brings.
By devotion and sincere prayer does man
at the holy Portal find abode :

1. Majith.
2. Commission agent at a sale.

Then closes one's reckoning with honour, by illumination
of the Name Divine. (7)
Higher than the highest, no way is He visible :
Wherever I look, Thee alone I behold—
Such vision by the holy Preceptor is granted.
Then, saith Nanak, by spontaneous illumination
is beheld the Light unending. (8) (3)

Machhuli jāli na jāṇiyā saru khārā asgāhu

The fish thought not of the net, in the endless
salt ocean disporting;
She that is so clever and fine-looking—pity,
in it she put trust.[1]
By her own actions is she ensnared :
Death no way may be warded off from one's head. (1)
Brother ! know death to be of such aspect :
As the fish, so is man in its net caught unawares. (Pause 1)
The whole world in grip of death lies;
Without the Master's guidance is death inevitable.
Those dyed in truth swim, as duality and evil-thinking
they discard.
To such am I a sacrifice—
At the holy Portal are they judged pure. (2)
As hawks on birds swoop, so in the Hunter's hand is
held the net.
Those by the Master saved, swim; all others by
allurement of the feed are caught.
Those without the Name are one by one cast off—
None their associate or helper. (3)
The Lord is holy of holiest; holiest of all is His abode.
Those that in the holy Eternal put faith,
In meditating on truth are their selves absorbed.
Their minds and tongue pure; by the Master's
guidance true illumination have they acquired. (4)
Supplicate the holy Preceptor to the Divine friend to unite thee.
From union with Him comes joy,
And Yama's minions die of of swallowing poison.
Saith the Lord : "In the Name I abide".
May the Name in my self be lodged. (5)

1. That is, why was she so heedless ?

Without the Master's guidance is all darkness;
Without the holy Word comes not realization.
By the Master's teaching comes illumination,
And the self in devotion to truth abides.
There enters not death.
The light of such in the Divine Light is merged. (6)
Thou our true friend, all wise;
Union by Thee is granted.
By the Master's Word is uttered Thy endless laudation.
Death steps not where abides the Master's Word illimitable. (7)
All beings by Divine Ordinance arise;
by the Ordinance in actions engage.
Some by the Ordinance to death submit;
Some by the the Ordinance in truth are absorbed.
Saith Nanak : This happens as the Lord wills—
Nothing in the hands of mere creatures lies. (8) (4)

Mani jūthai tani jūth hai jihvā jūthī hoe

By a false mind are limbs[1] and tongue fouled.
How may man be purified when with false mouth
falsehood he utters ? P. 56
Such mouth without water of the holy Word is not cleansed;
From holy teaching alone comes purity. (1)
Thou ignorant woman without merit ! what joy for thee ?
With thy Beloved given to dalliance shalt thou have joy
As to the holy Word thou in love art attached. (Pause 1)
With the Beloved gone to strange lands, the lonely wife pines;
Like a fish in shallow water she wails :
Should the Beloved be pleased, by His grace comes joy. (2)
One that lauds the Beloved in company of her sister-friends,
Her limbs acquire beauty; love-suffused her mind—
Dyed in love, ever she beholds Him.
By the Word decked, made lovely,
With the Beloved by her good qualities has she bliss. (3)
The woman of false mind, of bad ways is found of little merit;
In the father's home and in the husband's,[2]
With her false and bad ways is she ever in torment.
Her coming and going away is hard;

1. Body.
2. Symbols respectively for this world and the next.

By her Lord is she abandoned. (4)
The woman of beauty, wedded to her Lord—
For what temptation is she discarded ?
Of no use to her Beloved, her speech all worthless, contentious.
At home no shelter she finds—for attraction to duality
abandoned. (5)
The learned Brahmin in study of texts engaged,
Realizes not true teaching;
Instructing others, yet is he engaged in pursuit of lucre.
For falsehood does the world into transmigration fall;
In following the holy Word lies true living. (6)
Many are the Brahmins and astrologers expounding the Vedas,
To contentions inclined—such only to transmigration lead.
Despite all discourses, without the Master's grace
comes not liberation. (7)
All other wives bear merit; I alone am without any.
The wife that wins her Lord's pleasure, is in His eyes
truly beautiful.
Saith Nanak : Those united by the holy Word never again
are parted. (8) (5)

Japu tapu sanjam sādhīyai tīrath kīchai vāsu

Recitation of holy texts, penance, residing at sacred
bathing-places,
Charities and meritorious acts—without devotion to the
holy Lord what good ?
One reaps what one sows—without doing good is life a waste. (1)
Listen, thou woman ! joy from submitting to doing good comes.
One that discarding ill-doing, in doing good is absorbed,
Perfection has attained in following the Master's
teaching. (Pause I)
A merchant without capital only looks vacantly in
all directions.
Not realizing his true essence,
He knows not, what he seeks is at home.[1]
Without such capital into great torment shall he fall—
False, by falsehood beguiled. (2)
Should man value the jewel of true contemplation
day and night,

1. I.e. within.

Increasing his gains shall be;
Wealth shall he bring home, and his objectives be fulfilled.
Enter thou in commerce with the merchants of God-realization,
By guidance of the Master's Word. (3)
Company of the holy by favour of the Maker of union
is attained;
One to God united, one in whom resides light of the Infinite,
Seated on the cushion of truth, in purity abides,
In holy devotion absorbed. (4)
Those that in their own pure self behold the true essence,
Dyed with the holy eternal, garner truth.
In all three worlds the Lord they behold— P. 57
Eternal, of the holy Name. (5)
Truly beautiful is the woman who beholds the Beloved
by her side.
Into the mansion[1] is she called, to have bliss with Him.
Hers is true wedded bliss, who to her Lord's merits is
attached. (6)
Straying, the sand-dune I ascend, then go up the mountain.
Then straying in the forest, without the Master no way I find.
Forgetful of the Name, ever in transmigration I wander. (7)
Go enquire of those that the Master's way have
taken in service :
Him they know to be true king—no obstacles stop them.
Saith Nanak : One sole Supreme Being is everywhere
pervasive—none beside Him. (8) (6)

Guru teinirmalu jāṇīyai nirmal deh sarīru

By the Master's teaching is realized the
Supreme Being immaculate :
Thereby are limbs and body made pure.
The holy Immaculate in the self abiding,
the yearning pain in my heart knows.
From realization is found joy abounding,
And immunity from Yama's shafts. (1)
Brother ! by bathing in pure water is not impurity relieved.
Thou, Lord ! alone art pure and holy;
All other spots are impure. (Pause I)

1. The Divine Essence is meant.

The world, beautiful temple of the Lord, by the Creator is made.
Sun and moon, lamps of unique effulgence,
Over the three worlds spread their light illimitable.
In the shops, market-squares, citadels, chambers *of the self*,
Is carried on holy commerce of *devotion*. (2)
Shatterer of *Yama's* fear is the collyrium of realization :
With gaze of love, view thou the Immaculate.
With the mind in poise, is viewed the Lord hidden and
manifest in all spots.
Should the holy Preceptor bestowing such poise be met,
By granting illumination he confers union. (3)
By the firm touch of the touchstone, with test of devotion,
Are the base coins rejected;
The genuine in the treasure find place.
With desire and anxiety banished, is impurity of mind ended. (4)
All seek pleasure; pain none seeks.
The desire for pleasure brings suffering unending.
The egoist of this has no realization.
Should one look upon pleasure and pain alike,
and by the holy Word be penetrated,
Thereby comes joy. (5)
Contemplate what the Vedas, Brahma's creation,
proclaim in their text, by Vyas composed.
Men of enlightenment, God's devotees in praxis engaged—
All in devotion to the Name, repository of merit, are dyed.
Those dyed in truth are the true victors—
Ever to such am I a sacrifice. (6)
In all four Ages are impure, foul
Those that utter not the Name Divine.
Those without devotion and love bear visages darkened,
And in ignominy suffer.
Those forgetful of the Name by their evil qualities are robbed,
And wail and cry. (7)
After long quest have I attained Him,
Through fear is union with Him attained.
By realization of the self is He therein[1] lodged,
Banishing egoism and desire.
Saith Nanak : Immaculate and pure are such as in
the Name Divine are dyed. (8) (7)

1. In this house.

Suṇī mana bhūlei bāwarei guru kī charṇīṇ lāgu

Listen my deluded, demented self !
At the Master's feet fall.
Contemplate the Lord; on the Name meditate—
Thereby will Yama fear *thee*, and all suffering flee.
Much suffering falls to the wife abandoned :
How may her conjugal bliss last ? (1)
Brother ! no other resting-place have I. P. 58
The treasure of the Name is my true wealth—
For this blessing, to the Master may I be a sacrifice ! (Pause I)
From following the Master's teaching comes honour
and acclaim;
To him I yearn to be united.
Without Him I live not an hour;
Deprived of the Name am I as dead.
May I, who am blind, forget not the Name :
With this prop alone can I find my true abode. (2)
Without anchor[1] shall be disciples of the preceptor
without vision.
Without the holy Preceptor's guidance is not attained
devotion to the Name—
No attainment without devotion[2] may come.
For such, entering and leaving life brings only regrets,
As to the crow in house deserted. (3)
Without devotion[2] is the body in *dissolution*[3]
as alkaline wall of sand.
The holy mansion without truth in the mind borne
is not attained.
One dyed in the Word alone attains the true abode;
Ever in state of liberation[4] abiding. (4)
I ask the Master *the way*; as he guides[5] I act.
As the holy Word, worthy to laud, in the self takes abode,
Burnt is the malady of egoism.
Then in the state of trancendence[6] comes union,
And truth to holy Truth is united. (5)

1. Without any place.
2. Nām.
3. In suffering.
4. *Nirbani-pad.*
5. After taking his counsel.
6. *Sahaj*=transcendence of Maya's three qualities.

Those in the holy Word dyed are truly pure—
Their lust, warth and egoism discarded,
Ever lauding the Name, the Lord they cherish in their hearts.
Why be forgetful of Him who is prop of all creation ? (6)
One dying in the Word is ever to the world dead—
Death touches him not again.
From the holy Word comes the *supreme* attainment,
And love for the holy Name inspired.
Without the Word is the world deluded,
In transmigration ever whirled.[1] (7)
The world, puffed up with worldly greatness,
in self-praise is engaged.
Without the Master's guidance is not realized the self—
This by empty talk is not attained.
Saith Nanak : One with realization of the holy Word,
Shall from egoism be immune. (8) (8)

Binu piru dhun sīṇgārīyai jobanu bādi khuāru

The wife in the husband's absence decking herself,
Only makes waste of her charm[2] in ignominy.
Never shall she enjoy the couch of bliss—
Without her husband is all her decking wasted.
To the wife abandoned shall come much sufferi
In the husband's home or couch shall she not li
My self ! contemplate God : thereby attain joy.
Without the Master is not found the joy of devc
To one through the Word united comes joy. (F
In devotion to the Master lies joy,
And by decking with serenity is attained the Lor
Those to truth given have bliss in their Lord's c
In deep love and affection.
Such by the Master's guidance attain realization
With the Lord of noble qualities, by the Master
they granted union. (2)
Woman ! by truth attain thy husband's *love*,
And affection with joyful dalliance.
Of the mind and body abloom in truth,
Is the value indescribable.

1. Dying and being born again and again.
2. Youth, beauty.

The wife abiding in the home of the Lord-Spouse,
By devotion to the holy Name attains purity. (3)
Should her mind running after desire be subdued,
Does the husband to the wife grant bliss :
Like a necklace of pearls, are they united as one.
In holy company, with the Name Divine for prop
comes bliss. (4)
Man's life in an instant arises, in an instant vanishes;
Each instant coming and going.
One realizing the holy Word, to it attuned,
Is from death made immune.
The Lord immeasurable, none can measure— P. 59
Nor by mere talking attain. (5)
Man like a merchant, into the world has come,
With his gains pre-ordained.
By acting truthfuly, by Divine will
Comes gain to him.
By the capital of truth is attained the Master,
Who is above desire and greed. (6)
By the Master's guidance is all merchandise measured
in scales of truth :
By truthful utterance are restrained
Desire and greed that delude.
Such measure He Himself ordains—
He whose weighment is perfect. (7)
Not by expounding texts, nor study of ponderous
tomes comes liberation;
Nor is purity of self
Without loving devotion to the Lord attained.
Saith Nanak : Those ever mindful of the Name,
By the Lord-Creator to Himself are united. (8) (9)

Satiguru pūrā je milai pāīyai ratanu bīchāru

By contact with[1] the holy Preceptor all-knowing
is obtained jewel of contemplation.
By heart's devotion to the Master,
Does one win universal love.
Then is obtained the boon of liberation,
That all evil qualities annuls. (1)

1. Meeting, contact.

Brother ! without the Master's guidance comes not illumination.
Know this from Brahma, Narada[1] and Vyas,
author of the Vedas. (Pause I)
From the Master's utterance are obtained
illumination and meditation :
Such a Master is of praise beyond utterance.
He is a rich fruit-bearing tree, of deep shade.
Rubies, gems, pearls of divine wisdom in the Master's
treasure lie. (2)
In the Master's treasure may be found devotion to the
immaculate Name.
There the wealth of truth by endless good fortune[2]
may be obtained.
The holy Master is bestower of bliss, annuller of suffering,
And destroyer of demons. (3)
The ocean of the world is hard to cross, fearful,
Without shore or limit;
Neither avails in it boat nor raft; neither oar nor pilot;
Of this ocean the holy Preceptor is the ship,
By his glance of grace, carrying across the seeker. (4)
Forgetfulness of the Beloved for an instant even,
Brings agony, takes away comfort.
Worthy to burn is the tongue that utters not in
ecstasy the holy Name.
Of such as the vessel of the body breaks, great torment
it brings;
With Yama's grip come regrets. (5)
Many that to possessions are attached,
Their body, wealth, womenfolk accompany them not in death.
Without the holy Name is wealth of no worth—
Man on Maya's path thus strays.
Serve the holy Lord !
By the Master's guidance may be expressed the inexpressible. (6)
In transmigration is man whirled,
Acting as directed by his tendencies of former deeds.
How may what is pre-ordained be effaced ?
By Divine will is the writ recorded.
Without devotion to the Name Divine comes not liberation;

1. These two are deities in the Hindu Pantheon.
2. *Karam* may be Karma (good fortune made by man's good deeds) or Karam (Ar. grace).

By the Master's teaching comes about union *with God.* (7)
None do I cherish other than He,
Whose are my life and breath.
May egoism and acquisitiveness be burnt;
Burnt be greed and pride.
Saith Nanak : By contemplation of the holy Word
Is obtained the Treasure of Merit. (8) (10)

Re mana aisī hari siūṇ preeti kari jaisī jal kamalehi

My self ! to the Lord bear such love as the lotus's for water,
That buffeted by waves still in love blooms :
In water born, without the water it dies. (1)
My self ! how without love may liberation come ? P. 60
On those in whose self by the Master's guidance the
Lord is pervasive,
The stores of devotion He bestows. (Pause I)
My self ! to the Lord bear such love as the fish for water—
In excess of water joy and serenity of body and mind it finds.[1]
Without water it lives not a fraction of an hour—
Its heart-ache known to the Lord. (2)
My self ! to the Lord bear such love as the chatrik's
for the rain.
With lakes full and plains green, to it without one drop what joy ?
All is obtained as by fortune ordained—
Man's deeds over him[2] rule. (3)
My self ! to the Lord bear such love as milk for water.
In boiling it burns itself, saving milk from evaporating.
The Lord Himself makes union and separation—
By truth conferring exaltation.
My self ! to the Lord bear such love as the chakwi for the sun :
For an instant gets it not sleep;
While the sun is far, it takes it to be close at hand.
The egoist of Divine Presence has no awareness;
The God-directed ever before their eyes behold Him. (5)
The egoist in calculations is engaged;
All happens as the Creator wills.
Despite the whole world's effort, His worth incalculable remains.
By the Master's guidance is He attained :

1. Mind and body.
2. Over his head and body.

In attaining eternal[1] truth lies bliss. (6)
True love by touch of the Master formed,
Never is snapped.
Thereby is obtained the boon of illumination,
And awareness of the three worlds.
Should one be a seeker after merit,
Never is the immaculate Name cast out of mind. (7)
Ended are gambols of the birds that pecked at grain in sunken fields.
In a short hour shall be departure hence—
Such gambolling in a day or two ends.
Those favoured by Thee find union,
And in the play-field of holiness are established. (8)
Without the Master's guidance arises not devotion,
Nor is impurity of egoism washed off.
Those penetrated by the holy Word[2], in truth know,
From the Lord are they indistinguishable.
By the Master's teaching comes self-realization—
No other effort avails. (9)
One united by the holy Word in deep conviction,
Of no further effort at union has need.
The egoist devoid of God-consciousness,
Thrown away from Him, is buffeted about.
Saith Nanak : One Sole Portal and Abode is there to seek—
No other. (10) (11)

Manmukhi bhulai bhulāiyai bhūlī ṭhaur na kāe

The egoist is misguided, strayed;
For one strayed no shelter may be.
Other than the Master none is there to show the way;
All others in blindness move about—
The boon of illumination missed,
Beguiled, are they robbed. (1)
Friend ! *Maya* beguiles *one* into illusion :
The woman of cursed wedlock, in illusion lost,
From her lord's side is cast off.[3] (Pause I)
The woman forsaken, forgetting the way,

1. Sach, implying God's holy Essence.
2. Also, Those entering into the secret of the holy Word.
3. Clings not to her lord's side.

Into various directions strays about—
In her illusion discarding her home.
Strayed from the Path, hills and sand-dunes she climbs,
Her mind by delusions shaken.
How may one, in primal Time alienated, find union ?
Beguiled by pride, she wails. (2)
Those alienated shall by the Master be granted union,
Should they have joy in the Lord and bear love to the Name.
By truth and poise comes great repute, P. 61
And prop of the Lord's qualities and Name found.
Lord ! keep me as be Thy will—
Other than Thee no lord have I. (3)
Learning brings only delusion;
Followers of diverse sects with pride are filled.
What good bathing at *tirthas*, with the mind
full of impurity of pride,
Arrogant as a king, a monarch ?[1] (4)
By contemplation of the Essence by the Master's guidance
Is obtained boon of devotion.
The seeker-female, decking herself with the Master's Word
Of her egoism is rid.
By supreme devotion to the Master,
Is the Lord met in one's own self.[2] (5)
By service and devotion to the Master
Is the mind purified and joy obtained.
As in the self is the Master's Word lodged,
Egoism is cast out of the mind.
As is found boon of the holy Name,
Ever is the self the gainer. (6)
By grace alone is He obtained, not by man's own effort.
At the Master's feet worship, your egoism casting off.
By dyeing the self with the holy Eternal,
Is earned the profit of truth. (7)
All to error are subject—the Master and the Creator alone,
are infallible.
By the Master's guidance is the mind instructed,
Thus inspiring it to devotion.

1. Raja,
2. Home.

Saith Nanak : Those by the Eternal[1] Word united,
Never from holy Truth are alienated. (8) (12)

Trishnā māyā mohaṇī suti bandhap ghar nāri

Desire and delusive *Maya* to progeny,
relations, home and wife attaches man;
Wealth, attraction for beauty,[2] attachment, greed and pride
The world have deluded, lulling it to sleep.
By the drug of attachment that pervades the world,
Am I undone. (1)
Beloved ! other than Thee none else have I.
Nothing else do I love; in Thy grace lies my joy. (Pause I)
Laudation of the Name in ecstasy, and the Master's Word
brings contentment.
All that is visible must one day depart;
Fix not thy gaze on objects of false attraction.
Man is a wayfarer on the path :
Behold the moving concourse. (2)
Many expound religious texts;
None other than the Master true realization can grant.
One exalted by the Name and dyed in truth,
true honour obtains.
Lord ! those pleasing Thee are truly pure—
None in himself is evil or good. (3)
By seeking the Master's shelter comes liberation;
The egoist's capital is all base coins.
All eight metals[3] are the king's;
By utterance of the Word are they shaped into coins.
These by the coin-tester[4] are judged, and the genuine
into the treasure[5] entered. (4)
The whole world have I tried,[6] no way can
Thy value be reckoned.
Words cannot give the measure :
To one fixed in truth comes honour.

1. Illimitable.
2. 'Lit. Youth; implied meaning' beauty of *youth* truth.
3. Gold, silver, copper etc. that are used for minting coins, here implies humanity at large.
4. I.e. God.
5. The Divine Essence is implied.
6. The original implies striking of earthenware vessels with finger knobs to test soundness.

True holy teaching in Thy laudation lies—
Other than this nothing avails Thy value to express. (5)
The self that loves not the Name,
With contentions of egoism is filled.
Without the Master comes not illumination—
Delight in all else is poison.
Except the Master's *teaching* nothing avails—
Tasteless are Maya's pleasures. (6)
In desire is man born;
From desire he consumes objects of various[1] tastes.
By desire is he led away bound,
Buffeted across the face.
Bound by evil qualities is he chastized—
By the Master's teaching fiinding release. (7)
Thou who art all-pervasive,
Keep us as may please Thee. P. 62
By the Master's teaching is the holy Eternal in the self lodged;
By devotion to the Name comes true honour and credit.
By utterance of the holy Word
Is shed the malady of egoism. (8)
In the sky and nether regions,
In all the three worlds art Thou pervasive.
Thou art Thyself loving devotion,
Thou maker of union.
Thus prays Nanak : Never may I be forgetful of the Name;
Keep me as in Thy will may please Thee. (9) (13)

Rama-nāmi manu bedhiyā awaru ki karī vīchāru

With the heart penetrated by the Name Divine
What need to bring anything else to mind ?
With the consciousness resting in the Word arises joy—
In dyeing in God lies essence of joy.
Lord ! keep me as be Thy will—
The Lord's Name is my sole prop. (1)
My self ! inevitable is the Lord's will :
Attach thyself to Him who created thy body and mind,
and gave it such an aspect of beauty. (Pause I)
Should one make burnt offering of one's body, cut
into grain-weight particles;
Should mind and body in the sacrifice be made into ritual firewood,
Each day in fire burning—

1. Lit. What tastes sweet and pungent (bitter).

All this, with millions of ritual acts, equal not
devotion to the Name Divine. (2)
Should one have one's body sawn in two, with the
saw from the head down moving;
Should one freeze one's limbs in Himalayan snows—
Still would not go the mind's malady.[1]
No such act equals devotion to the Name Divine :
All rituals have I tested. (3)
Should one give away in charity citadels of gold,
With splendid horses and elephants;
With gifts of land and herds of kine added[2]—
Still would the mind not be free of pride and arrogance.[3]
The mind by the Name Divine penetrated—
Such is the true gift, in charity by the Master granted. (4)
Many are the ways of the self-guided intellect,
Many the expositions of scriptures.[4]
Many are bonds of the self—
By the Master's guidance is attained the Door of Liberation.
Realization of Truth is higher than all else—
Higher still is truthful living. (5)
All creatures are noble, none low.
One sole Maker has all vessels fashioned;
In all three worlds is manifest the same Light.
By grace is holy Truth attained—
None has power the primal blessing to efface. (6)
When the holy meet the holy,
From devotion to the Lord is contentment in the mind lodged.
From absorption in the holy Lord comes knowledge
of the inexpressible.[5]
Thus acquiring content by quaffing amrita,
Is one with honour robed at the Portal Divine. (7)
Spontaneously[6] ever in each vessel is tuned
by God-consciousness the mystic harp.
The few that by the Master's guidance are instructed,
Of this have awareness.

1. This is, egoism, attachment to duality.
2. These are considered holy offerings.
3. Still would pride etc. remain within.
4. Vedas.
5. Inexpressible tale.
6. Shabdi subhai.

Saith Nanak : Of the Name may I never be unmindful.
From living the holy Word comes liberation. (8) (14)

Chittei dissehṇ dhaulhar baggei bank duār

Painted mansions striking the sight, with elegant portals,
Erected with delight, from attachment to duality—
Inside are they empty without loving devotion.
These in heaps shall collapse;
Their occupants to ashes consumed. (1)
Brother ! bodily vigour and wealth accompany not man
in death;
God's Name is the purest wealth—
This blessing from the bountiful Lord comes. (Pause I)
God's Name is the purest wealth, by the Bestower granted.
One with the Lord-Creator to friend, in the hereafter
shall not be questioned.
Himself He grants liberation, Himself gives absolution. (2)
The egoist thinks progeny and relations to be his; P. 63
The sight of his wife pleases him;
Not realizing, in this with joy lies sorrow.
The God-directed, dyed beautiful in the holy Word
Live day and night in joy. (3)
The materialist by loss of wealth, is in mind upset;
Seeking wealth outside, he falls into suffering—
The *valued* object lies within at the proper spot.
The egoist by egoism, of this is robbed; the God-directed
gain it. (4)
Thou egoist devoid of merit, know thy essence.
This body made of a drop of blood is in the end to
flames consigned.
The body on breath depends—this truth on each forehead
is recorded. (5)
All seek longevity of life, none to die.
Happy is the life wherein God,
By the Master's guidance, in the self comes to dwell.
Why count as living those without devotion,[1]
Who never have sight of the Lord-Enlightener[2] ? (6)
While sleep lasts, one in dream is straying,

1. The Name.
2. Hari-Guru.

Subjected thus to the she-serpent[1] is the self,
Afflicted within with egoism and duality.
By the Master's teaching is realized the dream-character
of this and other worlds. (7)
With pouring of water is extinguished fire,
As the babe's hunger with mother's milk.
Without water blossoms not the lotus, nor lives the fish.[2]
Prayeth Nanak : May I by the Master's guidance obtain
joy in the Lord,
And in chanting the Lord's praise find life. (8) (15)

Dūṇgaru dekhi darāwaṇo peīyaṛai darīyasu

Beholding the awesome mountain *to traverse*,
in the father's home[3]
Am I struck with fear :
High is the forbidding mountain-top to which
leads no manner of ladder.
By God-given illumination within, with union
by the Master granted,
Am I saved.[4] (1)
Brother ! hard to cross and fearful is the ocean
of the world :
Should the holy Preceptor be pleased to grant his touch,[5]
By inspiring devotion to the Name Divine may he save. (Pause I)
What good wailing again and again ? this world must we leave.
All that are born, must one day depart :
The Lord-Creator alone is immortal.
Laud ever the holy Eternal,
In holy devotion and worship. (2)
Elegant portals, houses, mansions;
Thousands of strong citadels;
Elephants, accoutred steeds, vast hosts numbering millions—
In death these shall not accompany any;
Men for these in ignorance exhaust themselves. (3)
Hoarding gold and silver is only thick snare of wealth.

1. Maya is implied.
2. The fish dies.
3. (This world is implied, Crossing over to the next is like scaling mountain-heights. This image harks back to days when the maiden after marriage had to traverse on foot long distances to the husband's home).
4. Swim across.
5. Meet.

Cry the world over—
Without the Name death shall hover over man's head.
This sprightly playful body must one day end :
What retribution shall then overtake evil-doing ? (4)
Man at the sight of progeny blossoms;
So the woman in the husband's couch.
What worth applying scents, sandalwood paste,
Decking oneself with endless elegant dresses ?
In the end dust with dust shall mingle;
Left behind shall house and home be. (5)
Let man be styled chief, lord, king, noble—
Headman, prince—in pride of titles he continues to burn.
The egoist, forgetful of the Name is like a reed burnt
by forest-fire. (6)
All born in this world, after display of vanity shall depart. P. 64
The world is a house of black soot;
Body, mind and limb therein turn to ashes.
Those by the Master saved, unpolluted remain—
This fire by the holy Word is assuaged. (7)
Saith Nanak : By devotion to the holy Name, King of kings,
Does man swim across.
Never may I of the Name Divine be forgetful;
The Name Divine is the jewel I have bought.
Egoists in the ocean of the world are drowned and destroyed.
The God-directed this endless ocean swim across. (8) (16)

In the measure Sri (Raga)—Composition of Sri Guru Nanak Dev

SCORE 2

Mukāmu kari ghari baisaṉa nit chalṉai kī dhokh

Thoughtless it is to settle down in this world
As though it were a lasting abode or home,
With all the time our stay uncertain from impending departure.
Our true abode is in the realm that is immutable, eternal. (1)
How can the world be reckoned a lasting abode ?
By truthful doing your journey's provision gather;
In devotion to the Name engage yourself. (Pause I)
The yogi practising yogic postures, the mullah
adopting the pious stance;
The Brahmins that scriptures expound;
The Siddhas[1] that in temples of deities are settled; (2)

1. Accomplished yogis of various sects.

Gods, Siddhas,[1] the divine choristers, keepers of
vows of silence,
Muslim divines and leaders in tradition—
All must depart far away; others too for departure are poised. (3)
Kings, lords, chiefs, nobles—all these have departed.
In a short while shall come departure to all—
Know, my self ! thou too must leave. (4)
In holy texts is this truth expounded, which few realize.
Thus submits Nanak : In water and on land is He pervasive. (5)
Allah is beyond our knowing, inaccessible,
Almighty, Creator, gracious :
The whole world is evanescent;
The merciful God alone is immutable.[2] (6)
God[3] alone is immutable, who to no writ is subject.
Heaven and earth *one day* must vanish—
He alone is immutable. (7)
In the day moves the sun, at night the moon,
And millions of stars that speed.
Nanak : proclaim this truth :
None is immutable but He alone ! (8) (17)
(Of Guru Nanak Dev's composition seventeen Octets
are recorded).[4]

In the measure Sri (Raga)—Ashtpadiyan[5] (Octets) of the composition of Sri Guru Amar Das

SCORE 1

The Sole Supreme Being

Realized by grace of the holy Preceptor

Gūrmukhi kripā Karei bhagati kijai binu guru bhagati na hoe

By grace of the Preceptor alone may one engage in devotion :
Without the Preceptor guidance *inspiration* to devotion may not come.
Should the Lord Himself unite the devotee
And confer on him realization,
Then may purity came to him.

1. Accomplished yogis of various sects.
2. In this passage the vocabulary is Muslim-oriented.
3. He.
4. This entry is in the original text.
5. Ashtpadi (Lit. Of eight stanzas) is a poetic form, in which the various units are of eight stanzas each. Their length varies from composition to composition.

Holy is the Lord : holy His utterance : By the Word comes
about union. (1)
Brother ! worthless is the life of man without devotion :
What use his birth ?
Bereft of service to the Master, perfectly-endowed,
His life is a useless waste. (Pause I)
The Lord is giver of life and through grace, maker of union :
His creatures are all so insignificant—
Insignificant, beyond words.
The Master himself confers merit, and directs the devotee
to service. (2)
Man is engaged in attachment to his family :
This shall not last with him.
Through service to the holy Preceptor is found the Mint[1]
of noble attributes— P. 65
To this is man indifferent.
The Lord is my *true* friend,
Who in the last moment shall succour me. (3)
The Bestower of all life abides in this world—
Yet through indifference to him the egoist all honour loses.
Except the holy Preceptor, none knows the true Path[2]—
One blind to his teaching shall have no place of shelter.
The Lord, Bestower of Bliss, in his heart has he not lodged,
And so at last in regrets departs this life. (4)
The devotee while living,[3] through Divine prompting lodges
in his heart the Bestower of all life;
Night and day is he engaged in devotion,
And egoism and attachment has discarded :
He becomes one with Him whose dye he takes,
And with eternal Truth is merged. (5)
By grace and His glance of benevolence
Through contemplation of the holy Word, devotion He confers.
Through service of the holy Master is attained the serene state,
And egoism and desire discarded :
In the devotee's heart ever abides the Lord, Bestower
of noble qualities,
And in it is truth lodged. (6)

1. Lit. Treasury.
2. *Magg*, Prakrit for *marga* (Skt. path) occurs also in Japuji 14.
3. Lit. In the father's home (said of the woman before marriage).

The Immaculate Lord by the pure heart is found :
With the wealth[1] of the Lord's Name lodged in the heart,
Is suffering through egoism banished.
The holy Preceptor enunciated to me the Word—
May I be a sacrifice time and again[2] to him ! (7)
One cogitating from his own prompting
Without the Master's guidance—
His egoism shall not be shed.
The Lord, Beloved of devotees, Bestower of bliss,
By His grace lodges devotion in the heart.
Saith Nanak : The Lord confers good repute, enlightenment
And greatness by the Master's guidance.[3] (8) (1.18)

In the measure Sri (Raga)—Composition of Sri Guru Amar Das

Haumai karam kamāwaṇde jam ḍaṇḍu lagai tin āye

Those acting from egoism bear the blows of Yama's mace
on the head :
Those serving the holy Preceptor, through devotion to the
Lord, are saved.
My self ! meditate through the Master's gudiance on the Name.
Those blessed[4] in the Primal Hour by the Creator through the
Master's guidance in the Name get absorbed. (Pause I)
Without the holy Preceptor's aid faith shall not arise,
nor devotion to the Name :
Those without the Preceptor get joy not even in dream;
All their sleep by pain is attended. (2)
One repeating God's Name seeking too much *may still fail*,
Since recorded destiny[5] effaced may not be.
The devotees submitting to God's will,
At the Divine Portal find acceptance. (3)
The Preceptor communicates his message[6] with ecstasy—
The listener without aid of grace cannot absorb it.
Despite a hundred vessels of amrita poured,
The fruit of poison[7] may still grew on it. (4)

1. Lit. Treasure.
2. For ever.
3. Original, Gurumukhi.
4. Lit. Recorded (in destiny).
5. Destiny made through *Karma* is implied.
6. Original, Guru-Shabda.
7. Evil is implied.

True and pure are those to the holy Preceptor devoted :
In obedience to God's will they act,
Discarding the poison of egoism and evil thinking. (5)
Egoistic arrogance *and learning* brings not release,
Despite learned study[1] of scriptures.[2]
The devotee is saved through association with the devoted congregation,
And living the Master's Word. (6)
God's Name is an endless treasure :
Such alone of the devotees[3] have true beauty,
As by the Creator are shown grace. (7)
Saith Nanak : There is only one Bestower—none other,
His favour by the Master's grace obtained,
And by good fortune.[4] (8) (2.19)

In the measure Sri (Raga)—Composition of Sri Guru Amar Das

Paṇkhī birkhi suhāwaṛā sachu chugai guru bhāe

The self is a bird, on *the body's* lovely tree settled. P. 66
Through devotion to the Master it picks up fruit of truth :
By quaffing joy in God in state of *enlightened* peace[5] it abides,
Its flight annulled.[6]
Lodged in its own home,
Is it absorbed in the holy Name of God. (1)
My self ! act the Master's will;
Thus wilt thou ever in God's Name remain absorbed. (Pause I)
Some birds on the lovely tree[7] wander in all four directions.
As they wander about, their suffering abounds,
Bringing burning sorrow and wailing :
Without the Preceptor's guidance one finds not the true Mansion,
Nor the immortal fruit. (2)
Through devotion is found the immortal tree of God-consciousness,
And spontaneous absorption in the Eternal;

1. The original would imply study with a view to critically examining the text.
2. Original, Simritis and Sastras.
3. Gurumukh.
4. 'God Fortune' as elsewhere, implies fortune made by accumulated force of good actions of the present and previous births of the individual.
5. Sahaj.
6. That is, its transmigration is ended.
7. The earlier symbolism is repeated.

The three branches[1] get broken through immersion in the
holy Word :
The Lord unique is the immortal fruit,
Tested through His grace. (3)
The egoists stand and lose all sap,
Bereft of shade and fruit :
Spurn the company of such.
They neither have home nor habitation.
Mere fuel are they, chopped and burnt,
Alienated from the holy Word and the Name. (4)
By Divine Ordinance is man in action absorbed,
Tossed about through recorded actions.
By Divine Ordinance is given to man the holy vision,
And obedience to the Divine will.[2]
By Divine Ordinance is the Lord in the heart lodged,
And the devotee in eternal truth absorbed. (5)
Poor benighted fools know not the Ordinance,
And stray, their way lost;
Their actions ego-directed,
In ignominy are they *wrapped*—
Getting neither peace nor joy in truthful *living*.[3] (6)
Those God-directed bear lovely aspects through love of God,
Through true devotion are they in truth dyed,
And are reckoned pure at the holy Portal :
Approved their birth,
Their whole family emancipated. (7)
None acts but as God directs,
None from His sight concealed.
Each is as the glance God casts on him.
Saith Nanak : Greatness through devotion,[4] by
Divine grace comes. (8) (3.20)

In the measure Sri (Raga)—Composition of Sri Guru Amar Das

Gurmukhi nāmu dhiyāīyai manmukhi būjh na pāye

By the Master's prompting, on the Name meditate.
The egoist has not this realization.

1. The 'Three Qualities' of Maya.
2. Lit. He goes wherever he is sent.
3. Lit. Truth.
4. Nām.

The God-directed bear radiant faces through the Lord
in their hearts abiding.
Through spontaneous devotion[1] comes bliss,
and absorption in God. (1)
Brother ! be thou slave to slaves of God !
Service of the Master is devotion—
To rare ones given. (Pause I)
Never shall the self be widowed,
That follows path of the holy Preceptor's pleasure;
Ever shall it have bliss
With the Lord immortal, eternal.
One united to God through the holy Word never is separated,
And is ever by His side. (2)
God, immaculate and ever pure,
Without the Preceptor's guidance is not found;
Votaries of sects lost in delusion find Him not through mere
recitations.
Through the Master's guidance is He found,
With absorption in joy in God. (3)
Through the Master's blessing and spontaneous devotion.[2]
Is Maya-illusion lifted.
Without *knowledge of the holy* Word is the world fallen in
suffering; P. 67
The egoists are by Maya consumed;
Through the holy Word is the Name contemplated;
Through the holy Word too is *the seeker* in the Eternal
absorbed.
Seekers after miraculous powers are Maya-deluded—
Their minds not prompted to seek spontaneous meditation.
Maya all three worlds pervades;
These has it enmeshed completely.
Without the Preceptor's instruction is liberation not achieved;
Nor is Maya-induced duality eliminated. (5)
What is this Maya, what actions are Maya-prompted ?
In joy and sorrow is the self bound,
By acts prompted by egoism :
Without the holy Word is illusion not lifted,
Nor egoism from the mind banished. (6)

1. Original, Sahajai.
2. Sahaj-Subhai.

Without love *of God* no devotion can be;
Nor without the holy Word is the equable state achieved.
Through the holy Word is egoism removed,
And Maya-illusion lifted;
Blessing of the Name is found by divine grace,
Through spontaneous devotion. (7)
Without the Preceptor's guidance are noble qualities not revealed,
Nor may devotion be without such qualities.
With God the Beloved of devotees lodged in the heart,
Effortlessly[1] is union with Him made.
Saith Nanak : Through the holy Word is the Lord lauded;
Through good fortune[2] is found. (8) (4.21)

In the measure Sri (Raga)—Composition of Sri Guru Amar Das

Māyā mohu merai prabhi kīnā āpei bharami bhulāe

The Lord has Himself created Maya-illusion;
In such illusion He leads the self to wander.
The egoist acts without realization *of holy truth*—
His life gone waste.
The holy Word is light of the world—
Through good fortune[3] in the self is it lodged. (1)
My self ! repeatedly utter the Name to find joy;
Laudation of the holy Master brings about union effortlessly. (Pause I)
Devotion to the Lord's holy feet casts out illusion and fear.[4]
The Lord takes abode in the heart through living the Word by the Master's guidance.
Through absorption in the holy eternal
Yama and death touch[5] not the devotee. (2)
Namdev the dyer and Kabir the weaver[6] got the exalted state through the preceptor perfectly-endowed.
Those enlightened about God realize the *holy* Word;
Their egoism and caste stigma is shed;
Gods and men[7] chant their words—

1. Sahaje.
2. Fortune made through accumlated good actions.
3. See note (2) on preceding hymn.
4. Fear of Yama's retribution.
5. Eat, consume.
6. These are held to be low castes.
7. Also, Men of divine qualities.

None can efface them, brother ! (3)
The demon's son[1] took not to ritual performance,
And from duality was emancipated;
By contact with the Preceptor was he rendered pure,
And meditated on the Name ever.[2]
The One was his study, his learning—
Other than this he knew not. (4)
All the six Orders,[3] Yogis and Sannyasis
Without the Preceptor's teaching wander about in illusion;
Only one serving the holy Preceptor attains the supreme state,
Through lodging the Lord in the heart.
Man absorbing himself in the holy Word, of
transmigration is freed. (5)
The learned fall only to disputation from their study—
Without the Preceptor's guidance remaining deluded.
In eighty-four lakh births they wander—
Without the holy Word emancipation they find not.
Only by contemplating the Name comes the supreme state,
Or as the holy Preceptor grants union. (6)
In holy company is devotion to the Lord inspired, P. 68
Should the Preceptor by good luck be found.
To him may I dedicate my self and very life;[4]
For him all sacrifice am I,
And follow the path he desires.
May I be a sacrifice for ever to my Preceptor,
Who devotion to God inspires. (7)
A Brahmin is one who realizes God,
And in devotion is dyed.
Within all, nearest to the self is the Lord—
Rare are those blessed with such knowledge by the
Master's guidance.[5]
Saith Nanak : True greatness in devotion to the Name lies,
That by the Master's Word is realized. (8) (5.22)

1. Refers to the child-saint Prahlad.
2. Lit. Every day.
3. The monastic orders.
4. Lit. Mind the body.
5. Original, Gurumukh (i).

In the measure Sri (Raga)—Composition of Sri Guru Amar Das

Sahajai noṇ sabh lochadī binu guru pāiya na jāe

The whole world seeks to attain the transcendent state[1]—
Without the true Preceptor's aid is it not attained.
Exhausted with learning pandits and astrologers[2]
Fall into sects and in delusion are lost.
The transcendent state[1] is attained only on meeting the Preceptor,
Should he of his will show grace. (1)
Brother ! except through the Preceptor the transcendent state may not arise.
From the holy Word arises the transcendent state,
And the holy Lord found. (Pause I).
Divine laudation with spontaneous[3] devotion brings fulfilment—
Without it is all utterance useless.
Devotion arises in the serene state;
Love of the serene state is true dispassion towards the world.
From the serene state arise joy and peace—
Without it is the whole life a waste. (2)
One in the state of spontaneous devotion is ever absorbed in Divine laudation,
And is in complete absorption[4] in *the Eternal.*
One in the state of serenity expresses God's qualities,
And in deep devotion is absorbed.
Through the holy Word is the Lord lodged in the heart,
And joy in God tasted.[5] (3)
In the serene state is death annulled,
Through seeking shelter in the Eternal.
In this state is the Name Divine in the heart lodged,
And man in pure actions engages.
Supremely fortunate are those that attain this state,
And in it are absorbed. (4)
One absorbed in Maya attains not the transcendent state.
Maya to duality leads.

1. Original, Sahaj : Stands for the state of *turiya*, above the 'Three qualities'. It stands also for enlightenment, serenity, spontaneous devotion.
2. Those represent ancient Brahminical learning.
3. (In this hymn the key-term is *Sahaj* and stands for various phases of the supreme state).
4. Original, Samadhi.
5. Lit. The tongue (palate) tastes of God's joy.

The egoist's actions bring torments of egoism.
Of such is transmigration not ended,
And ever are they born and die. (5)
In the 'three qualities' lies not the transcendent state;
In these lies straying in delusion.
All learning and intellectual exposition outside this
state is worthless;
One outside it is from the beginning lost.
In the fourth state lies transcendence—
Through the Master's guidance is it obtained. (6)
God's unattributed Name is the true treasure—
The realization thereof comes in the serene transcendent state.
Those with noble attributes have praised it—
Through truth they get true honour.
Through the transcendent state shall the lost ones be united;
Through the holy Word shall such union be. (7)
Without attaining the transcendent state all is blindness,
And storms of Maya-delusion.
Through this state comes realization,
By means of the immeasureable holy Word.
In his grace the immaculate Lord-Creator shall unite them. (8)
Through the transcendent state is realized the invisible,
Essence of the Formless, without fear.
For all created beings is one sole Provider, uniting their
light with Divine light.
By the holy Word laud this Reality that is endless,
immaculate. (9)
The Name is *sole* wealth of the enlightened;
In this they hold commerce in the state of serene poise.
Ever get they profit of the Name Divine,
And ever is their treasury full. P. 69
Saith Nanak : In this treasure, God-endowed,
No loss ever occurs. (10) (6.23)

In the measure Sri (Raga)—Composition of Sri Guru Amar Das

Satiguru miliyai pheru na pawai janam maraṇ dukh jāe

Through the Preceptor's touch[1] is transmigration annulled.
And the suffering of birth and death banished.

1. Lit. Meeting, contact.

Through the Precetpor's perfect teaching comes full
enlightenment,
And the seeker in God's Name is absorbed. (1)
My self ! absorb thy thoughts in the holy Master :
Thus will the Immaculate Name, ever fresh,
In the heart abide. (Pause I)
Lord ! keep me ever under your shelter—
We shall live as you direct.
Through the Preceptor's teaching accept death while living,[1]
And by Divine grace the ocean of existence cross. (2)
By supreme good fortune is the holy Name attained,
And the mind ennobled through God-given wisdom and the
holy Word.
The Lord-Creator thus by His grace enters the heart,
And the serene state pervades the self. (3)
The egoists love not the holy Word,
And in bondage are tossed about from birth to birth.
In eighty-four lakh species they wander—
Their life a waste. (4)
Devotees of God feel bliss ever in their hearts,
Dyed in joy of the holy Word.
Ever chant they laudation of the Immaculate *Creator,*
And in poise in the Name are absorbed. (5)
By Divine prompting their utterance is the immortal Word,
Seeing in all creation God who is pervasive.
One sole God they serve,
Him alone they contemplate—
Inexpressible their state.[2] (6)
Through service of the holy Master the Lord enters the mind—
Those thus serving are ever dyed in joy of the Eternal,
By Divine grace to God united. (7)
All happens as He wills—
Some He awakens from sleep.[3]
Saith Nanak; He unites to Himself
Those in the holy Word absorbed. (8) (7.24)

1. Lit. Die while living.
2. Lit. Tale.
3. The unawakened spiritual state is implied.

In the measure Sri (Raga)—Composition of Sri Guru Amar Das

Satiguru seviai manu nirmalā bhaye pavitu sarīr

By devotion to the holy Preceptor is the mind rendered pure,
And the physical body immaculate.
The mind abides ever in joy and bliss,
Through union with the Lord, profound beyond measure.
In holy company is the mind kept in poise
By the holy Name. (1)
My self! serve with thy whole might the holy Master;
Through such service is the Lord lodged in the heart,
And it is rendered totally[1] immune from impurity. (Pause 1)
Through absorption in the holy Word and God's holy Name
comes true honour.
May I be a sacrifice to those who, subduing[2] their ego
have realized God :
The egoists realize not truth—no shelter shall they find
anywhere. (2)
Of the God-inspired the food, clothing and abode is truth:
Ever do they laud the Supreme Truth, and abide
in the holy Word.
In all creation they see the Divine Self,[3]
And through wisdom granted by the Master abide in
their true home.[4] (3)
Ever do they see and speak truth : thus are their body and mind
rendered holy.
Their teaching, their preaching is truth;
Through truth comes to them noble repute.
Those disregarding truth depart this life wailing and
crying. (4)
Those neglecting the Master's service—
What good is their birth ?[5]
Bound at Yama's door are they chastized—
None heeding their wailing.
Fruitless their birth—ever and again are they born and die. (5) P. 70

1. Original, patang. There are varying interpretations of this word. But *pratyanga*, (Skt. to any limb) as found in Bhai Kahan Singh's *Mahan Kosh* appears to be the most appropriate original.
2. Lit. Destroying.
3. Original, Atam-Ram
4. That is, in unshakeable spiritual poise.
5. Lit. For what have they came into the world ?

Viewing this burning world, have we run to the holy
Master's shelter :
The Master has firmly instructed us in truth,
And abiding by the discipline of truth.
The Master is the ship of truth,
Through whose holy Word is the ocean of worldliness crossed. (6)
Beings wander through the eighty-four lakh incarnations—
Without the holy Preceptor find they not liberation.
Scholars and those vowing silence have studied sacred texts
in vain.
Through duality are they involved in dishonour.
The holy Master's Word proclaimed the One True God,
Without a second. (7)
Those engaged in truth are ever in truth absorbed;
true their doing.
In their true home they abide;
In the eternal Mansion is their abode.
Saith Nanak : The devotees of God are ever *in bliss*,
in God's holy Name absorbed. (8) (17.8.25)

In the measure Sri (Raga)—Composition of Sri Guru Arjan Dev

Jā kau mushkalu ati baṇai dhoī koe na dei

Should anyone into extreme of hardship be fallen,
Without succour from anyone;
By foes pursued; by relatives deserted:
All support fleeing and props from him falling—
Should he then the Supreme Being contemplate,
Not a whiff of hot air shall touch him. (1)
The Lord is strength of the helpless—
He who is eternal, immutable.
This truth by the Master's Word realize ! (Pause I)
Should anyone be weak, by destitution[1] and hunger oppressed;
Without a copper coin *in hand*; without consolation from any;
Without ability to help himself or make achievement;
Incapable anything to accomplish—
Should he the Supreme Being contemplate,
Immutable shall his glory[2] be. (2)

1. Being unclad.
2. Rule.

Should anyone be victim of great anxiety, his body
with maladies racked;
In problems of home and family involved,
With pleasure and pain alternating;
Wandering in all four directions, without peace or rest—
Should he then the Supreme Being contemplate,
Peaceful[1] shall his mind and body become. (3)
Anyone that in grip of lust, wrath, attachment is fallen;
To stingy greed attached;
Guilty of the four cardinal[2] sins and evils,
And demoniac sins like murder;
Should he never to scriptures, holy music or
sacred verse have attended —
By contemplation of the Supreme Being,
With a moment's remembrance *of God* shall he be saved.[3] (4)
Anyone that from memory on Shastras, Simritis,
and the four Vedas can discourse,
Visits anchorites and yogis and holy bathing spots;
Should he practice of the six ritual acts redouble,
Engage twice over in worship and ritual baths—
Without devotion to the Supreme Being inevitably
in hell must he fall. (5)
One that wields rule, holds estates, authority
And in surfeit of pleasures indulges;
Possesses lovely gardens, wields arrogant power;
In various kinds of delights and pastimes engages—
Without contemplation of the Supreme Being,
Into serpent's incarnation must enter. (6)
Anyone that is extremely wealthy, comports himself well
with people,
Is involved in attachment to mother, father, progeny,
brothers, friends;
Is paid homage by armies, bowmen and all others—
Should he of the Supreme Being be unmindful,
To the lower hell shall be dragged away. (7) P. 71
Anyone with healthy frame without blemish, from pain
and worries free;

1. Cool.
2. (These are : drinking liquor, stealing gold, seducing one's teacher's wife, killing of cow and Brahmin).
3. Swim.

Of death unmindful, day and night in pleasures absorbed:
Making large acquisitions without scruple or hesitation—
Should he of the Supreme Being be unmindful,
Into power of Yama's minions must fall. (8)
Anyone with the Supreme Being's grace on him must holy company enter;
Increase of this increase of devotion to the Lord shall bring.
The Lord is master of this world and the next—
No other shelter is *for man.*
Saith Nanak : By the holy Preceptor's favour
The holy Name have I attained. (9) (1.26)

In the measure Sri (Raga)—Composition of Sri Guru Arjan Dev

SCORE 5

jānauṇ nahīṇ bhāvai kavan bātāṇ

I know not what ways His pleasure to win.
My self ! seek thou the path to Him. (Pause I)
Mystics[1] into contemplation engage:
Savants the way of learning adopt :
Rare are those to whom realization of the Lord comes. (1)
The Vaishnavite[2] follows ritual:
The yogi claims liberation by his praxis.
The ascetic in penance is engaged. (2)
The silence-vower keeps silent:
The anchorite celibacy maintains:
The practitioner of dispassion[3] in dispassion is involved. (3)
Nine* forms has devotion which many practise.
The Brahmin-scholar the Vedas recites.
The householder to householder's duty clings. (4)
Some are one-slogan-raisers: some disguises assume:
Some clothing have discarded:
Some peculiar robes wear:
Some rhymes declaim.[4]
Some night-long vigils keep:
Some at bathing-places take dips.[5] (5)

1. Dhyani.
2. Bhagauti.
3. Udasi.
4. Kauti=Kavi : Makers of rhymes (with implication of idle rhymesters).
5. (These are all various Hindu ascetic and other, mostly Vaishnavite, sects).

* These are : listening to holy texts, kirtan (laudation), contemplation, worshipping at the deity's feet, prayer, supplication, feeling of companionship with the deity, feeling of sevitude towards it, self-surrender.

Some *abjure* food, avoiding touch;
Some hide themselves, remaining invisible.
Some to silent contemplation are given. (6)
None considers himself inferior to any—
All God-realization claim.
The true devotee is one to whom He himself grants union. (7)
All polemic, ritual have I abjured;
Shelter of His feet I seek.
Nanak at the Master's feet falls. (8) (2.27)

In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace.

In the measure Sri (Raga)—Composition of Sri Guru Nanak Dev

SCORE 3

Jogīṇ aṇdar jogīyā tūṇ bhogīṇ andar bhogiyā

Among ascetics art Thou the *supreme* ascetic; among worldly people the *supreme* worldly-minded being.
Measure of *Thy greatness*, Sire ! in heaven, earth and the nether regions,
None has found. (I)
To Thy Name may I be dedicated; be a sacrifice ! (Pause I)
The universe that Thou hast created,
Each to a task hast assigned :
Thy handiwork dost Thou watch over;
Thy operative[1] might hast Thou created,
Instituting this game of dice.[2] (2)
In all visible forms art Thou manifest.
The whole world devotion[3] to Thy Name seeks after :
This without the Master's *guidance* is not attained.
The whole world in Maya-snare is caught. (3)
To the holy Preceptor may I be a sacrifice,
By whose contact[4] is attained the supreme state.
Of that which God-like devotees, vowers of silence seek, P. 72
Has the holy Preceptor granted *me* realization. (4)
What qualities has holy company ?
Such it is wherein the sole Name of the Lord is expounded.

1. Kudrat : Maya is implied, that is operative in the phenomenal universe.
2. With the 'Three Qualities' the universal scene represents a struggle as in a game of dice, governed by uncertainties, though not without rules.
3. Nam.
4. Meeting.

By the sole Name Divine is known the Ordinance.[1]
Of which the Preceptor, realization has granted. (5)
This world in delusion is straying,
By Thee into delusion cast.
In agony has fallen the woman of cursed matrimony.[2]
By misfortune afflicted.
By what signs to know women of cursed matrimony ?[2]
Abandoned by the Spouse, in ignominy they wander along:
Soiled their wear, in agony are their nights passed. (7)
By what deeds is one in matrimony blessed ?
Of their pre-ordained writ the reward they got.
As the Lord's glance of grace falls, Himself He grants union. (8)
Those that to the Divine Ordinance are compliant.
First in their selves is lodged the *holy* Word.
Of blessed matrimony are the sisterhood.[3]
That to their Lord bear love. (9)
Those that in God's will find delight.
Their illusion is shed.
Saith Nanak : The true Preceptor is one.
By whom all in union are bound. (10)
By touch of the holy Preceptor is found the true reward.[4]
Whereby is banished egoism from the self.
The malady of evil-thinking eliminated,
Good fortune on the seeker's forehead is settled. (11)
In Thy words lies amrita:
In that Thy devotees' hearts are absorbed.
To such joy of devotion dost thou grant:
By Thy grace find they liberation.[5] (12)
Know this to be the true Preceptor's sign :
By his contact is inspired discourse of the Name.
Without the Preceptor's guidance this comes not—
The whole world fruitlessly in ritual actions has
itself exhausted. (13)
To the holy Preceptor am I a sacrifice,
Who to one strayed into delusion the true way has shown
By his grace himself to the seeker he grants union. (14)

1. Hukam.
2. Symbol for those thrown away from God.
3. Symbol for company of the devout.
4. Fruit.
5. Make them swim across.

In all art Thou pervasive;
Yet the Creator from gaze has concealed Himself.
Saith Nanak : By the Master's guidance does He
become manifest.
To such as by the Creator's light are illumined. (15)
The Lord Himself has exalted us;
With self and body blessed.
Himself His servant's honour He protects,
Blessing[1] with both hands his forehead. (16)
Continence and clever devices are of little avail :
All[2] to the Lord is known.
His blessing He makes clearly manifest,
That the whole world acclaims. (17)
The Lord His own way never forgets—
My merits and demerits He never reckons[3] :
With His heart He cherishes the devotee,
From all harm sheltering Him.[4] (18)
With mind and body the Lord have I contemplated.
Obtaining my heart's desire.[5]
Lord ! above all kings and monarchs art Thou;
Nanak in contemplation of Thy Name finds life. (19)
Thyself hast Thou created;
Withal hast manifested the play of duality. P. 73
Holy is the Order thou dost operate—
Realization of this dost Thou give to whomsoever
in Thy will may lie. . (20)
As by the Master's grace He is attained, is Maya-illusion lifted :
In His grace the seeker into Himself He absorbs. (21)
Krishna's milkmaids, the river Yamuna and the cowherd
Krishna—
Thou art all :
Thou dost Thyself the earth uphold.
By Thy ordinance is all existence created;
By Thy will is it demolished and again in beauty made. (22)
Those whose heart in the holy preceptor is fixed,
Duality from their selves is banished :

1. Placing on forehead (by way of blessing).
2. All, everything.
3. The two lines here are transposed.
4. Lit. To his neck He clasps him, so that hot air touches him not.
5. Fruit.

Immaculate the light of such beings;
Their lives ennobled. as this life they depart. (23)
Thy eternal merits, Lord !
Night and day have I lauded.
Unasked dost Thou confer Thy bounty—
Nanak resolves ever on Thee to meditate.[1] (24.1)

In the measure Sri (Raga)—Composition of Sri Guru Arjan Dev

Pai pāi manāe soe jīo

To win the Lord's favour at His feet I worship;
The holy Preceptor. noblest of beings.[2]
This union has brought about—
None so great as he. (Pause I)
The beloved Lord,
Sweeter in love than mother and father.
Sisters. brothers—none loved as He. (1)
By Thy decree has rainy Savan approached.
Wherein have I yoked plough of truthful doing:
Therewith sowing holy devotion.
In hope Thy grace may help grow a plentiful crop.[3] (2)
By the Master's touch know I the one sole Lord:
No other recorded[4] name know I.
This task hast Thou to me assigned—
In this keep me as by Thy will. (3)
My brethren ! enjoy ye yourselves to your fill.[5]
In His court has the Master put on me the Robe;[6]
The village headman has He appointed me,
My five foes[7] in bonds are brought in. (4)
Under Thy shelter have I come :
Five peasant-tillers[8] under me are labouring.
May I circumabulate Thee in sacrifice to Thee !
Ceaselessly[9] on Thee I meditate.
The ruined mound of my self hast Thou rehabilitated—
To Thee may I be a sacrifice ! (6)

1. Remember.
2. Purakh.
3. Vast heap of grain.
4. What is written on paper.
5. Eat your fill.
6. Kawa=Qaba (Ar.) a gown.
7. The five sources of evil—lust, wrath, greed, illusion, pride.
8. The five sources of enlightenment are implied.
9. Without stopping for breath.

On the beloved Lord ever I meditate:
Thereby are my heart's desires fulfilled:[1]
All my purposes achieved, my hunger satisfied.[2] (7)
Leaving aside all other concerns, the holy Lord
alone I serve :
Treasure of the Lord's Name, *bringer* of the Nine Treasures,
Have I secured tight by my scarf.[3] (8)
The Preceptor in myself the holy Word has lodged,
That supreme joy has brought
The holy Preceptor, noblest among men, on my forehead
placing his hand.[4]
The Lord's vision to me has granted. (9)
The temple of truth have I established:
God's devotees therein after assiduous search I assemble:
Their feet I wash, wave over them the fan,
And humbly touch their feet. (10)
Listening to his holy discourse, to the Master I came;
In devotion,[5] charity and holy bathing has he confirmed all. P. 74
The whole world, saith Nanak, embarking the boat of
truth, liberation has obtained. (11)
The entire creation day and night worships Thee !
With Thy full mind listen to its supplication.
The whole world have I tested—Thou alone in
Thy grace mayst grant liberation. (12)
Now is the gracious Lord's ordinance promulgated :
None to another shall cause hurt.
All mankind now in peace shall abide—
Gentle shall the governance be. (13)
In showers is amrita raining !
I speak as the Lord directs me.
Great is my esteem in trusting to Thy grace--
Thyself shalt thou reward my labour. (14)
Thy devotees ever after Thee hunger.
Lord ! my desire[6] fulfil !
Grant me, Bestower of bliss ! a sight of Thee,

1. I get the fruit that my heart desires. (Refers to spiritual gains.)
2. (This too refers to spiritual fulfilment.)
3. (Refers to securing money in this manner in old-world India.)
4. By way of blessing.
5. Nām.
6. (This is for devotion and liberation.)

To Thy bosom[1] clasp me. (15)
None that I may seek is great as Thou,
Who dost pervade the continents and worlds and
the nether regions.
All space with Thee is filled.
Saith Nanak : To Thy devotees art Thou the holy prop. (16)
The Lord's champion am I;
After meeting the Master is my tassel[2] held high.
The tourney of champions assembled,
The Lord Himself is witnessing. (17)
Trumpets and drums are playing;
Champions in the arena are moving around :
Five wrestlers[3] have I overthrown;
The Master my back has stroked. (18)
All came in together, but by diverse ways[4] departed.
The God-directed carried away gain;
Egoists departed, losing even their capital. (19)
Without form or feature,
Yet art Thou visible, manifest.
Listening to Thy *laudation*,
Thy devotees on Thee meditate;
With Thee, Store-house of Merit ! are they dyed. (20)
Age after age the Lord have I served;
The Master my bonds has snapped.
Nevermore in this tourney shall I play.[5]
Nanak the right occasion[6] for release has found. (21) (2.29)

PAHREI—THE HOURS

In this composition, which in its imaginative sweep treats of the folly and inanity of a life passed in absorption in worldly pursuits, Man is apostrophized as the Merchant. His sojourn on this earth is meant for making the true gain, which is spiritual merit. Instead, he lets it go waste in ignorance and the pursuit of that which does not last. Human life figures as the night, at the end of which appears the hour of 'reaping'—with the sickle

1. Neck.
2. (As in the case of the champion-wrestlers in India, who carry their turban high.)
3. (The five sources of evil.)
4. Refers to retribution for deeds and rebirth in different species.
5. Dance,
6. (The human birth, devoted to prayer and love of God.)

of death. In its imagery, its tragic undertone and its rhythm, this composition makes a deep appeal.*

By grace of the Sole Supreme Being, realized by the holy Preceptor's Grace.

Sri Raga—Pahrei—Composition of Sri Guru Nanak Dev

SCORE I

Pahilai pahrai rayṇi kai vaṇjāriyā mitrā hukami paiya garbhāsi

In the first quarter of night, my Merchant-Friend,
by Divine will into the womb wast thou cast:
Suspended by the head, didst thou undergo penance therein—
Supplicating the Master for release :
Suspended downward didst thou supplicate and absorb thy thought in the Master.
Camest thou in shame[1] into the world; unclad shalt thou return.
Man gets what is recorded by God's pen on his forehead.
Saith Nanak : In the first quarter in the womb was man[2] cast. (1)

Dūjai pahrai rayṇi kai vaṇjariyā mitrā visari gaiyā dhiyānu

In the second quarter of night, Merchant—Friend,
hast thou put God out of mind. P. 75
By diverse hands wast thou fondled with love as Krishna in the home of Yashodha :
By diverse hands fondled, thou bubble of breath,[2]
thy mother showered love on thee ![3]
Think, think thou involved in forgetfulness, nothing shall last with thee:
He who created thee, Him hast thou forgotten—
contemplate Him with thy mind !
Saith Nanak : In the second quarter hast thou put God out of mind ! (2)

Tījai pahrai rayṇi kai vaṇjāriyā mitrā dhan joban siūn chitt

In the third quarter of night, Merchant-Friend,
Is thy heart fixed on wealth and desire for pleasures of youth.[4]
Thou thinkest not on the Name Divine, liberator from bondage,
Forgetful of God, thou creature ! in Maya's maze baffled,

* Translators' note.
1. Lit. Without decent ceremony, i.e. naked.
2. Prāni.
3. Lit. Thy mother fondled thee as her own child.
4. Lit. Youth i.e. young females.

Lured by wealth and drunk in desire, hast thou
cast away thy life.
Thy merchandise has not been Righteousness; nor
hast thou made good deeds thy friends.
Saith Nanak : In the third quarter is man absorbed
in wealth and desire.

Chauthai pahrai rayṇi kai vaṇjāriyā mitrā lāvī āiyā khetu

In the fourth quarter of night, the Reaper comes to the field.
Led by Yama, Merchant-Friend, none thy destination[1] knows.
In the grip of Yama none would know thy destination
or God's will.
Victims of illusion would cry round the bier—in a moment
wouldst thou a stranger *to them* become.[2]
Thy attainment would be as thy desire in life.[3]
Saith Nanak : Listen thou Man ! in the fourth quarter
the Reaper comes to reap the field. (4.1)

Pahilai pahrai rayṇi kai vaṇjāriyā mitrā bālak buddhi achetu

In the first quarter of night, Merchant-Friend, is the
infant in ignorance engulfed;
He sucks milk, is fed and, Merchant-Friend, wrapped in
father-mother's affection.
Good fortune has brought him the human incarnation,
Reward of good deeds—now again involved in round of
action :
Emancipation may come not without devotion to God—
attachment to world brings ruin.[4]
Saith Nanak, contemplating the first quarter, Man, meditate
on God—that alone may bring liberation. (1)

Dūjai pahrai rayṇi kai vaṇjāriya mitra bhari jobani mai-mati

In the second quarter of night, Merchant-Friend, art thou
intoxicated with prime of youth and egoism;
Day and night pursuing desire, Merchant-Friend, in
blindness minding not the Name Divine;
Thy mind forgetful of God, absorbed in pleasures sweet
and pungent.[5]

1. Secret (destination).
2. I.e. Be cast off as a stranger.
3. I.e. Retribution would be as the course of life had been.
4. Lit. Makes one sink.
5. Lit. Bitter. (The sources of pleasure lie in experience agreeable and disagreeable).

Without enlightenment, meditation, inclination to restraint,
Wrapped in falsehood, shall ye be involved in birth and death unending.
Ablutions, fasts, codes of purification,
Rites of piety—none of these have you performed.
Saith Nanak : Emancipation follows love and devotion—
in Dualism lies transmigration. (2)

Tījai pahrai rayṇi kai vaṇjāriyā mitrā sari hans ulathṛei āye

In the third quarter of night, Merchant-Friend, swans
settle on the pool's marge—
Youth melts, age wins, Merchant-Friend: life runs out,
day declines.
In the last hour, thou blind of sight, shalt thou repent,
gripped by Yama's *minions*: P. 76
All thy coveted possessions in a moment shall from thee
fall away.
With thinking and wisdom gone, evil deeds shall bring
thee only regrets.
Saith Nanak : Listen Man, in the third quarter on God
meditate deeply. (3)

Chauthai pahrai rayṇi kai vaṇjāriya mitrā biradhi bhaiyā tanu khīṇu

In the fourth quarter of night, Merchant-Friend, shalt
thou grow old, thy limbs enfeebled:
Thy eyes deprived of sight, thy ears dead to sound—
Eyes blind, palate gone tasteless, thy strength and effort gone :
How may one without merit get joy ? For the egoist[1]
is transmigration.
The crop ripened, snaps and falls—in the hour of
departure, pride all snaps broken.
Saith Nanak : Man, in the fourth quarter seek Divine grace
to know holy truth.[2] (4)

Oṛaku āiyā tin sāhiyaṇ vaṇjariyā mitrā jaru jarwāṇā kannhi

At last comes breathing to end, Merchant-Friend;
Old age, of great might, at the shoulder stands.
My Merchant-Friend, thou didst not absorb a grain of merit;

1. Lit. Ego-guided one.
2. Lit. The Word.

thy demerits shall haul thee away bound !
Whoever through restraint has garnered merit shall not suffer; nor be born and die.
Death and Yama's snare touch him not; through loving devotion and fear shall he swim across.
With honour he departs and in supreme peace is absorbed in God—all his sorrows annulled.
Saith Nanak : Listen, Man ! by Divine grace does man find liberation; from the holy Eternal finds he honour. (5.2)

In the measure Sri (Raga)—Composition of Sri Guru Ram Das

Pahilai pahrai rayṇi kai vaṇjariyā mitrā hari pāiyā
udar maṇjhāri

In the first quarter of night, my Merchant-Friend,
The Lord in the womb cast thee.
In that state, my Merchant-Friend, on the Lord didst thou meditate,
His Name repeating;
The Lord's Name didst thou constantly in mind bear,
Uttering the Lord's Name, on it meditating,
In fire of the womb didst thou survive by repetition of God's Name.
As at birth thou didst emerge, and to father and mother become visible,
Great was their delight.
Thou creature of God;[1] remember Him whose is the gift—
By the Master's guidance in thy mind contemplate this.
Saith Nanak : Thou creature of God[1] !
Concerning the first quarter of night utter by His grace the Name Divine. (1)

Dūjai pahrai rayṇi kai vaṇjariyā mitrā manu lāgā dūjai bhāe

In the second quarter of night, my Merchant-Friend,
In duality was thy mind involved.
In possessiveness wast thou brought up, my Merchant-Friend,
Thy mother and father clinging to thee ever :
Thy mother and father cling to thee,
In hope thou wilt some day for them provide.
Man in his folly realizes not the Giver of all,
But to the gift clings.

1. One that breathes (*prāṇī*).

One by the Master directed alone may have such wisdom.[1]
And in devotion of heart on the Lord meditate.
Saith Nanak : in relating of the second quarter,
Never shall death touch such a one. (2)

Tījai pahrai rayṇi kai vaṇjārīyā mitrā manu laggā āli jaṇjàli
In the third quarter of night, My Merchant-Friend,
In entanglements was thy mind caught;
On wealth thinking, wealth garnering, my Merchant-Friend,
Remembering not God or God's Name :
God hadst thou forgotten, who in the last hour
would thy helper be;
Garnering worldly wealth, delusive Maya, that in the
end would desert thee, in regrets leaving thee.
Only those that by Divine grace the Preceptor find, P. 77
To contemplate God's Name are inspired.
Saith Nanak, in relating the third quarter, thou
creature of God,
Such alone with the Lord find union. (3)

Ćhauthai pahrai rayṇi kai vaṇjāriyā mitrā hari challaṇ velā āṇdī
In the fourth quarter of night, my Merchant-Friend,
Is sent by God the hour of departure.
With thy hands the perfectly-endowed Master thou serve,
Merchant-Friend !
The whole night is passing off.
Each instant serve the Lord; herein delay not—
In all ages shalt thou be immortal.
With the Lord everlastingly have bliss,
Your malady of transmigration annulling.
Think the holy Lord and the holy Preceptor not distinct,
By whose touch is devotion to the Lord rendered joyful.
Saith Nanak, on the fourth quarter *discoursing*,
Fruitful is life's night of God's devotees. (4) (1.3)

In the measure Sri (Raga)—Composition of Sri Guru Arjan Dev

Pahilai pahrai rayṇi kai vaṇjāriya mitrā dhari paitā udarai maheṇ
In the first quarter of night, my Merchant-Friend, wert
thou in the womb conceived.[2]
In the tenth month, my Merchant-Friend, wert thou made
a human being,

1. Thinking.
2. Placed, laid.

That when the occasion comes, thou in actions engage.
Occasion was made for thee in actions to engage.
In the way in primal Time the writ has run,
To mother, father, progeny and wife,
Did the Lord relate thee.
He Himself thy actions guided good and bad—
Nothing in the hand of any creature lies.
Saith Nanak : Listen thou man[1] ! in the first quarter
in the womb wast thou conceived. (1)

Dūjai pahrai rayṇi kai vaṇjāriyā mitrā bhari juvānī lahrīṇ dei

In the second quarter of the night, my Merchant-Friend,
Thy prime of youth full tide[2] runs.
Discriminating not bad from good, my Merchant-Friend,
Thy mind with egoism is intoxicated.
This creature evil from good knows not—
Ahead an arduous journey lies.
The holy Preceptor, perfectly-endowed, never has he served;
Over his head stand Yama's brutal minions.
Mad man ! when the righteous judge[3] arraigns thee,
What reply wilt thou make ?
Saith Nanak : In the second quarter of night, thou
creature of God !
Thy prime of youth full tide runs. (2)

Tījai pāhrai rayṇi kai vaṇjāriyā mitrā bikhu saṇchai aṇdhu agyānu

In the third quarter of night, my Merchant-Friend,
In blind ignorance[4] dost thou garner poison.[5]
In attachment to progeny and wife art thou involved,
my Merchant-Friend !
In thy mind tempest of acquisitiveness rising :
Within thee tempest of acquisitiveness, thou creature of God—
Of the Lord ever art thou forgetful.[6]
In holy company not joining,

1. One who breathes; is living.
2. Its waves are rising.
3. Dharmarai (Dharmaraja).
4. Ajnan (agyan)=spiritual ignorance.
5. Worldly wealth.
6. Comes not to thy mind.

In transmigration[1] must thou bear torment.
The Lord-Creator hast thou forgotten—
For one instant on Him not meditating.
Saith Nanak : In the third quarter, thou creature of God,
In blind ignorance dost garner poison.

Chauthai pahrai rayṇi kai vaṇjāriyā mitrā dinu neṛai āiyā soe

In the fourth quarter of night, my Merchant-Friend,
is opproaching the appointed day.[2]
By the Master's guidance, thou creature of God, on the
holy Name meditate,
That in thy last hour may thy helper be.
This Maya to which thou art attached, with thee
shall not last—
False is attachment to it.
Thy whole life's night in darkness is passed— P. 78
Know, from service to the holy Preceptor comes light.
Saith Nanak : In the fourth quarter
Is approaching the appointed day.[2] (4)

Likhiyā āiyā govind kā vaṇjāriyā mitrā uthi challei kamāṇā sāthi

As my Merchant-Friend ! arrives the Lord's writ,
Man, along with consequences of his deeds, departs.
A grain's[3] delay Yama's minions permit not, my Merchant-
Friend, who in their strong grip hold thee.
As arrives the writ, in bonds the living being they march—
Egoists in this state ever are miserable.
Those that the holy Preceptor, perfectly-endowed, have served,
At the Divine Portal feel blessed.
In this age[4] is our body the field of our actions—
Man reaps what he sows.
Saith Nanak : At the Divine Court in splendour shine
the devotees;
In perpetual transmigration are egoists whirled. (5) (1.4)

1. Numerous births.
2. That day; i.e. day of death.
3. *Ratti*=a small weight.
4. Kali-yuga is meant.

In the measure Sri (Raga)—Composition of Sri Guru Ram Das

Chhant (Lyrics)

SCORE 2

In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace.

Mundh iyāṇi peīaṛai kiūṇkari hari ḋarshanu pikkhai

Thou immature damsel[1] ! in thy parents'
home[2] how mayst thou behold the Lord's sight ?
Should the Lord show grace, by the Master's guidance
Mayst thou learn tasks to do in the husband's home[3] :
To learn the husband's home's chores,
By the Master's guidance shouldst thou ever on the Lord meditate;
Then among thy sister-friends mayst thou disport in joy.
Thy arms ecstatically waving.
Dues of Dharmaraj may by meditation on the Name Divine be cancelled.
Thou damsel immature ! *thus* mayst thou in the parents' home[3] have sight of the Lord ! (1)

Vyāhu hoā mere bābulā gurumukhei hari pāiyā

Father dear ! in wedding bliss by the Master's grace
the Lord have I espoused.
Darkness of ignorance lifted[4], Divine enlightenment
by the Master given,
Has blazed forth :
As has blazed Divine enlightenment,
Is darkness shattered,
And the boon obtained of jewel of the Lord's devotion.
Gone is malady of egoism, ended all affliction:
By the Master's guidance is egoism consumed.
The Spouse eternal, immortal,
Immune from death and sequestration, have I wedded.[5]
Father dear ! in wedding bliss by the Master's grace
the Lord have I espoused. (2)

1. As elsewhere in Gurubani, symbol for the unawakened human self.
2. Symbol for life in the flesh.
3. Symbol for the life after death.
4. Cut.
5. Obtained.

Hari sat-satei mere bābulā harijan mili jaṇj suhaṇdī
Father dear[1] ! holy, immaculate, is the Lord :
By concourse of the devotees of God
Is the wedding group exalted.
I that in the parent's home on the Lord meditated,
In the husband's home bliss have found.
Blessed is the entire life of such,
As by the Master's guidance the self have subdued,
And made the right throw[2].
The devotees of God in unison this wedding have exalted:
Thereby have I wedded the Master of all Bliss.
Father dear[1] ! holy, immaculate is the Lord;
By concourse of the devotees of God is this wedding group exalted. (3)

Hari prabhu merei bābulā hari dewuh dān main dājo
Father dear[1] ! with the holy Lord for my wedded spouse,
Grant me dower of devotion to Him. P. 79
Grant me robes of devotion, of devotion the objects of docoration,
That blessed I may feel.[3]
By devotion to the Lord is the wedding-ceremonial[4] blessed;
The Lord by guidance of the Master this dower on me has conferred.
In the world and the universe has the acclaim risen—
No dower such as this is anywhere else.
Other dowers by worldlings displayed,
Are all false, worthless self-display.
Father dear[1] ! with the holy Lord for my wedded Spouse.
Grant me the dower of devotion to Him. (4)

Hari Rāma-Rāma merei bābulā piri mili dhan vel wadhaṇdi
Father dear[1] ! by union with the Lord God,
Does the woman have increase of progeny.[5]
The Lord, eternal through all Ages—
Everlasting is His dynasty of the holy and devoted.[6]

1. Interpreted as devotees of God, who guide the seeker to devotion.
2. Reference is to chess and other such games.
3. My tasks may be accomplished.
4. Kāj (Kāraj, Kārya) is the usual expression for the wedding ceremonial.
5. Creeper, new shoot.
6. Guru.

In all ages flourishes dynasty of devotees of the holy Preceptor,
Who by the Master's guidance on the holy Name have meditated.
The Lord, Supreme Being, is immortal, eternal—
Ever increasing is His bounty.
Saith Nanak : Between God's devotees and the holy Lord no difference is :
Through contemplation of the Name Divine comes exaltation to all.
Father dear ! by union with the Lord God,
Does the woman have increase of progeny.[1] (5) (1)

In the measure Sri (Raga)—Composition of Sri Guru Arjan Dev

Chhant (Lyrics)

In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Mana piyāriyā jīo mitrā gobind nāmu samālei

My beloved self ! friend !
Contemplate the Name Divine.
My beloved self ! friend !
The Lord ever shall stand by thee.
Meditate on the Lord's Name that ever shall be thy companion and friend :
This noway shall go waste.
Such as attach their minds to God's lotus feet,
Shall have their heart's desires fulfilled.[2]
The Lord on sea and land pervasive,
Into each vessel[3] casts His glance.
Nanak thus instructs thee, my beloved self !
In holy company thy illusions burn away. (1)

Mana piyāriyā jīo mitrā hari binu jhūthu pasārei

My beloved self ! friend !
Unreal is all visible existence[4] other than the Lord.
My beloved self ! friend !
The world is ocean of poison :
Make the Creator's lotus feet thy ship—

1. Creeper, new shoot.
2. Receive the fruit their heart's desires.
3. Symbol for the individual self.
4. All expanse of existence.

Thus shall no doubt or suffering assail thee.
Should by supreme good fortune the Master, perfectly
endowed, be met,
Day and night[1] does one the Lord contemplate.
In all time is He succourer[2] of His servants—
To His devotees is His Name the true prop.
Nanak thus instructs thee, my beloved self !
Other than the Lord is all visible existence unreal. (2)

Mana piyāriyā jīo mitrā hari laddei khep sawallī

My beloved self ! friend !
Load merchandize of God's *devotion* that is truly profitable.
My beloved self ! friend !
Take to the Lord's eternal Portal.
By devotion at the Lord's Portal, of profound mystery,
Is attained the station immutable;
Thereby no more is birth and death, nor transmigration—
Doubt and suffering *thereby* annulled.
The record of Chitra and Gupta[3] torn,
Yama's minions powerless are rendered.
Nanak thus instructs thee, my beloved self !
Load merchandize of God's *devotion* that is truly profitable. (3)

Mana piyāriya jīo mitrā kari santāṇ sangi nivāso

My beloved self ! friend ! with God's devotees abide.
My beloved self ! friend ! by contemplation of the
Name Divine comes illumination.
Contemplate the Lord, be thereby blessed; P. 80
All thy desires shall *thus* be fulfilled[4].
By good actions in earlier births done, is met the Lord:[5]
To the Lord[6] are united the long-separated ones.
Within and without everywhere is He pervasive—
This conviction in the mind has arisen.
Nanak thus instructs thee, my beloved self !
With God's devotees abide. (4)

1. All eight *pahars*.
2. Master, Lord.
3. Celestial recorders of men's deeds.
4. (Desire for liberation is meant).
5. Sri-Ranga : One of the periphrastic names of Vishnu, here symbolizing God.
6. Hari.

Mana piyāriya jīo mitrā hari-prem bhagati manu līnā
My beloved self ! friend !
In loving devotion to the Lord is my heart[1] absorbed.
My beloved self ! friend !
As the fish, I find life in absorption in the water that is God.
The self amrita accents of the Lord to satiety has quaffed—
All blessings thereby in mind are lodged.
As is met the Lord,[2] paeans of joy have I sung;
My yearning is fulfilled by getting the holy Lord's pleasure.
By the Lord's cherishing[3] the Nine Treasures[4]
have I found—
The Lord has granted *devotion* to the Name,
source of all blessing.
Saith Nanak : By instruction of God's devotees
In loving devotion is my heart[1] absorbed. (5) (1.2)

In the measure Sri (Raga)—Composition of Sri Guru Arjan Dev

Chhants (Lyrics)

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace.

Hath maṇjhāhū mā pirī passei kivṇ dīdār
Dakhana (In dialect of South-Western Punjab)
In my heart is lodged my Beloved; how to have sight of Him ?
This by seeking refuge of the holy comes.
Saith Nanak : Thus is envisioned that prop of life. (1)
Chhant (Lyric)
Charan kamal siūṇ preeti rīti santan mana āwaie jīo
Devotion to the Lord's lotus feet is the way of
mind of the holy ;
Feelings of duality that to devotion are contrary, immoral,
Appeal not to the mind of servants of God.
Nothing but the Vision Divine to the mind of
devotees is pleasing.
Without this, for an instant have they not rest.[5]
One without *devotion* to the Name is of body and
mind deprived,

1. Mana.
2. Sridhar=also a periphrastic name of Vishnu.
3. Attaching to one's scarf by way of owning and protection.
4. The traditional nine esoteric powers, attained through Yoga-praxis.
5. Patience.

And as fish out of water, *gasps* to death.
Grant me union, Beloved, Prop of Life,
That in holy company Thy laudation I chant.
Listen, Lord of Nanak ! show me such kindness,
That my mind and body in Thy clasp be absorbed. (1)
Dakhana (In dialect of South-Western Punjab)
Saith Nanak : By touch[1] of the holy Preceptor
are all doors flung open—
All spots look lovely; none appears alien.[2]
Chhant (Lyric)
Tere bachan anūp apār santan ādhār bāṇī bīchārīyai jīo
As is Thy utterance thought upon,
Thy words unique, illimitable are seen.
You we contemplate with each breath and each *morsel*—
How may you be put out of mind ?
How put you out of mind ? For an instant cannot you be
forgotten—
All desires[3] the Lord fulfils, of the state of our
mind is He aware.
The protection of the helpless, of all the
constant companion, ye contemplate.
Forfeit not life as on a gambler's throw.
Nanak thus supplicates the Lord :
In Thy mercy, across ocean of the world take us ! (2)
Dakhana (In dialect of South-Western Punjab)
As was the Lord pleased, in dust of the feet
of the holy did I myself immerse[4] :
Thereby did Nanak obtain all boons of divine
wealth and substance.
Chhant (Lyric)
Sundar swamī dhām bhagatānh bisrām āsā laggi jīvatei jīo
The Lord beautiful is the home of His devotees,
Where full of hope they abide;
Their mind and body in Him absorbed, as His Name
they contemplate, P. 81
And amrita of the Lord quaff.

1. Meeting.
2. (Lines transposed in rendering).
3. (Liberation is meant).
4. Original is *majjan* (dip).

Quaffing amrita of the Lord, immortality they obtain—
Water of worldly poison to them tasteless rendered.
By grace of the Lord, Preserver of the universe,
Company of the holy have I reckoned my wealth.[1]
Thus Beloved, have come all joys and profound bliss;
All rubies of divine devotion in my mind twined.
For an instant may the prop of life not leave my thoughts—
In contemplation of Him Nanak finds life. (3)
Dakhana (In dialect of South-Western Punjab)
To such as by Thee are owned, hast Thou granted union :
Listening from them Thy laudation, hast
Thou been thereby fascinated. (1)
Chhant (Lyric)
Prem thugaurī pāe rījhāe gobind manu mohiyā jīo
With Thy drug of love is my heart enamoured,
With the Lord fascinated;
By illimitable favour of the holy is it
exalted close to Thy bosom.[2]
Clasped to the Lord's bosom is it exalted,
All evils ended;
By quality of devotion is the Lord *to the devotee*
made compliant.
All joys in the self are lodged; as is the Lord pleased,
Annulled is transmigration.[3]
The devotee-sisterhood have chanted paeans of joy,
Fulfilled are all desires;
Nevermore come Maya jolts.
Saith Nanak : The Lord Beloved by His hand has
to us given succour :
The world's ocean has touched us not. (4)
Dakhana (In dialect of South-Western Punjab)
Invaluable is the Name—none its worth knows.
Saith Nanak : Such as have good fortune on their
foreheads recorded,
In joy of the Lord disport. (1)

1. Treasure.
2. Neck.
3. Birth and death.

Chhant (Lyric)

Kahtei pavitra suṇatei sabh dhannu likhantīṇ kul tāriyā jio

Holy are those that *the Name Divine* utter;
Blessed those listening to it;
Those recording it their tribe have saved.
Such as consort with the holy, and in the
Name Divine find joy,
The Supreme Being have contemplated.
By supreme Divine grace are they about the
Supreme Being enlightened,
Their life fruitful rendered.
By Divine hand are they succoured,
By the Lord exalted;
Neither fall they into births nor see death.
By touch[1] of the benign holy Preceptor are we
in bloom *of joy*;
Our lust and wrath subdued.
Inexpressible is the Lord whom words cannot encompass –
Nanak to Him is a sacrifice. (5) (1-3)

In the measure Sri (Raga)—Composition of Sri Guru Ram Das

Vaṇjārā* (The Itinerant Merchant)

In the Name of the Sole Supreme Being, Reality Eternal,
Realized by the holy Preceptor's Grace.

Hari hari uttam nām hai jini siriyā sahbu koi jīo

Supreme is the Name of the Lord, from whom all
creation has appeared.
All by the Lord are cherished;
In all vessels is He pervasive.
Meditate ever on the Lord, besides whom nothing is real.[2]
Those that to Maya-illusion are attached,
In sorrowful wailing shall depart this life.
Saith Nanak, servant of God : Meditation on the Name
Shall ultimately be our true friend. (1)
None other than the Lord to me is *of any worth.*
My Merchant-friend* ! The Lord by taking the
Master's shelter by great good fortune is attained : (Pause I)

1. Meeting.
* Symbol for man in his 'commerce' of good and evil in life.
2. Exists.

Sant janāṇ viṇu bhāīyā hari kinai na pāiyā jio

Brother ! without *guidance* of the holy,
none has the holy Name obtained. P. 82
Those from egoism acting are like harlot's sons,
of unknown parentage.
Of respectable parentage one becomes when the
Master is pleased and shows grace.
By supreme good fortune as is found the Master,
In devotion day and night by his guidance is
the heart absorbed.
Thy servant Nanak enlightenment of the Supreme
Being has obtained,
And in lauding the Lord is engaged.[1] (2)
In ardent love is the heart to the Lord attached.
As the Master perfectly-endowed, the Name in
the mind has confirmed,
By *devotion to* the Name has the Lord been obtained. (Pause I)

Jab lagu jobani sāsu hai tab lagu nām dhiyāe

While youth and life last, meditate thou on the Name.
At departure shall the Name be with thee;
At the end shall it get thee liberation.
May I be a sacrifice to such as the Lord in mind have lodged!
Those that the Name have not contemplated,
At the end in regrets have departed life.
Saith Nanak, servant of God : Such meditate on the Name,
As on their forehead have this by the Lord
recorded in primal time. (3)
My self ! to the Lord in love be attached.
By supreme good fortune is the Master obtained;
By inspiring devotion to the Word shall he
grant liberation[2] (Pause I)

Hari āpei āpu upāeṇdā hari āpei devai lei

Himself the Lord raises creation;
Himself He grants life and takes it away.
Himself He *casts* creatures into illusion;
Himself enlightenment grants.
Illumined are the minds of the God-directed; rare are such.

1. Acts.
2. Carry across the ocean.

I am a sacrifice to such as by the Master's
teaching the Lord have found.
Saith Nanak, servant of God : The lotus of the heart
is in bloom,
As the Lord in the self is lodged. (4)
My self ! contemplate ever and again the Lord.
My life ! to the Lord-enlightener's shelter rush.
That all thy sin and suffering shall cast out.[1] (Pause I)
Ghati ghati ramaīyā mani vasai kivṇ piaīyai kitu bhattu
In each vessel does the Creator abide—
By what device to find Him ?
By contact with the holy Preceptor, the Enlightener
perfectly endowed,
Comes the Lord in the mind and consciousness to abide.
The holy Name is my prop and support;
By the Lord's Name comes to me the *supreme* state
and enlightenment.
In the Name Divine my trust I repose—
In the Name Divine lies for me continence and honour.
Saith Nanak, servant of God : The Name of joyous hue
have I meditated –
Thereby in devotion[2] to the Lord am I dyed. (5)
Meditate ye on the Lord—the Lord and Master Eternal.[3]
By the Master's teaching is realized the Lord :
All creation from the Sovereign-Lord proceeds. (Pause I)
Jin kau pūrabi likhiyā sei āye milei guru pāsi
Those so pre-destined in primal time have in the
Master's company been cast.
My Merchant-Friend ! to those with the spirit of dedication,[4]
The Master illumination of the Lord's Name grants.
Blessed are the wares, blessed the Merchants
That the merchandize of the Lord's devotion have laden.
Of the God-directed, at the Portal are the faces illumined—
With the Lord have they found union.
Saith Nanak, servant of God : Such alone
have the Master found,
With whom the Repository of Merit is pleased. (6)

1. Take away.
2. The Name.
3. Satti (Satya).
4. Service.

Hari dhiyāwuh sāsi girāsi

With each breath and morsel on the Lord ye meditate !
The hearts of such of the God-directed with love
for the Lord are saturated,
Whose way of life is devotion to the Name Divine. (Pause I)

SRI RAG-ki-VĀR MAHALLA IV, along with Slokas

(This Vār or Disquisitional composition in the measure Sri (Raga) stands in the name of Guru Ram Das, successor in the Apostolic seat to Guru Amar Das. It contains the compositions, arranged to emphasize certain spiritual truths and vision, of three of his predecessors in Guruship.)

NOTE ON SRI RAG-ki-VĀR

Vār (most probably a shortened form of Vārta—tale) is originally a verse-tale of heroic deeds, of love and honour. Vars were sung by bards to the accompaniment of the harp and hand-drum, in simple martial tunes. The holy Gurus adapted this heroic form to the expression of another kind of valour—the battling of the self against itself, its lower tendencies—and ascent to the higher spiritual experience. In the holy Granth Sahib there are twenty-two Vārs, spread over several ragas or musical measures.

Structurally a Vār is a composite unity, collating the Bani or holy Word of more than one of the Gurus. The principal author in each case is indicated, as in the case of the present Var, captioned Mahalla IV, that is, Sri Guru Ram Das. Into the general theme of the superiority of devotion and supplication and descent of grace in this Vār, Guru Arjan Dev, the compiler of the holy Granth Sahib, added from Guru Nanak Dev, Guru Angad Dev and Guru Amar Das, slokas or couplets. One Sloka is also of the authorship of Guru Arjan Dev himself.

In the text of this Vār, the majority of the Slokas (33) are of the authorship of Guru Amar Das. The authorship of 10 other slokas has been indicated as below :

Guru Nanak Dev—7
Guru Angad Dev—2
Guru Arjan Dev—1

The Pauris or the stanzas constituting the basic framework are of the composition of Guru Ram Das. The *Slokas* are of the compositions of the four holy Gurus, as indicated along with each group or single Sloka. (Translator's notes.)

Sri Raga-ki-Vār Mahalla IV, along with Slokas P. 83

SLOKA[1] (Guru Amar Das)

Rāgāṇ vich sri rāga hai je sachi dharei piyāru

Sri Raga would be pre-eminent among measures
should it induce love of holy truth;
Lodging the Lord eternal in the heart,
And making the understanding firm-fixed in the
priceless jewel.
This renders the tongue, the mind and the entire
physical body pure.
Saith Nanak : Service of the holy Preceptor is
a bargain eternally blessed.[2] (1)

Sloka (Guru Amar Das)

Without the Master's love, all talk of the sorrow
of separation is Maya-attachment.
With the heart deluded by Maya, *God*
is neither seen nor heard.
Without the sight of the Divine Spouse love will not arise.
How may the blind fall in love ?
Saith Nanak : The Lord who has taken away the eyes of
realization, will Himself restore these. (2)

Pauri (*Stanza*) Guru Ram Das

Hari ikko kartā ikku ikko dībāṇi hari

God is the sole Creator and judge.
God's is the Ordinance operative in the universe.
Keep Him ever in mind.
Nothing but God has any power—
Remove from thy mind fear, illusion and attachment.
Laud God alone who shall succour thee at home and abroad.
These on whom is God's grace,
Shall meditate on Him and cross the fearful[3]
ocean of worldliness. (1)

Sloka (Guru Nanak Dev)

The Lord's favours may not out of Him be forced.
Some miss these even while awake;
On others He bestows these shaking them awake. (1)

1. A sloka is usually a couplet, on a spiritual, ethical or philosophical theme.
2. Lit. True.
3. *Bikham*=Hard to cross or negotiate.

Sloka (Guru Nanak Dev)
Faith and forbearance is characteristic of those with
purity of heart;
Patience is the provision of angels.
Only those perfected in devotion shall have sight of God—
No place is there for braggarts. (2)
Pauri (*Stanza*) Guru Ram Das
Sabh āpei tudhu upāi kai āpi kārei lāī
Thou has created all existence,
And set it to various tasks.
Viewing the spectacle of Thy greatness dost Thou feel joy.
Lord ! nothing is outside of Thee : Thou art the holy Lord.
Everywhere dost Thou operate.
Devotees of God ! meditate on Him,
Who liberation shall grant. (2)
Sloka (Guru Nanak Dev)
Caste and dynastic pride are condemnable notions;
The One Master shelters all existence.
Anyone arrogating superiority to himself shall be disillusioned.
Saith Nanak : Superiority shall be determined by God,
crediting such a one with honour. (1)
Distich : Behoves it one to die before one's beloved :
Cursed be breath drawn after his departure.[1] (2)
Pauri (*Stanza*) Guru Ram Das
Tudhu āpei dhartī sajīyai chandu sūraj due dīvei
Thou hast thyself created the earth and the lamps of sun
and moon.
Thou hast created the fourteen chambers[2]
for the creation to carry on commerce !
Those treading the Master's path find gain from God;
Those quaffing amrita of truth face not death.
They get liberation along with their tribe;
Through them the whole world finds liberation. (3)
Sloka (Guru Nanak Dev)
He has manifested His might in creation, P. 84
And is pervading it.

1. This is Guru Angad's sorrowful remembrance after the passing away of his beloved Master, Guru Nanak Dev.
2. Lit. Shops.

The true servant of God is one who contemplates his
duty in the human incarnation[1] !
God's might is beyond measure and value :
Inexpressible is its price when realized.
Those discussing codes and ritual,
Find not liberation[2] without God-realization.
To truth make thy obeisance;
A pure heart thy object;
Let thy sight see God's face wherever thou mayst turn.[3] (2)

Sloka (Guru Amar Das)

Closeness to the Master comes neither by
nearness to him nor by remaining far :
Saith Nanak : The Master is *with the devotee*
When his heart is not straying.[4] (2)

Pauri (*Stanza*) Guru Ram Das

Sapt dīp sapt sāgarā nav-khand chāri veda das-asht purāṇā
The seven continents and seven seas,
Nine continents, four Vedas and eighteen Puranas—
Lord ! Thou dost permeate all;
All to Thee are attached.
Lord, holding the Bow in Thy hand[5] !
Thee all creation lauds,
May I be a sacrifice to the devotees
Who on Thee meditate !
Thou the Sole Doer—wonderful Thy marvels. (4)

Sloka (Guru Amar Das)

Why call for pen and ink ?
Record thou God's Name in thy heart.
With this ever shalt thou be dyed in God,
And thy love be imperishable.
Pen and ink shall vanish—
So will what they write.
Saith Nanak : Imperishable is God's love
That he has planted in the heart in the Primal Hour. (1)

1. At the proper time.
2. Lit. Corssing over.
3. Lit. God is present in whatever direction I behold.
4. Is by his side.
5. Sarang-Pani.

Sloka (Guru Amar Das)

What is visible, shall not accompany man :
This truth the holy Master has set firmly in my mind—
In love of this truth I abide.
Saith Nanak : The true and holy Word comes by Divine grace to man. (2)

Pauri (*Stanza*) Guru Ram Das

Hari andari bāhari ikku tūṇ tūṇ jāṇeh bhed

Thou Lord, art inside and outside of *us*,
And knowest the secrets of our heart.
What we do, is all known to God—
My self ! meditate therefore, on Him.
Those involved in sin are in terror of Yama;
The righteous are ever in bloom of joy.
Thou Lord, art just, just is Thy judgement—
What therefore have we to fear ?
Those realizing Truth are with it merged. (5)

Sloka (Guru Amar Das)

May the pen burn and the ink;
And burn the paper, the scribe,
Who has commended[1] other than God's Name.
Saith Nanak : Man gets what is recorded since primal Time.[2]
Nowise can man change this. (1)

Sloka (Guru Amar Das)

Attachment to other than God
Makes what is read, what is spoken, false,
And Maya-attached.
Saith Nanak : Without God's Name none found poise—
All that study other than God's Name get only ignominy.

Pauri (*Stanza*) Guru Ram Das

Hari kī wadiyāī waddī hai hari kīrtanu hari kā

Great is the Lord's praise, sung in holy hymn;
Great is the Lord's praise in his righteous justice;
Great is the Lord's praise, in apportioning rewards[3] for deeds.
Great is the Lord's praise, in turning a deaf ear to the words of traducers,

1. Lit. Recorded.
2. The implication as elsewhere, is of destiny recorded as a consequence of actions of previous births.
3. Lit. Fruit : implies retribution.

Great is the Lord's praise, in conferring gifts unasked. (6)

Sloka (Guru Amar Das)

The world perishes in egoistic cries.
In death wealth accompanies none.
Feelings of duality bring suffering and make man
prey to Yama the destroyer. P. 85
Saith Nanak : God's devotees swim across
through meditating on the holy Name. (1)

Sloka (Guru Nanak Dev)

Attractive in talk are we, yet of unworthy deeds;
Our hearts impure and black, yet white our aspects.
Still emulate we those who engage
in devoted service to their lords;[1]
Who are dyed in their lord's love, and disport in joyful bliss,
Who in strength are yet self-abasing, practising humility.
Saith Nanak : Fruitful shall be my life, should I be in
company with such. (2)

Pauri (*Stanza*) Guru Ram Das

Tūṇ āpei jal mīnā haiṇ āpei āpei hī āpu jālu

Thou art the water, fish and the snare;
Thou dost thyself cast the net; Thou the moss;
Thou the lotus untouched by water,
Yet drenched in deep water,[2] Thy crimson colour dost retain.
By an hour's[3] contemplation, an instant's dost grant
Thou liberation.
Lord ! nothing happens except as Thou dost will;
Let man seek bliss through the Master's Word. (7)

Sloka (Guru Amar Das)

Those ignorant of God's Ordinance bitterly have to cry.
With mind apprehensive They find no rest.[4]
Should the woman[5] obey her lord's will,
She would find praise and in his chamber be favoured.
Saith Nanak : Such wisdom by Divine grace comes.
Through the Preceptor's favour is one absorbed in Truth. (1)

1. Lit. Are standing always at the door waiting in service.
2. Lit. Water a hundred cubits deep.
3. Original, Ghari
4. Lit. Restful sleep.
5. Symbol for the devotee, as usually in poetry of Bhakti.

Sloka (Guru Amar Das)
Thou egoist without devotion to the Name,
Be not deluded by the frail dye of Kasumbha.[1]
Short-lived is its dye, and low its worth.
Purblind fools devoted to duality perish—
Like worms in filth one after the other they die off.
Saith Nanak : Those dyed in the Name through the
Preceptor's truth
Are of dazzling dye.
The dye of devotion washes not off,
And enters their very grain.[2] (2)
Stanza (*Pauri*) Guru Ram Das
Sisti upāī sabh tudhu āpei rizaku samāhiyā
Thou hast raised the entire creation
And provided for its sustenance.
Some subsist on deceit,
And false and evil is their utterance.
Thou dost what pleases Thee,
And to each one hast Thou set a particular task.
To some hast Thou revealed Truth,
And conferred on them this endless treasure.
Those consuming worldly goods after meditating on God
are fulfilled;
Others neglecting Him are ever stretching out hand to beg. (8)
Sloka (Guru Amar Das)
Scholars studying and expounding scriptures—
Attachment to Maya their motive.
Absorbed in duality have they neglected God[3]—
For wilful negligence are they chastized.
Never bring they to mind *the Lord*,
Who has granted soul and body and provides sustenance.
Their necks ever caught in Yama's noose,
Ever and again are they born and die.
The purblind egoists, without sight,
Get what for them is recorded according to their
previous deeds.[4]

1. A flower, whose dye is easily washed off—symbol for lack of devotion.
2. The figure is taken from the craft of Dyeing.
3. The Name.
4. By their own actions.

By supreme good luck is found the holy Preceptor,
Conferrer of bliss, by whom is the holy Name lodged
in the heart.
Those devoted to God are ever in bliss,
Bliss their *daily* wear, bliss their way of life.
Saith Nanak : Forget not the Name that brings honour
at the holy Portal. (1)
Sloka (Guru Amar Das)
By serving the holy Preceptor, repository of noble qualities P. 86
Have I found joy and the holy Name.
By wisdom granted by the Master have I been illumined,
And my self realized by light of the holy Name of God.
Through pure, truthful living does one get honoured
by the Supreme Master.
This soul and body is all His—
Realizing this, must one submit to Him laudation.
Praising God through the holy Word gives one abode in
unending joy.
Cultivate meditation, austerity and a mind self-controlled—
Without *devotion* to the *holy* Name cursed is life.
By Divinely-given wisdom is devotion to the holy Name found—
The egoist involved in attachment is destroyed.[1]
Lord ! keep Nanak as be Thy will,
Who is *Thy* devoted slave. (2)
Stanza (*Pauri*) Guru Ram Das
Sabhko terā tūṇ sabhasu dā tūṇ sabhnāṇ rāsi
All is Thine; to all dost Thou belong;
Of each art thou the mainstay.[2]
All beg boons of Thee through prayer and supplication.
All boons come to one on whom these Thou dost confer;
From some art thou far; to some near.
No shelter have we but Thine—
One may test if from another boons come.
Thee all laud—
Those devoted at Thy door find illumination. (9)
Sloka (Guru Amar Das)
The scholar[3] declares his learning,

1. That is, rendered incapable of achieving liberation.
2. Lit. Capital.
3. Original, Pandit.

Gripped by attachment to worldliness;[1]
In his mind he reflects not on the Supreme—
In utter folly his mind involved.
Involved in duality, yet preaches he to the world—
Incapable of thoughtful realization.
The life of such is an utter waste—
In transmigration they keep involved. (1)

Sloka (Guru Amar Das)

Those serving the holy Preceptor have alone found realization.[2]
On this deeply reflect :
Their minds ever in poise and bliss—
Their wailing at an end.
Their self annihilitating their egoism—
Their minds rendered pure through meditation on the holy Word.
Saith Nanak : Those dyed in the Word are the liberated ones,
Through love and devotion to the Lord. (2)

Stanza (*Pauri*) Guru Ram Das

Hari ki sevā saphal hai gurumukhi pāvai thāeṇ

Devotion to God brings fufilment;
Through Divine prompting is found poise.
Only by Divine grace may one find the true preceptor,
And meditate on the Name Divine.
By the Divine Word is the Lord realized,
Whereby does the Lord carry across[3] the seeker.
Through stubbornness of effort has none realized Him—
Learn[4] this from scriptures.[5]
Saith Nanak : Through Divine prompting alone does one serve Him. (10)

Sloka (Guru Amar Das)

Saith Nanak : He alone is the true hero
Who has destroyed in his self the demon egoism;
By Divine prompting through laudation of the holy Name
Does he purify his life;
Attaining liberation eternal, his whole race he liberates.
Such alone shine at the holy Portal
As the Name have loved.

1. Original, Maya.
2. Original, Nāun.
3. That is, liberates.
4. Lit. Ask.
5. Lit. Vedas.

The egoists perish of their egoism—
Their end evil.
The Divine Ordinance is everywhere pervasive—
What power has poor man ?
Man, involved with Maya[1] forgets the true Master.
Saith Nanak : Those devoid of the Name are utterly in
suffering,
Joy they never experience. (1)
Sloka (Guru Amar Das)
The Preceptor perfect in *divine illumination*
has confirmed in my mind God's Name,
And has ended my delusion.
Through chanting laudation of the holy Name of God[2]
He made illumination and showed the true path.
Destroying egoism, was the mind concentrated,
And God's Name in the heart was lodged.
Anyone endowed with Divine wisdom is beyond Yama's reach,
And with the holy Name of God is merged. P. 87
All that happens is by power of the Creator—
Any whoso please Him are in devotion[3] absorbed.
Nanak, servant of God, lives as he meditates on the holy Name.
Forgetting the Name even for an instant is to him death. (2)
Pauri (*Stanza*) Guru Ram Das
Jo miliyā hari-dībān siūṇ so sabhnīṇ dībāniṇ miliyā
One approved in the Court Divine is everywhere approved;
Everywhere would he be glowing with joy;
All sinners at his sight would find liberation.[4]
In their souls is the treasure of the Name—
Thereby are they surrounded.[5]
By worship of the Name, by meditation on it,
Are all sins cast out.
Those meditating on the Name with mind concentrated,
Abide unshaken in this world. (11)
Sloka (Guru Amar Das)
By enlightenment given by the holy Preceptor,

1. Lit. The other.
2. Original, Ram-Nām.
3. Lit. The Name.
4. Lit. Swim across.
5. *Parvariya* in the original is interpreted as surrounded, ennobled, patronized etc.

worship the Supreme Self :
As self the Self realizes, enlightenment grows
without endeavour.[1]
Then the self unshakeable remains through the insight[2]
by the Preceptor granted.
Without the Preceptor's instruction would not come equipoise,
Nor impurity leave the mind.
Lodging God in the heart even for an instant,
Equals bathing at the sixty-eight holy spots.[3]
The egoist in his conceit performs ritual actions—
Suffering is all his recompense.
Saith Nanak : Then is the impure mind rendered pure,
When in the holy Preceptor it gets absorbed. (1)
Sloka (Guru Amar Das)
Instructing the world turned egoist, is hard to succeed;
The egoist joins not holy company,
And through his actions wanders about in the cycle of
transmigration.
Concentration on God and Maya-attachment—these are two
distinct paths—
Man acts as the Divine Ordinance ordains.[4]
The God-instructed have their mind subdued,[5]
And on the touchstone of the holy Word have tested it.
Man must struggle against his mind, then be friends
with it, when purified,
And in the purified mind must abide.
Through devotion to the holy Word, are all desires fulfilled.
From Divinely-prompted actions comes everlasting feasting
on amrita.
Strife with other than the mind is a waste of life.
The egoist, conceited in himself,
With actions false and evil, is the eternal loser.
By the Preceptor's grace is the mind the victor through
devotion to God.

1. Lit. In the home, i.e. without resort to 'practices' and ritual.
2. Here subhai, a term with multiple shades of signification should thus be interpreted.
3. Original, tirtha
4. The implication being that Divine grace or rejection is primal.
5. The figure in the original implies purifying gold in fire.

Saith Nanak : The God-directed man garners eternal truth[1]—
The egoist in transmigration is involved. (2)
Stanza (*Pauri*) Guru Ram Das
Hari ke sant sunuh jana bhāi hari-satiguru ki ik sākhī
Devotees of God ! brethren !
Attend to this testament of God, the true Preceptor :
This is enshrined in his heart by one whose
countenance is marked with blessing
In the primal Hour.
The Lord's discourse, pure and noble,
Is by devotion tasted through the Master's Word.
Anyone tasting it is illumined, his darkness of mind vanished,
As is the darkness of night drawn up by the sun.
The God-instructed behold with their eyes God—
Invisible, unencompassable, inaccessible, immaculate. (12)
Sloka (Guru Amar Das)
One serving the Lord finds acceptance with Him : P. 88
Such a one discarding his ego, lives ever in love with truth.
Those without devotion to the holy Preceptor,
make waste of their lives.
Saith Nanak : The Lord does as is His will—
This mystery man cannot penetrate. (1)
Sloka (Guru Amar Das)
The mind of man by evil thoughts is surrounded,
Acting them out.
Those without Divine light, their worship from duality proceeds;
At the Divine Portal are they chastized.
True worship is the worship of the Supreme Self—
Of this realization comes not without the holy Preceptor.
In obedience to the Master's will lie meditation,
austerity, self-discipline—
These come by grace.
Saith Nanak : In devotion must one's whole mind engage—
God will accept what pleases Him. (2)
Stanza (*Pauri*) Guru Ram Das
Hari hari nām japuh mana merei jitu sadā sukhu hovai din-rātīṇ
My self ! on the holy Name meditate,

1. Sach in the original has two meanings, eternity and truth.

And unbroken[1] joy find.
My self ! on the holy Name of God meditate,
Whose meditation all sin and evil washes off.
My self ! on the holy Name of God meditate,
That all poverty, suffering and hunger[2] removes.
My self ! on the holy Name of God meditate,
Whose love the holy Preceptor has ordained as supreme.
God induces meditation in Him,
On whose forehead is recorded the writ of Divine approval. (13)

Sloka (Guru Amar Das)

Those not serving the holy Preceptor and meditating
not on the holy Word,
Their minds without enlightenment remain—
Like lifeless corpses are they.
Wandering through eighty-four lakh births,
They die and are born in ignominy.
He engages in devotion to the holy Preceptor, whom he
so inspires.
In the holy Preceptor's *teaching* lies treasure of the Name,
By Divine grace attained.
Those dyed in truth through the holy Word—
Their devotion too is true.
Saith Nanak : One united by God to Himself,
Never is again alienated,
And in eternal poise is fixed. (1)

Sloka (Guru Amar Das)

The true Bhagavat[3] is one who the Lord realizes,
And by Divine grace gets a vision of the self:
Controls the unstable mind,
And in realization of the self makes it rest,
Dies while living and ever utters the holy Name of God :
Such a Bhagavat alone is of a high order.
Saith Nanak : He alone in holy truth is absorbed. (2)

Sloka (Guru Amar Das)

One with evil desires in mind,
And known as Bhagavat—

1. Lit. During day and night.
2. Here poverty and hunger imply the spiritual state of hankering after wordly goods.
3. Bhagauti (Bhagavat) is Vaishnavite sect, indulging in dance and such other ritual in their worship.

Through such hypocrisy the Supreme shall never realize.
One traducing others and harbouring impurity in mind—
His washing the body-filth will not bring him purity.
One making disputation with holy company,
Through duality shall at all times be in misery.
One neglecting meditation on the holy Name,
And engaging in numerous ritual acts—
The records of his actions[1] is no way effaced.
Saith Nanak : None without devotion to the holy Master
finds liberation. (3)

Pauri (*Stanza*) Guru Ram Das

Satiguru jinhīṇ dhiyāiā so kaṛ na suwāhī

Those meditating on the holy Preceptor
Burn not to ashes.[2]
Those on the holy Preceptor meditating are fulfilled, satiated.
Those meditating on the holy Preceptor
Abide from Yama's terror free.
Those touched by Divine grace worship at the feet of
the holy Preceptor;
In both worlds are their faces radiant, P. 89
And to the Divine Portal access they find. (14)

Sloka (Guru Angad Dev)

The head that bows not to the Lord merits casting off.
Saith Nanak : the body that hungers not for God,[3]
may as well be burnt. (1)

Sloka (Guru Arjan Dev)

The female[4] forgetful of the Divine Essence and origin,
Wanders through unending life and death :
Under the false delusion of musk,
Falls she into the pit of filth. (2)

Pauri (*Stanza*) Guru Ram Das

So aisā hari-nām dhiyāīai mana merei jo sabhnāṇ uppari hukamu chalāe

My self ! on the Lord's Name meditate,
That dominates this universe entire;

1. That is, the cycle of everlasting retribution consequent upon actions proceeding from the lower motives.
2. That is, are immortal through liberation.
3. I.e. Feels not the separation from.
4. Image for the self.

My self ! on the Lord's Name meditate,
That shall grant thee liberation in thy last breath.[1]
My self ! on the Lord's Name meditate,
That takes away all the mind's hungers.[2]
Those of the God-inspired through grace, on the Name meditate,
That inspires humility in slanderers and evil-doers.
Nanak ! contemplate thou the holy Name, supreme over all—
All to the holy Name make obeisance. (15)

Sloka (Guru Amar Das)

The foul-faced woman of bad ways makes herself up,
With an impure heart, wrapped in falsehood—
Disregarding her lord's will, she wants in her folly to dominate.
Obedience to the Master's will all suffering annuls.
What the Creator has recorded in the primal Hour
can no way be effaced.
The mark of the good woman is,
She surrenders herself body and soul to her lord,
And to the holy Word is devoted.
Consider this in your mind—
None ever realized *God* without devotion to the holy Name.
Saith Nanak: The woman is beautiful and well-mannered,
Only if with the Creator she find favour. (1)

Sloka (Guru Amar Das)

Attachment to Maya is a dust-storm of which the end is not visible.
Egoists and those without realization bear the intensest
of all suffering—
Disregarding devotion[3] to God, they sink;
Waking up each day, from attachment to duality in
actions they indulge.
One serving the holy Master crosses over the ocean of existence.
Saith Nanak : The godly bearing the holy Name in their heart
into the supreme Truth are merged. (2)

Pauri (*Stanza*) Guru Ram Das

Hari jal thal mahīyal bharpūri dūjā nāheṇ koe

The ocean and earth pervades the Lord—
None else besides Him exists.

1. Lit. Moment, occasion.
2. Lit. Thirst and hunger.
3. Lit. God's Name.

The Lord Himself sits to judge—
Those with false hearts are chastized and rejected.
Those with hearts pure are exalted.
Come ye all ! join in lauding the Lord,
Who has cherished the helpless and the meek;
Who has given victory to the righteous,
And chastized evil-doers. (16)

Sloka (Guru Amar Das)

The egoist is like the woman defiled, depraved and fallen,
Never will her craving be assuaged—
Ever burning in desire will she wail.
Saith Nanak : One without the Name
Is foul, ugly, by her lord discarded and abandoned. (1)

Sloka (Guru Amar Das)

One dyed in the holy Word by love and devotion to the holy Preceptor,
Is of blessed matrimony.
In love with her lord,
Ever does she find joy in his true love— P. 90
A woman of surpassing beauty, lovely, graceful.
Saith Nanak : She alone is blessed in wedlock,
Who has been so joined by the Divine joiner. (2)

Pauri (*Stanza*) Guru Ram Das

Hari ! Terī sabh karehṇ ustati jini phāthei kādhiya

Lord ! all laud Thee for succouring those caught in toils.
Lord ! all make obeisance to Thee,
For saving creation from evil-doing.
Lord ! on the meek dost Thou confer honour,
And art mightiest of the mighty.
Thou, Lord ! dost chastize and humble the arrogant,
And correct the egoists who have lost reason.
Lord ! Thy devotees dost Thou exalt,
And the humble and the helpless cherish. (17)

Sloka (Guru Amar Das)

Exalted and great shall be one that the holy Preceptor's will obeys.
One lodging God's supreme Name in heart
Is rendered immortal.
This comes by His grace and beneficence.
Saith Nanak : All happens as the Creator wills—

Such wisdom to the God-inspired alone comes. (1)
Sloka (Guru Amar Das)
Saith Nanak : Those devoted to the Lord's Name,
And ever meditating on Him—
To such is Maya, bondwoman of the Lord, obedient.
The holy Master's Ordinance, regulating the universe,
Is eternally perfect.
Those realizing it by the Master's grace,
The Door of liberation find.
The egoist, ignorant of the Divine Ordinance,
Is by the overbearing Yama chastized.
Those who by the Master's inspiration are devoted,
Swim across the ocean of existence.
The Lord, of perfect attributes, annuls all sin,
And liberation grants. (2)
Pauri (*Stanza*) Guru Ram Das
Hari kī bhagtāṇ partīti hari sabh kichh jāṇadā
God's devotees have faith in Him,
Who is all-knowing.
None is omniscient as God—
Righteously He judges.
Why should man have apprehension, since God chastizes none unjustly ?
Just is God, and true His judgement—
Only the sinner is the loser *before that*.
Devotees of God ! laud Him with hands folded—
To His devotees He grants liberation.[1] (18)
Sloka (Guru Amar Das)
I yearn for union with the Beloved;
Him may I cherish in my heart !
May I ever laud Him through love and devotion to the holy Preceptor.
Saith Nanak : He unites to Himself one on whom is His grace :
Such alone is the woman of blessed wedlock. (1)
Sloka (Guru Amar Das)
By His service is realized the Lord,
By whoever finds His grace.
By meditating on God's holy Name,

1. Lit. Carries across.

Mere men to gods have been exalted.
Those subduing their ego have to Him been united—
Through the holy Preceptor's Word have they swum across.
Saith Nanak : Through Divine grace may one merge into
enlightenment and poise.[1]

Pauri (*Stanza*) Guru Ram Das

Hari āpaṇī bhagati karāe wadiyāī vekhālīyanu

The Lord, revealing to man His greatness, induces in him
devotion;
Inducing faith in the devotee,
Himself He performs service.
On His devotees He confers bliss,
And poise unshakeable.
Evil-doers He leaves not in peace,
Consigning them to hell.[2] P. 91
His devotees He loves, and cherishing them,
grants them liberation.[3] (19)

Sloka (Guru Nanak Dev)

In man's mind foul thinking is the drummer woman
Hard-heartedness the she-butcher,
Slandering of others the scavenger-woman—
By the low-caste wrath is he deluded :
What good is the line of ritual purity in the kitchen,
With these untouchables, sitting by his side ?
Self-discipline is the true purity, good actions the holy lines,[4]
Contemplation of God's Name holy bath.
Saith Nanak : Such alone shall in the hereafter be exalted
As induce not in others sinfulness. (1)

Sloka (Guru Nanak Dev)

It matters not whether one is a swan or a stork—
His grace may fall on any.
Should it please Him, a crow He may turn into a swan. (2)

Pauri (*Stanza*) Guru Ram Das

Kitā loṛīyaī kamm so hari pai ākhīyai

For success in your projects, to the Lord make supplication.

1. Original, Sahaj.
2. The concept of a material hell or heaven is alien to Sikh thought. 'Hell' as usual in Gurubani, is a symbol of eternal alienation from bliss.
3. Carries across.
4. Lines drawn around a cooking square for purity.

He shall grant you success—such is the holy Preceptor's testament.
In the company of devotees, taste of the store of amrita.
Thou who art compassionate, annuller of Yama's terror,
Protect Thy servant's honour !
Saith Nanak : Laud the Lord's qualities, and thus realize the unencompassable. (20)

Sloka (Guru Amar Das)

This body and soul is His : to all He provides sustenance.
Saith Nanak : By guidance given by the Master,
To the Eternal Provider do service.
May I be a sacrifice to those that have meditated on God, the Formless :
Their faces are radiant ever;
To them the whole world bows. (1)

Sloka (Guru Amar Das)

The holy Preceptor's touch[1] has from the world turned me away.
Of the nine treasures[2] have I the free run.
The eighteen powers[3] follow me about—
In my true self[4] I abide.
Ever listen I to the unstruck melody, and in the transcendent state[5] in God am absorbed.
Saith Nanak : Devotion to God abides in the heart of those,
On whose forehead is it recorded since the primal Hour. (2)

Pauri (*Stanza*) Guru Ram Das

Haun dhāḍi hari-prabh khasam kā hari kai dari āiyā

A minstrel of the Lord God am I, come to the Divine Portal.
Inside the mansion the Lord listened to my supplication, and into the Presence called me.
Calling the minstrel, the Lord inquired of him :
What objective has brought thee ?
I made reply : Gracious Lord !
Confer on me the boon of everlasting meditation on Thy Name.
The bountiful Lord conferred on me meditation on the Name Divine,
And a robe of honour granted. (21)
Note : Here in the original is recorded 'Shuddha' (Found correct.)

1. Lit. Meeting, contact.
2. The traditionally nine sources of prosperity.
3. For these see Glossary.
4. Lit. In my own home, place.
5. Original, unmani. The yogic state of supreme samadhi or absorption.

In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace.

In the measure Sri (Raga)—Composition of the venerable Kabir

To be sung to the tune '*Ek Suwan*'*

Jananī jānat sutu bada hotu hai

The *fond* mother thinks her child is growing,
Not knowing, his life-span each day decreases :
Excessively she fondles him as her own.
While watching it, Yamaraj[1] at her folly laughs. (1)
In such *deep* delusion the world hast Thou thrown:
In this Maya-delusion how may it find enlightenment ?

(Pause I) P. 92

Kahat kabīr chhoḍ bikhiya ras itu sangati nihchau marṇā

Saith Kabir : Discard joys of poisonous *Maya* !
In such company must thou inevitably die.
Mai.[2] ! contemplate God and the illimitable
Word that gives the eternal life—
Thus mayst thou swim across ocean of the world. (2)
By Divine grace alone acquires one devotion.
Then is doubt and illusion removed;
Serene enlightenment appears, consciousness is awakened,
And by the Master's favour devotion in the heart formed. (3)
One in such company is from death immune :
By realization of the Divine Ordinance does one
with the Lord find union. (1) (Pause II)

In the measure Sri (Raga)—Composition of Bhakta Trilochan*

Māyā moha mani ātgalṛ prāṇiā jarā maraṇu bhau visari gayā

In Maya-illusion is the mind excessively involved—
Man[2] ! fear of old age and death hast thou put out of mind.
At sight of thy family, like the lotus dost thou bloom;
Others' homes thou dost seek to rob, thou man to
falsehood given. (1)
The messenger of death, Yama's child[3] has arrived,
Before whom nothing avails.
Rarely a man of piety *is heard* supplicating :

* This is a musical direction, to sing this composition in the same tune as *'Ek Suwan dui Suwani'* of Guru Nanak Dev in Sri Raga, *ante.*

1. The deity controlling death.
2. Prani : One that breathes, lives.
* This Bhakta was born at Barsi, in the district of Sholapur (Maharashtra).
3. Old age is implied.

Unite me to Thyself, beloved Lord[1] !
In Thy embrace clasp me.
Grant me union, Lord ! Grant me liberation ! (Pause I)
In thy numerous enjoyments and power, Man[2] !
hast thou forgotten *God* :
In the ocean of existence thou thinkst thyself immortal.
By Maya deluded, Him to mind thou dost not bring;
In sloth is thy life wasted. (2)
Man[2] ! hard and dark is the path thou hast to tread,
Neither sun nor moon there penetrates.
As the world thou leavest, Maya-attachment then
will be gone.[3] (3)
Today have I had a vision of Dharmaraja, who to me
was manifested.
His mighty minions catch in their grip the living being—
None their torment can bear. (4)
As to holy teaching I listen, all vegetation and grass
I behold dyed in God.
Lord ! all to Thee is known—
Thus to God utters Trilochan his supplication. (5.2)

In the measure Sri (Raga)—Composition of the venerable Bhakta Kabir

Achraj eku sunuh re paṇḍīyā ab kichhu kahanu na jāī

Listen to a wonderful *tale*, thou Brahmin chap[4] !
Nothing more can one say :
This is of Him who has fascinated gods, men and
the celestial choristers,[5]
And the three worlds in one string has bound. (1)
The one-string harp of the Divine King is strummed,
Whose very sight absorption in the holy Word[6] induces. (Pause I)
For us is the seat of mystic experience the head, turned oven,
with tubes of our mystic veins** for distilling wine;
Our golden, pure heart is the Vat—

1. Bithal.
2. Prani : One that breaths, lives.
3. Forgotten.
4. *Pandiya* : Contemptuous diminutive for *Pandit* (Brahmin); here symbolizing empty learning.
5. Gandharb.
6. Nād liv.

** These are Ida and *Pingala*, the right and left veins leading from Kundalini. These are situated on either side of Sushmana which conveys the Kundalini 'power' to the Brahm-centre.

Into this is distilled the pure stream of wine,
Dripping in delightful drips.[1] (2)
Another wonder : Our breath is made the wine-cup.[2]
In all three worlds is seen one Yogi—
What king great as He ? (3)
By such illumination is manifested the Supreme Being,[3]
In whose joy is Kabir dyed.
The world at large in illusion is lost :
My mind with the supreme elixir of God is intoxicated. (4)

In the measure Sri (Raga)—Composition of the venerable Bhakta Beni

To be sung in the tune of Pahre* P. 93

In the name of the Sole Supreme Being, Realized by the holy Preceptor's Grace—

Re nar garbh kundal jab āchhat ūrdh dhyān liv lāgā

Man ! while in cistern of the womb wast thou fallen,
head downwards,
On God didst thou meditate.
In thy frame of clay, day and night wert thou unaware
of pride of status and position,
Unconsciousness-enveloped.[4]
Remember those days of great torment now,
When thy thought in multiple directions is scattered.
As from the womb into the world of mortality didst thou step,
The Lord[5] from thy mind didst thou put away. (1)
Ignorant man ! later shalt thou repent—
Into what wrong thinking and doubts art thou fallen !
Contemplate God ! else to Yama's demesne must thou go—
In obstinate denial of God does man go about. (Pause I)
In childhood in pastimes and pleasures art thou involved—
Each instant attachment-gripped.
Objects sweet and pungent, with flesh food dist thou *consume*;
Poison didst thou swallow as amrita—

1. This is an elaborate symbolism for divine ecstasy. The image of wine is usual in mystical poetry.
2. The retaining of breath in pranayam is called Kumbhak (making a receptable, vessel).
3. Purkhottam = Purushottam, one of the periphrastic names of Vishnu (most exalted Being). Here and elsewhere stands for God.
* Pahre is Guru Nanak Dev's composition in the measure Sri (*ante*).
4. (*Padmadana* and *Sunaga* in this line are obscure and have been variously interpreted).
5. Narhari.

Hence shalt thou be tormented by the five apparent evils.
Contemplation, restraint, good actions and good thinking
didst thou discard;
On the Name Divine never didst thou meditate.
As lust in tide arose, was thy wisdom darkened;
woman's power[1] thy neck gripped. (2)
In flush of youth didst thou seek after others' women's faces,
Of good and evil oblivious.
Intoxicated with the great poison of lust,
Between sin and goodness didst thou not discriminate.
As thy progeny and property didst thou behold,
thy mind with pride was filled,
And God from thy heart was cast out.[2]
At others' death dost thou weigh the extent of their wealth;
In lust and pleasures of the palate is thy life wasted. (3)
Then grow the hair white, whiter than the white lotus;
The voice low as coming from the seventh nether region;
Thy eyes running *water*; thy thinking and power gone;
Passion still churns thy mind through.
Evil desires like showers keep coming; the body like
lotus in rains is withered.
The immortal Lord's Word hast thou discarded in the
mortal world—
In the end must thou be full of regrets. (4)
Bent is the frame, whose sight raises cries of pity—
Yet man, unenlightened, of himself is proud.
To go on living is he still greedy,
Though his eyes sightless have grown.
All his power exhausted; the bird of his mind flown away—
Neither with home nor its surroundings finds he pleasure.
Saith Beni : Listen ye devotees of God !
By merely dying none ever got liberation.[3] (5)

In the measure Sri (Raga)—Composition of Bhakta Ravi Das**

Tohī mohī mohī tohī antaru kaisā

What difference between Thee and me and me and Thee ?

1. Shakti = Power (Woman's).
2. Lost.
3. That is, liberation is got through devotion and good deeds.

** This is indicated at the close.

No more than between gold and the bangle,
And water and the wave. (1)
Thou illimitable *Reality* ! were we not sinners,
How wouldst thou then be *called* Redeemer of the Fallen ?
(Pause I)
Controller of the inner self ! Thou art known as Master;
By one being the Lord, another is known as servant;
By the servant too is distinguished the lord. (2)
Grant me the enlightenment that my self on Thee meditate.
Saith Ravidas : May someone grant me realization
Of Him, who equally pervades all.[1] (3)

1. *Samdal* is variously interpreted.

RAGA MĀJH

In the measure Mājh—Composition of Sri Guru Ram Das P. 94

Chaupade (Quartets)

SCORE I

The Sole Supreme Being, of Eternal Manifestation,
Creator, Immanent Reality,
Without Fear, Without Rancour, Form Eternal, Unincarnated,
Self-Existent, Realized by the holy Preceptor's Grace*

Hari hari nām maiṇ hari mani bhāiyā

To the Lord's Name, the Name Divine; to the Lord
is my heart's love attached :
By supreme good fortune comes meditation on the
Name Divine.
From the Master, perfectly endowed, perfection
in meditation on the Name is obtained—
Rare are such as the Master's teaching follow. (1)
With God that is my journey's provision,
have I provided myself :[1]
This my life's companion, ever by me abides.
The Master, perfectly endowed, in the Name has confirmed me—
In my possession is the wealth of God, wealth that
is everlasting. (2)
The Lord, beloved King, is my true friend :
O for someone to come, grant me union with this
Preserver of my life !
Without sight of the Beloved no rest I find—
My eyes with tears streaming. (3)
The holy Preceptor is my childhood's friend :
Mother mine ! without a sight of him find I no rest.
Lord ! in your grace the Preceptor's company grant me :
Thus shall Nanak, servant of God,
Of the wealth Divine be possessed. (4) (1)

* This is a rendering of *Mūl Mantra*, prefixed to a new chapter (Raga) in the holy Granth Sahib.

1. Tied in a knot or packet about the waist to the end of a sash. (Reference to ancient mode to carry money and valuables.)

Madhusūdan merei mana tan prāṇā
The Lord[1] is life of my mind and body :
Without Him no other I know.
May I by supreme good fortune meet a noble holy soul,
Who the way of the Beloved Lord may show me ! (1)
In mind and body am I deeply searching for the Lord—
How may, mother mine ! the cherished Beloved be met ?
In holy company ask I for clues of Him—
In holy company the supreme Lord abides. (2)
The cherished Beloved, holy Master, is the succourer.
Us helpless children you cherish !
The holy Preceptor to me is mother and father :
Union with the Master is to me as water to the lotus
to make me blossom. (3)
Without sight of the Master find I no rest.[2]
Separation from the Master into agony
throws my mind and body.
Lord ! in your grace with the Master grant me union :
Union with the Master joy to Nanak brings. (4) (2)

Hari-guṇa paṛhiyai Hari-guṇa gūṇiyai
Ever study the Lord's merits; ever these contemplate. P. 95
Ever to exposition of the Lord's truth[3] listen.
In holy company chant the Lord's praise;
Thus shall you cross the impassable ocean of the world. (1)
Come my damsel-friend ! to the Lord make we resort.
Bring me the Beloved's message.
Such alone is my cherished friend, such alone my loved one,
As of the Lord[4] brings me tidings. (2)
To the Lord, master of perfection, is my agony known.
Without utterance of His Name find I no rest.
Holy Master ! give me the formula, the miracle cure[5]—
By the Name Divine grant me liberation. (3)
To me, a chatrik, has the holy Preceptor granted shelter :
Drop of the Lord's Name into my mouth has he dropped.
The Lord is the ocean; we as the fish in water :

1. Madhusudan : A periphrastic name of Krishna.
2. Sleep.
3. Nām.
4. Narhari (A periphrastic name of Vishnu.)
5. The orlginal is aukhadh (aushadhi)=medicine.

To be without this water is death,
To Nanak, servant of God. (4) (3)

Hari jan sant milahu merei bhāī

Brethren, devotees of God ! holy men !
With yourselves grant me a meeting.
Give me tidings of the Lord, Master, after whom I hunger.
Bestower *of boons* : life of the universe !
My yearning[1] fulfil !
By union with the Lord. by a sight of Him,
Will my heart[2] be in bloom. (1)
In holy company was uttered the Lord's Word;
Thc Lord's discourse to my heart[2] was pleasing.
The Lord's ambrosial Word to my heart[2] is gratifying.
In the holy Preceptor's company quaff you amrita. (2)
By supreme good fortune is found holy company.
The unlucky in doubt stumble about.
Without good fortune is not found holy company:
Away from holy company does impurity accumulate. (3)
Beloved life of the universe ! grant me union.
In your grace grant, I bear in mind your Name.
The Lord's Name so sweet, to my heart[2] is pleasing :
The heart[2] of Nanak, servant of God, in the holy
Name is drenched. (4) (4)

Hari-gura gyānu Hari-rasu Hari pāiyā

Realization of the Lord-Enlightener,
joy in the Lord, have I found.
The heart in joy of the Lord is dyed—
Joy in the Lord to me is given to quaff.
The Name Divine by my tongue I utter;
With joy in the Lord is the heart bubbling forth. (1)
Come, devotees of God, to your bosoms clasp me:
Discourse to me of the Beloved.
My heart shall I give to the Lord's devotees,
On whose tongue is utterance of the Master's Word. (2)
By supreme good fortune has union with the Lord's
devotee come :
The Master, perfectly-endowed.

1. This is the yearning to meet the Lord.
2. Mana.

In my mouth juice of joy in the Lord has put.
The unfortunate, of union with the holy Preceptor
are deprived.
The egoist for ever in the womb and into *cycle*
of births is fallen. (3)
The Lord in His grace has shown us mercy,
And poison of egoism from the mind has removed.
Saith Nanak : In this body are markets and squares—
With devotees of God buying merchandise there. (4) (5)

Hauṇ guṇa-Govind Hari-Nām dhiyāīṇ

On the Name, the merits of the Supreme Being,
the Lord I meditate :
In holy company, the Name in the self I lodge.
By touch of the holy Preceptor, have I joy in the Lord—
Inaccessible, unknowable, Master. (1)
Blessed are those men of God that the Lord have
realized : P. 96
Of such must I enquire the Lord's truth.[1]
At their feet I serve[2] and wash them clean :
In the company of men of God, joy in God you quaff. (2)
The holy Preceptor, bestower *of boons*, has the
Name in my mind confirmed :
By supreme good fortune is sight of the Master obtained.
His speech oozing amrita; ambrosial truth in content :
From the Master perfectly-endowed, this amrita you obtain. (3)
Lord ! in holy company with the Master's holy
person grant me union,
That in holy company on the Name Divine I meditate.
Saith Nanak : May I ever listen to the Lord's discourse,
Ever utter it;
By the Master's guidance ever in God's
Name may I remain absorbed ! (4) (6)

Āwuh bhaiṉei tusī milahu piyārīāṇ

Come, dear sisters, have we union here.
May I be a sacrifice to one that of the
Beloved brings tidings.
In holy company have I found the Lord, true Friend :
Round the holy Preceptor may I go in circumambulation,

1. Story, narrative (bātāṇ).
2. Their feet I press (by way of humble service.)

in sacrifice to him ! (1)
Wherever I cast my eyes, the Lord I behold.
Controller of the inner self ! each vessel dost Thou pervade.
The Master, perfectly endowed, has granted sight
of the Lord, ever present by me—
To the holy Preceptor may I ever be a sacrifice ! (2)
From the same air, the same clay has all creation come forth:
In all shines the same Light.
With one light yet are all distinct—no way one
with the other confounded.
By the Preceptor's grace are all beheld as one *Essence*—
To such holy Preceptor may I be a sacrifice ! (3)
Nanak, servant of God, to the ambrosial Word
gives utterance,
That to the hearts of the Master's disciples is pleasing.
Such teaching from the holy Preceptor comes—
the perfectly-endowed, all-cherishing. (4) (7)
(Seven Quartets of Sri Guru Ram Das's composition recorded).*

In the measure Mājh—Composition of Sri Guru Arjan Dev

Chaupade (Quartets)

SCORE I

Merā manu lochai guru-darshan tāīṇ

My heart for sight of the holy Preceptor yearns,
And like the chatrik wails.
My thirst goes not, nor comes peace,
Without sight of that beloved, devotee of God. (1)
May I be a sacrifice ever and again,
To a sight of the beloved devotee of God ! (Pause 1)
Sire ! beauteous is Thy face; in equable tone
flows Thy utterance.
For long have I not beheld the Lord.[1]
Blessed be the land where thou hast taken abode—
Benefactor,[2] friend, Lord.[3]
To thee am I a sacrifice time and again—
Redeemer,[4] benefactor, friend, Lord ! (Pause I)

* The note is in the original.
1. Saring-pani (He who holds the bow in hand—an epithet of Vishnu).
2. Sajjan (good person).
3. Murari.
4. Guru.

To me absence from you for a brief hour is
tormenting as Kali-yuga.
When, beloved Lord,
Shall I have sight of you ?
Without sight of the Master's court, P. 97
My nights pass not, sleep visits me not. (3)
May I be a sacrifice time and again,
To that holy Master's court ! (Pause I)
By good fortune is union with God's devotee attained;
The Lord immortal in the self[1] is found.
May I serve you ever, separating from you
not for an instant :
Nanak, servant of God, is your slave ever ! (4)
May I be a sacrifice time and again to you :
Nanak, servant of God, is your slave ever ! (Pause I) (1.8)

Sā rüti sühāvī jitu tudhu sāmālī

Blessed is the season passed in remembrance of Thee :
Happy are the tasks performed in Thy service.
Happy is the heart in which Thou art lodged—
Thou Bestower of boons to all ! (1)
Thou Lord of all, our father,
In Thy possession lie unending stores, with the nine
treasures overflowing.
On whomsoever these Thou dost confer, is filled
nevermore to hunger—
Such alone are Thy true devotees. (2)
All their hopes in Thee have fixed.
In all selves[2] art Thou abiding.
In Thee are all sharers : to none dost Thou appear alien. (3)
By the Master's guidance dost Thou grant liberation.
Egoists dost Thou in birth after birth whirl.
Nanak, Thy servant, to Thee is a sacrifice :
All existence Thy manifest play. (4) (2.9)

Anhad vājai sahaji suhelā

In spontaneous joy is rising the mystic melody;[3]

1. Home.
2. Vessels.
3. In this quartet the symbols and terms are related to the tradition of Yoga. The mystic melody here is the *Anhad* or *Anāhat* Shabda, the sound that rises in the self without any material medium.

In the holy Word my heart feels joy and perpetually disports.
In the cave of spontaneous realization is it in trance.
Stationed on a splendid high cushion. (1)
After wandering to my home[1] have I returned,
And all my desires have obtained.
Devotees of God ! completely fulfilled is my self,
As the Master a vision of the Supreme Being,
realized by mystic illumination, has granted. (2)
Himself is He King, Himself the multitude;
Himself the supremely liberated, Himself of joys the Relisher;
With Him seated on the throne of eternal justice,
ended is all wailing and crying.
Such vision of Him have I conveyed as by me seen—
Only such have joy of it as into this mystery are initiated.
As light into Divine Light is merged, has joy come :
Nanak, servant of God, has beheld the sole Supreme
Being, all-pervasive. (3) (10)

Jitu gharu piri sohāgu baṇāiyā

Sister-damsel ! paeans of joy are sung in the home,
Where the beloved Spouse has brought wedded bliss.[2]
Joy and frolic are suited to the home where the bride
by the bridegroom is imparted charming grace. (1)
Such wife is well-endowed, supremely fortunate,
With progeny blessed, of noble manners and wedding bliss.
With beauty endowed, *truly* wise[3] is she who the
Husband's favour has won. (2)
Of noble conduct, is she pre-eminent;
Her illumination of mind all her adornment.
Of noble lineage, with brothers blessed is she
Who with joy in her Lord is decked. (3)
Beyond expression is praise of *the wife*
Whom the Spouse to Himself in loving union has clasped.
Everlasting is her conjugal bliss— P. 98
The inaccessible, unknowable Lord her Bridegroom.
Saith Nanak, servant of God : Her love is her
true prop. (4) (4.11)

1. I.e. the self that realizes God through devotion.
2. Here the symbolism takes after the tradition of the seeker imaged as the devoted wife.
3. Bichakkhan : Interpreted variously as 'wise', 'of wise speech' and 'of lovely eyes.'

Khojat khojat darshan chāhei

In quest after His sight have I searched long and labouriously;
In wilds of various kinds have I wandered along.
Unattributed and attributed, both is the Lord;
To Him who shall unite me ? (1)
Should one expound from memory philosophy of the six systems;*
Should perform ritual worship, put on the paste-mark, bathe at sacred spots,
Should perform the cleansing praxis[1] and the eighty-four yogic poses—
By none of these shall poise of mind come. (2)
For numerous years may one have austerities performed,
And all over the earth have wandered :
To such a yogi, poise of mind even for an instant comes not—
Though again and again to perform these he may rush. (3)
The Lord in His grace with His devotee[2] granted me union.
Thereby my body and mind become tranquil,[3] got poise.
The Lord Eternal in the self[4] took abode—
Thus does Nanak the paean of joy in the Lord chant. (4) (5.12)

Pār-brahm aparam-par Devā

Meditate ye[5] by guidance of the Master,
On the Supreme Being, illimitable, Divine Being,
Inaccessible, beyond the senses, unknowable, of mystery impenetrable,
Merciful to the humble, preserver of the universe, Lord. (1)
By guidance of the Master does the Lord[6] liberate.[7]
By guidance of the Master the Lord[8] befriends us.
By guidance of the Master is attained the compassionate Lord.[9]
No other way is He obtaindd. (2)

* The six Shastras of Indian philosophy, basis of Indian belief and thought.
1. Nivli=the yogic 'practice' whereby the bowels are cleansed by means of a rhythmic churning of the stomach.
2. Sadhu (refers to his preceptor, Guru Ram Das).
3. Cool.
4. Vessel.
5. (In the rendering the last half of the third line is taken up first for clarity).
6. Madhusudan.
7. Takes across the ocean.
8. Krishna Murari.
9. Damodar (Madhusudan, Murari, Damodar are periphrastic names of Krishna. In usual parlance these stand for the Supreme Being.)

The Lord transcending need for substance; of
beautiful tresses,[1] without rancour;
He whose feet millions upon millions of creatures[2] worship—
Such is the Lord :
Whoever by the Master's guidance in his heart lodges Him,
Is among devotees unparalleled. (3)
He whose sight brings unfailing success, is illimitable,
of extent unknowable;
Supremely mighty, supreme Bestower :
By the Master's guidance on His Name to meditate—
To few is given such state, saith Nanak. (4) (6.13)

Kahiyā karṇa dittā laiṇā

As is Thy command, we act; what Thou givest we receive.
The poor, the helpless, in Thee their reliance place.
All is Thyself, Thyself alone, my Beloved—
To Thy might am I a sacrifice ! (1)
Send us into pathless wastes to stray,
Or a familiar way to tread, as be Thy will.
Should it be Thy will, by the Master's guidance
To chant Divine laudation inspire us.
Should it please Him to send us to wander in multiple births—
All in His will lies. (2)
Man's ignorance or wisdom is of little avail[3] :
All that happens is by Thy will.
Thou who art inaccessible, unknowable, illimitable,
of depth immeasurable—
None has power Thy worth to express. (3)
Beloved ! grant us dust of feet of the holy;
For such am I prostrating myself at Thy Portal.
At sight of Thee with satisfaction is my heart filled :
Union with Thee, saith Nanak, spentaneously by good
fortune comes. (4) (7.14)

Dukkhu tadei jā visari jāwai

From forgetfulness of Him rises suffering;
Then too arises hunger[4] and the mind in various directions runs.
From contemplation of the Name comes joy—

1. Keshava (Vishnu).
2. Human beings.
3. Lit. 'None is foolish, none wise,' or distinction of foolish or wise is of little meaning.
4. Used metaphorically; desire.

This comes to whomsoever this blessing the Lord,
compassionate to the humble, sends. (1)
The holy Lord is mightly in power : P. 99
As in the mind His remembrance comes, all sorrow vanishes;
Gone is also the malady of anxiety, pain of egoism—
This blessing Himself He confers. (2)
Like a child, all I need, of Him I beg—
Lord, by conferment of joy nothing from Thy store is diminished.
Thou who art compassionate to the humble,
preserver of the universe,
At Thy feet I beg favours. (3)
To the holy Preceptor, perfectly endowed, may I be
a sacrifice,
Who all my bonds has snapped :
Putting in our heart the Name has he made us pure—
Thus is Nanak in love and joy drenched. (4) (8.15)

Lāl gopāl dayāl raṇgīlei

Beloved,[1] preserver of the world, compassionate,
love-imbued !
Of depth immeasurable; endless Thy extent,
Lord of the universe !
Of immense loftiness, of mighty depth !
In constant remembrance of Thee find I life. (1)
Thou shatterer of suffering, invaluable treasure !
Without fear, without rancour, of immense depth, immeasurable.
Form eternal, unincarnated, self existent :
Remembrance of Thee to me brings joy[2] of heart.[3] (2)
Of Thy devotees, Lord ! art Thou inseparable companion;
High and low all dost Thou cherish
From the elixir of Thy Name does the mind find fulfilment;
This by the Master's guidance do I quaff. (3)
In suffering and joy on Thee I meditate :
From the Master is this enlightenment attained.
Lord ! Thou alone art Nanak's support—
By devotion to Thee hope I to find liberation.[4] (4) (9.16)

1. Lāl : (Lit. ruby) in common parlance means beloved, precious, valued.
2. Makes the heart cool.
3. (In this stanza phrases drawn from *Mūl Mantra* are woven to depict the Divine Essenee.)
4. Swim across.

Dhann su velā jitu maiṇ satiguru miliyā
Blessed the hour that to the Master united me.
Bringer of bliss his sight, at which my eyes felt blessed.[1]
Blessed that moment, those seconds, minutes and hours—
Blessed that conjunction of stars ![2] (1)
In the endeavour to find such union is the mind purified;
In treading the Lord's path is all illusion shed :
From the holy Preceptor is absorbed[3]
the wealth of the Name. (2)
Within and without, *in presence* of Thy Word *I live*;
This by Thee is uttered, by Thee expounded.
The Master One sole Lord has revealed—
Other than the One none for me exists. (3)
From the Master have I quaffed joy of amrita;
Thereby is the Lord my sole wear, the Name
my sustenance.
In *devotion to* the Name find I joy, pleasure:
The Name all my delicate viands. (4) (10-17)

Sagal saṇtan peh vastu ek māṇgauṇ
Of all of the holy, one boon I beg.
This in all humility is my supplication.
May I be a sacrifice a million times to you—
Grant me dust of feet of the holy !
You Lord ! are the Bestower, Rewarder of deeds,
Mighty source of eternal joy—
All from you have fulfiilment :
Pray make my life's occasion fruitful ! (2)
By Thy sight is mansion *of the self* made holy;
Such alone have subdued the impregnable fort of the self. P. 100
You are Bestower, Rewarder of deeds—
none heroic as you. (3)
On my forehead is touch of dust *of feet* of the holy :
Thereby is shattered evil thinking and
foul-mindedness that ill-luck brings :
Settled in the Divine Essence[4] the Lord have
I lauded;
Thus saith Nanak, is falsehood shattered, (4) (11.18)

1. Swum across.
2. (In this stanza Indian astronomical terms are employed.)
3. Listened what the Master has uttered.
4. House of Truth; the house imperishable.

Visaru nāhīṇ ewaḍ dātei

Supreme Bestower ! stray not away from my thoughts;
Show Thy grace, Thou who of Thy devotees art enamoured.
Confer on me the blessing, whereby day and night
on Thee I meditate. (1)
Into this blind clay hast Thou put consciousness;
For lodging hast Thou given it agreeable spots—
Favoured it too with joy, pleasure, fine pastimes :
In the hereafter shall fall to our destiny
what Thou dost will. (2)
All we have is Thy gift;
Thirty-six varieties of delicious viands to
man Thou givest:
Restful beds, cooling breezes, joy with free mind
and pleasures—all these hast Thou given : (3)
With all these, grant the enlightenment that
forgets Thee not;
The wisdom whereby on Thee we meditate;
That with each breath Thy praises may I sing.
To Nanak grant shelter of the Master's *holy* feet.[1] (4) (12-19)

Sifati sālāhanu terā hukam razāī

Obedience to Thy Ordinance and will is *true* laudation;
What pleases Thee is true enlightenment and
meditation;
True worship is what pleases Thee—
Abiding by Thy will is perfection of
enlightenment. (1)
Such alone, Lord ! chant Thy Name ambrosial
As Thy pleasure have won.
Thou to Thy devotees art dear, Thy devotees to Thee :
Between the Lord and His devotees is perfect
accord. (2)
Thy devotees dost Thou succour;
Thy devotees, Lord ! with Thee frolic :
By Thee are Thy devotees cherished—
Thou their very life's breath. (3)
To such of Thy devotees am I a sacrifice,

1. Also rendered : By succour of the Master's feet may Nanak forget Thee not, ever meditate on Thee and with each breath sing Thy praise.

As Thee have realized and Thy pleasure won.
In their company have I found joy everlasting;
With them has Nanak found to fulfilment joy
in the Lord. (13.20)

Tūṇ jalanidhi ham mīn Tūmhārei

Thou the ocean, we the fish, in Thee *disporting*,
Thy Name the drop, we the *thirsty chatrik* :
In you is centred our yearning.[1]
In you is our heart[2] absorbed. (1)
As the babe by sucking milk is filled;
As the pauper at sight of wealth finds joy:
As one thirsting by drought, of cold water –
Thus with the Lord is my heart *in joy* drenched. (2)
As is darkness by the lamp scattered;[3]
As thought of the husband fulfils the woman's hope,
As union with the beloved brings joy—
Thus by love of the Lord is my heart[2] in bliss. (3)
God's devotees on the path to the Lord have guided me;
The holy in their grace with love of the Lord have inspired me.
The Lord is ours, we His servitors :
To Nanak has the Master the holy Word revealed. (4) (14.21)

Amrit-nām sadā nirmalīyā

The Name ambrosial is eternally purifying,
Bringer of joy, annuller of suffering :
All other joys have we tasted, my self !
Joy in the Lord is sweetest of all. (1)
All that quaff it feel fulfilled: P. 101
Whoever this joy in God obtains, immortal grows.
This wealth is by him attained,
In whose self is lodged the Master's Word. (2)
Those obtaining joy in God are filled, satisfied.
Those tasting of God never are shaken in belief;
Such alone obtain joy in God,
On whose foreheads is recorded good fortune. (3)
Rare is the one attaining the Lord—
Many thereby are blessed.

1. Hope.
2. Mind (mana).
3. As the lamp gives light in darkness.

By following him are they liberated.
By the Master's guidance is wealth of the Name obtained :
Saith Nanak : Rare are those who have had vision
of this. (4) (15.22)

Niddhi siddhi riddhi hari hari hari merai

All blessings,[1] miraculous and esoteric[2] powers
In the Lord's hand lie.
By Thy grace, Thou of deepest mystery, have I *obtained* the supreme blessing of life.[3]
Millions of blessings, joys come to one
Who at the Master's feet worships. (1)
By the Lord's sight are we purified;
Also are liberated our family,[4] friends :
The Lord inaccessible, unknowable, holy,
Is by the Master's grace meditated upon. (2)
By multiple means is He sought after;
Yet rare is the fortunate one having a sight of Him.
Lofty, of illimitable extent, unknowable is His station;
To the vision of that abode the Master alone may guide. (3)
Of deepest mystery, ambrosial, is Thy Name.
Whoever has it in the heart lodged, is liberated.
Of such the total bonds by the Master are snapped.
Saith Nanak, servant of God : In supreme enlightenment[5] are they lodged. (4) (16.23)

Prabhu kirpā tei hari hari dhīyāwuhṇ

By Divine grace comes to me meditation on the Lord :
By mercy of the Lord am I *inspired to*
chant paeans of Divine glory.
Rising and sitting, in sleep and waking—
Each *moment* of life is the *self* in meditation on the Lord engaged.
The Master[6] to me has administered the medicine of *devotion to* the Name,
That my sins has annulled, and made me pure.

1. Nidhi (nau-nidhi=The Nine Treasures.)
2. Siddhis, Riddhis (miraculous powers claimed by yogis.)
3. Mukti (liberation) is implied.
4. Brothers, men of the same clan.
5. Sahaj.
6. Sadhu.

Joy has it brought; all agony ended;
of all maladies am I relieved. (2)
Whoever by the Beloved is cherished,
Crossing the ocean of existence, is emancipated.
Whoever realizes the Master to be true teacher,
No more is *of anything* afraid. (3)
Since entering holy company,
And meeting with the Master,
All haunting evils have left me.
With each breath sings Nanak the Lord's praise,
Who on *his* shortcomings has thrown the veil.[1] (4) (17.24)

Oti poti sevak saṇgi rātā

His warp and woof in His devotee totally dyed—
The Lord, bestower of joy, His servant cherishes.
The devotee, drawing the Lord's water, waving the fan,
Perpetually in His service is absorbed. (1)
Snapping his bonds, the Lord in His service engaged the *devotee*.
The Lord's command to the servant's heart is pleasing.
He does only what pleases the Lord,
The Master's wishes, secret and manifest, fully realizing.[2] (2)
Thou, Lord ! art all-wise; all devices to Thee are known.
In obeying the Lord's will, in all states lies the servant's joy.
All that is the Lord's to the servant comes— P. 102
With the Lord is he manifestly one. (3)
Whoever by the Lord is exalted,[3]
Nevermore is his reckoning called.
To such a servant is Nanak a sacrifice;
Such one is a pearl from the greatest depths. (4) (18.25)

Sabh kichhu ghar mehṇ bāhari nāhīṇ

All boons within the self lie, not without.
Whoever seeks for these outside, is in illusion straying.
Whoever by the Master's grace has found these within,
Has obtained bliss within and without. (1)
In lovely trickles is falling the stream of amrita—
The self, listening to discourse on the Word, quaffs it :
Thus is it absorbed in joy and pastimes day and night—
Eternally in play with the Lord engaged. (2)

1. In the Indian idiom, implies forgiveness.
2. Is skilled in knowing or anticipating.
3. Conferred the robe.

The self, separated for multiple births, with
the Lord has found union;
By the Master's grace is the dry stalk turned green :
By meditation on the Name has it obtained wisdom;
By the Master's guidance, *to the Lord* is it united. (3)
As is the wave in water absorbed,
Is light *of the self* in Divine Light immersed.
Saith Nanak : Illusion's door-panels are hacked—
Nevermore shall separation[1] *from the Lord* come. (4) (19.26)

Tis kūrbāṇī jiṇi Tūṇ sūṇiyā

To such as have heard *of* Thee, am I a sacrifice;
To those am I a sacrifice as of Thee have spoken.
Time and again am I a sacrifice to such as by
their full might[2] on Thee meditate. (1)
The feet of such would I wash as tread Thy path :
By my eyes may I ever have sight of that gracious person.
My self could I dedicate to the noble friend,
Who by guidance[3] of the Master, the Lord is found. (2)
Supremely fortunate are such as of you have realization—
Amid the heap of material objects[4] they remain immaculate,
emancipated :
In the Master's company the ocean of existence
have they swum across;
The agents of evil have they subdued. (3)
With such my self seeks shelter,
Discarding egoism, worldly power and darkness of illusion.
In charity, pray grant to Nanak,
Devotion to Name of the Lord inaccessible,
of impenetrable mystery. (4) (20.27)

Tūṇ peḍ sākh Terī phūlī

Thou the tree—all existence is Thy blossoming branches;
Thou the subtle essence, palpable hast turned :
Thou the ocean, foam, bubble—
Nothing besides Thee is visible. (1)
Thou the string and the beads;
The knot and the principal bead too art Thou.

1. *Jaula* in this line is variously interpreted.
2. By their mind and body (members of the body.)
3. Meeting the Master.
4. Lit. Amidst all.

In the beginning, end and middle is solely the Lord—
Nothing else is visible.
Thou art unattributed and attributed,[1] Bestower of bliss;
Emancipated and yet the voluptuary in joy dyed.
Thy marvels to Thee alone known;
Thy own essence dost Thou contemplate. (3)
Thou art Thyself master and servitor;
Esoteric and manifest too art Thou.
Nanak, servant of God, ever Thy praise chants—
For an instant grant to him Thy sight. (4) (21.28)

Saphalu su bāṇī jitu Nāmu vakhāṇī

Blessed is the utterance that the Name expounds— P. 103
Such knowledge by the Master's grace to rare ones is granted.
Blessed the hour in which the Lord's song is heard—
Those so blessed are the *Lord's* approved. (1)
Blessed the eyes that His sight have *seen*;
Holy the hands that the Lord's praise have recorded.
Worthy of adoration[2] the feet that the Lord's path traverse :
To those am I a sacrifice.
In their company, of Thee have I realization. (2)
Listen friend, loved companion :
In an instant are saved such as join holy company—
Their sins annulled, mind made pure,
Their transmigration ended. (3)
With hands folded this supplication I make :
In Thy grace hold *this* sinking stone.
The Lord to Nanak has shown grace –
Thereby to the Lord is he in love attached. (4) (22.29)

Amrit bāṇī Hari Hari Terī

Lord ! *sweet* as amrita is Thy utterance;
Listening to which the supreme state I enter.[3]
My burning agony ended, my mind at sight of the holy Master is cooled. (1)
Joy has come, suffering has fled far off,

1. Reference to the great doctrine of two aspects of the Godhead, *nirguna* (unattributed) and *saguna* (attributed).
2. Beautiful.
3. Lit. As I listen to it, I am in the supreme state.

As by tongue of the holy I hear uttered
the Name Divine :
All pools[1] to the brim with water are filled,
Unfilled none is left. (2)
The Creator in His grace,
All creation has cherished ;
Kind, gracious, merciful—
All *by His grace* to satiety are filled. (3)
On trees, grass-blades, the universe,
Has the Creator in an instant conferred freshness.
Nanak by the Master's guidance on Him meditates—
Thus is his yearning fulfilled.[2] (4) (23.30)

Tūṇ merā pitā tūṇ haiṇ merā mātā

Thou art father, mother;
Friend, brother.
With Thee as succourer in all places,
What fear have I ? (1)
By Thy grace, Thee have I realized.
Thou my shelter, my esteem.
Nothing other than Thee exists—
All existence the theatre of Thy play. (2)
All creation from Thee has arisen :
To each hast Thou a task assigned, as has pleased Thee.
All happens as by Thee willed;
Nothing by our power comes to pass. (3)
By meditation on the Name have I obtained supreme bliss;
By singing the Lord's praise is my mind in joy.[3]
By grace of the Master, perfectly-endowed,
is ringing the fanfare of felicitation,
At Nanak's triumph in this hard contest achieved. (4) (24.31)

Jīya prāṇ prabh maneh adhārā

The Lord of self, life and mind is the prop :
His devotees in singing His praise endlessly find life.
The Lord's Name is repository of merit, amrita—
By meditation on the Lord have *we* found bliss. (1)
Whoever comes cherishing such desire,
In holy company is his transmigration annulled; P. 104

1. Faculties of the mind are implied. (Two lines here are telescoped.)
2. (Achievement of liberation is meant.)
3. Cooled.

His desire and purposes at sight of the Preceptor are fulfilled. (2)
Inaccessible, unknowable the Lord; beyond our
cognition His extent :
Yoga-practitioners, yogis, the enlightened ones—
all on Him meditate.
Thereby is their egoism annulled and illusions gone :
In the self they behold the Lord manifest. (3)
On the Name Divine, repository of bliss, joy and liberation,
Bringer of tranquil bliss, I contemplate.
Hence the Lord in His grace, in my self[1]
lodged the holy Name. (25.32)

Sūṇi sūṇi jīvāṇ soi tumhārī

In getting tidings of Thee* find I life—
Thou who art beloved, mighty Lord :
Your wondrous doings to you alone known—
Under your shelter, Lord ! myself have I placed. (1)
In singing of your merits is my mind in joy;
In listening to your discourse is all impurity shed.
In the company of holy devotees, the gracious Lord
I ever contemplate. (2)
With each breath, the Lord I contemplate—
Such resolve by the Master's grace is made.
By your grace comes illumination,
You that cherish all with benign heart. (3)
Holy, holy, holy is the Lord,
Eternally abiding:
Beloved ! manifest are your marvellous doings,
Whose sight to Nanak brings fullness of joy. (4) (26.33)

Hukamīṇ varsaṇ lāgei mehāṇ

By Divine Ordinance rains *grace*;
Thereby the holy in unison the Name Divine contemplate,
That has brought joy, peace and tranquil bliss—
The Lord Himself has made joy[2] pervasive. (1)
Of everything has He sent increase;
In His grace to all has He granted fulfilment.
Mighty Bestower ! Thy bounty shower, that all
creation may be fulfilled, (2)

1. Home.
* The original would suggest 'your'.
2. Coolness.

Holy is the Lord, holy His greatness :
By the Master's grace ever on Him I meditate,
Who the fear of transmigration has annulled,
And shattered illusion, sorrow and suffering. (3)
Him with each breath Nanak lauds;
By contemplation of the Name are all nooses snapped;
In an instant fulfils He all desires,[1]
As constantly the Lord's merits I contemplate. (4) (27.34)

Āo sājan saṇt mīt piyārei

Come, beloved friends of holy company,
That in unison we laud merits of the Lord,
inaccessible, illimitable.
All that laud, listen to His laudation, find liberation;
Meditate we on Him who has made us. (1)
By this are sins of multiple births annulled,
And heart's desires[2] achieved.
Contemplate the holy Lord, Provider of all. (2)
By contemplation of the Name are obtained all joys;
By meditation on the Lord is annulled all fear.[3]
Those serving Him swim across,
All their desires[2] fulfilled. (3)
On Thy shelter have I fallen;
To Thyself unite me, as be Thy will. P. 105
In Thy grace, Lord ! inspire in me devotion,
That Nanak the holy amrita may quaff. (4) (28.35)

Bhayei kirpāl gobind gusāīṇ

The Lord of the universe, the Master has shown grace,
And all over earth sent showers of rain.
The Lord, compassionate to the humble, ever-merciful
Creator,
Joy[4] has sent. (1)
His creation has He cherished.
Tenderly as the mother contemplating her progeny.
The Lord, shatterer of suffering, ocean of joy,
Is of all the Provider. (2)
The Lord beneficent, on water and over land is pervasive :

1. Desire for liberation is meant.
2. (Desire for liberation.)
3. (Fear of Yama's retribution.)
4. Coolness.

To Him may I ever be dedicated, a sacrifice.
Night and day may I ever on Him meditate,
who in an instant liberates all. (3)
Himself has the Lord saved all;
By contemplation of the Name is mind and body in joy,[1]
Should the Lord, saith Nanak, cast
His glance of grace. (4) (29.36)

Jitthai Nāmu japīyai prabh piyārei

Wilds become as gilded attics,
Wherein the beloved Lord's Name is contemplated.
Cities to ruins turn wherein is the Lord's Name not
contemplated. (1)
One that on a dry crust *of bread* the Lord contemplates,
Within and without, the Lord's grace finds.
One that with luxurious feasting yet does evil,
A poisonous crop raises. (2)
One that to God's devotees is not attached,[2]
And with misbelievers[3] in wrong-doings engages,
In unenlightened state makes waste of the rare gift of
human birth,
At his roots plucking. (3)
Thy shelter I seek, Thou compassionate to the humble,
Ocean of joy, Lord-cherisher of the universe.
Inspire Nank in Thy grace to chant Thy laudation;
Shield Thou my[4] honour ! (4) (30.37)

Charaṇ thākur ke ridai samāṇei

As in my heart is settled *love of* the Lord's holy feet,
Banished is all pining and suffering;
Peace and joy have come and the melody equable[5] has arisen. (1)
This love *once* formed, snaps[6] never;
The Lord *is beheld* to pervade within and without.
Contemplating Him ever, His laudation I sing,
Snapping Yama's noose. (2)
The Divine Word[7] in ambrosial showers is raining,

1. Green, fresh.
2. Not attuned.
3. Sakta.
4. Our.
5. Sahaj-Dhuni.
6. Break.
7. Bani.

In mind and body has peace become pervasive.
Lord ! Thy devotees feel fullness and satiety,
By the comfort the Master has granted. (3)
To me has come fulfilment from the Master[1] to whom
I devoted myself :
In his grace to the Lord has he united me;
My transmigration annulled,
By supreme good fortune is my desire achieved. (4) (31,38)

Mīṇhu paiya parameshari pāiyā

From the supreme Lord has come rain,
That to all creation has brought joyful living ;
Gone is suffering; true joy has come.
In thanksgiving the Lord's Name contemplate. (1)
His own creation has He cherished;
The Lord Himself their protector has become : P. 106
The Lord to our supplication has listened;
Rewarded is our endeavour. (2)
Of all creation is He the Provider;
By the Master's favour His grace He shows.
In water and on land, all has He fulfilled :
The Master's feet *in gratitude* I wash. (3)
To the fulfiller of the heart's desire,
May I ever be a sacrifice.
Saith Nanak : The Annuller of suffering in His grace,
In joyful devotion[2] has dyed us. (4) (32.39)

Manu tanu terā dhanu bhī terā

Mind, body, all that we possess[3] is Thine :
Thou our Lord, Master, sovereign—
Life and body is all Thy property;
All might too is Thine. (1)
Eternally dost Thou confer joy;
At Thy feet in low obeisance I offer homage.
To win Thy favour is directed all my doing,
As it pleases Thee this to grant. (2)
From Thee alone, Lord ! seek I all gifts;
Thou alone all my decking and adoration,
Whatever Thou sendest, to me is joy.

1. Him.
2. Dye (applied sense, devotion, love.)
3. Wealth.

Wherever Thou keep me is for me Paradise,[1]
Thou that of all art cherisher. (3)
In contemplation of Thee has Nanak found joy;
Day and night[2] Thy laudation I sing.
All my desires thus fulfilled;
never has suffering touched me. (4) (33.40)

Pār-brahm prabhi meghu pathāiyā

The Lord supreme, transcendent has sent down the cloud,
That in all ten directions has rained over water and land ;
All thirst quenched, calm is pervasive;
In all spots has joy spread. (1)
The Lord, Bestower of bliss, shatterer of suffering
Himself shows grace and *His* creation cherishes :
His creation has He in care.
Bowing at His feet, His favour I seek. (2)
From seeking His shelter is obtained the *supreme* state :
On the Lords's Name with each breath meditate :
Other than He is there no Master;
Of all spots is He overlord. (3)
All honour and might, Lord ! is Thine;
Thou the holy Lord, Repository of merit.
Thus supplicates Nanak, servant of God :
Day and night[2] on Thee may I meditate ! (4) (34.41)

Sabbhei sukh bhayei prabh tuthei

In the Lord's pleasure lie all joys.
As in the self are lodged the feet of the Master,
perfectly-endowed,
Tranquil meditation, ecstasy have the mind occupied—
The joy of this to none is known, other than he
that has it. (1)
Inaccessible, unknowable is the Lord:
In each self[3] pervasive and so close;
Ever immaculate, provider to all creation—
Rare are such as their self realize. (2)
This is the sign of union with the Lord :
The self the solely pervasive Divine Ordinance realizes.
In tranquil content feels it fulfilled,

1. Baikunth.
2. Eight *pahars*.
3. Vessel.

And in obeying the Master's will finds bliss. (3)
By His hand has the Lord bestowed the boon,
Of annulling the suffering of transmigration.
Saith Nanak, servant of God : Those whom the Lord to Himself has attached,
In joy of His laudation are absorbed. (4) (35.42)

Kīnī dayā gopāl gosaiṇ

By grace of the Lord, cherisher of the universe, P. 107
Love of the Master's feet in our heart[1] is lodged :
His very own has the Lord made us;
The abode of suffering thereby is demolished. (1)
In mind and body is the holy Lord pervasive;
No spot now appears frightful, forbidding :
By devotion to that sole Lord,
Ill-wishers and foes have all turned friends. (2)
Of His will is He sole Master;
Wisdom or thinking of none is of any avail :
Of His devotees is He himself succourer—
Himself has the Lord illusions about this shattered. (3)
The *Lord's* lotus feet are His devotees' prop;
Day and night is the Name Divine their commerce.
Saith Nanak : In tranquil joy
They chant laudation of the Lord, who in all creation is pervasive. (4) (36.43)

So sachu mandaru jitu sachu dhiyāīyai

That temple alone is holy wherein is holy truth meditated on;
That heart alone is in joy *by whose inspiration* the Lord's laudation is chanted.
Lovely is the spot where God's devotees abide !
To the holy Name *of God* may I be a sacrifice ! (1)
Invaluable is holy Divine greatness;
Inexpressible His might and grace.
In meditation *on Thee* Thy devotees find life :
Joy in the holy Word in their self abides. (2)
Laudation of holy truth by supreme good fortune is obtained.
By the Master's grace does man the Divine attributes laud.
Those dyed in Thy love please Thee—
Mark of the holy Name they bear. (3)

1. Mana (mind).

None the estent of the holy Eternal knows;
In all spots is He pervasive.
Saith Nanak : On holy truth ye meditate;
Know, the Searcher of hearts[1] is all-pervasive. (4) (37.44)

Rayṇi sūhāwaṛī dinasu suheilā

In contemplation of the Name ambrosial and in company
of the holy,
Shall thy nights be lovely, thy days joyful.[2]
By an hour's, an instant's, a minute's
Remembrance of the Lord,
Shall thy life be fruitful. (1)
By contemplation of the Name are all sins shed;
Within and without is beheld the Lord *abiding* close to us.
The Master, perfectly-endowed, has all illusion and fear annulled—
Thus in each spot is manifest the Divine vision. (2)
The Lord Almighty, lofty, immeasurable—
His stores with nine treasures of the holy Name filled.
In the beginning, end and middle is He solely pervasive—
None other His equal.[3] (3)
Cherisher of the humble ! show Thy grace :
This mendicant for dust *of feet* of the holy makes prayer.
Nanak, Thy servant thus supplicates :
On Thee may I ever meditate ! (4) (38.45)

Aithai tūṇ haiṇ āgai āpei

Here and in the Hereafter art Thou alone pervasive;
All creation by Thee is fashioned :
Lord Creator ! none other than Thee exists—
My prop and shelter are you alone ! (1)
My tongue by repetition of the Lord's Name lives—
The Supreme Being transcendent, the Lord, controller[4]
of hearts;
Those serving Him have joy obtained;
Their lives not on a wager lost. (2)
Thy devotees that the medicine of the Name have obtained,
Eliminated are their maladies of multiple births. P. 108
Chant ye day and night the Lord's laudation—

1. Antaryami (antaryamin). In Skt. controller of the inner faculties; in Punjabi/Hindi, applied sense, as given here.
2. (First two lines transposed in the rendering).
3. Comes close to Him.
4. (See note 1 *ante*).

In this task alone lies fulfilment. (3)
By His glance of grace His servant has He exalted,
That in each being[1] has the Supreme Being venerated :
No other than the sole Lord exists.
This, friend[2] ! saith Nanak, is the purest wisdom
of all. (4) (39.46)

Manu tanu rattā Rama piyārei

My mind and body in love of the *Divine* Beloved is dyed,
For whom would I make all of mine a sacrifice :
May I laud His merits day and night,[3]
forgetting Him not for a breath's duration. (1)
The Lord is beloved and friend;
His Name Divine in holy company have I contemplated :
In holy company swim across the ocean of existence,
Snapping Yama's noose. (2)
All four boons[4] in devotion to God lie;
Contemplation of the Lord inaccessible, of profound
mystery is the wish-fulfilling tree.[5]
Lust, wrath, sin—all by the Master are annulled,
All desires fulfilled. (3)
One who is supremely fortunate,
In holy company with the Lord[6] shall have union.
Saith Nanak : One in whose self is the Name lodged,
Be he householder or anchorite, with God shall find
approval. (4) (40.47)

Simrat nāmu ridai sukhu pāiyā

By contemplation of the Name is obtained joy of heart;
By grace, to His devotees is He revealed.
By utterance of His Name in holy company is
cured the malady of sloth. (1)
He that has hold of the nine treasures of *devotion* to the Lord,
By merit of previous births, finds union.
Enlightenment and meditation on the Divine Being,
all-perfection, shall he have :
All powers with the Lord lie. (2)

1. Vessel.
2. Baba (father, friend) in the original is variously interpreted.
3. Eight *pahars*.
4. Artha (worldly goods), Dharma, Kama (worldly enjoyment) and Mokh (moksha, liberation.)
5. Pārijāt.
6. Sarang-Pāṇī (He who holds the bow in His hand i.e. God.)

In an instant He makes and unmakes;
Himself the sole Essence, Himself the vast expanse.
Immaculate is the Lord Betower, life of the universe—
His sight all pain of separation dispels.
By grasping His lappet[1] all creation swims across :
Himself to His Name He inspires devotion.
By Divine grace and primal good fortune is obtained
the Master, ship of liberation. (4) (41.48)

Soī karṇa je āpi karāei

Behoves it us to do what He commands;
Wherever He keeps us, is for us the right station :
Such alone are truly wise, such alone honourable,
As His Ordinance find agreeable.[2] (1)
All creation on one thread has He strung;
Those by Him inspired at His feet worship.
Such as have the drooping lotus of their heart illumined,
Have truly had a vision of the All-holy. (2)
Thy praise to Thee alone is known;
Alone Thou Thy Essence dost realize :
To Thy devotees am I a sacrifice,
Who their lust, wrath, greed have pulverized. (3)
Without rancour art Thou; pure Thy devotees,
Whose sight all sins removes.
Nanak by meditation on Thy Name lives—
His stubborn illusion and fear shattered. (4) (42.49)

Jhūṭhā maṇgaṇu je koī māṇgai

Any that supplicates the Lord for tainted[3] boons, P. 109
In a short while will be dead[4] :
Whoso serves constantly the Supreme Being,
By touch of the Preceptor immortality finds. (1)
One whose heart by loving devotion is inspired,
Ever His laudation with wakeful self sings :
The Lord with succouring arm[5] grants union
To such on whose forehead is recorded good fortune,[6] (2)

1. The original implies a loose piece of cloth, worn round the neck by a holy person.
2. Sweet.
3. Lit. false, tainted : worldly desires are implied.
4. (Dead in the sense of not finding eternal life in the Divine Essence.)
5. Clasping by the arm.
6. On whose forehead is recorded the gain he is destined to derive.

In the devotees' heart is lodged *devotion to* God's lotus feet;
All without devotion to God are by *Maya* robbed.
All devotees yearn for dust *of feet* of the holy;
God's holy Name is their ornament. (3)
In all states[1] the Lord's laudation you sing,
By contemplation on whom is obtained the boon of immortality.
Nanak prays, in His grace may He grant him
strength to bow to His will.[2] (4) (43.50)

In Raga Mājh—Composition of Sri Guru Amar Das
Ashtpadīyan (Octets)

(This text opens with an Ashtpadī (Octet) of the composition of Guru Nanak Dev, which is given in rendering below :)

Raga Mājh—Ashtpadīyan—Mahalla I

SCORE I

By grace of the Sole Supreme Being, Realized by the holy Preceptor's Grace.

Shabadi raṇgāe hukami sabāe

Only those so ordained by God, in the holy Word are dyed,
And called to the sacred Portal and Mansion.
Lord ! holy Cherisher of the humble,
Thou dost make the heart responsive to holy teaching.[3] (1)
May I be a sacrifice time and again to Thee,
Who dost deck with holy beauty those devoted to the holy Word,
And dost lodge it in the self by the Preceptor's instruction, immortalizing, conferring everlasting bliss. (Pause I)
None in the world to me is attached,
Nor I to any :
The holy Lord of the three worlds alone is mine.
This endless[4] creation comes and goes, wrapped in egoism;
Full of vain regrets for evil actions. (2)
He alone lauds the Lord's attributes who has realization of His Ordinance :
Such a one finds repute and fame through following the Master's Word.

1. Rising and sitting.
2. What He has done.
3. All through this text Guru Nanak Dev, Guru Amar Das, Guru Ram Das and Guru Arjan Dev over 35 Ashtpadis (Octets) have adhered to one rhyme-scheme.
4. Lit. Numerous.

All at the Eternal Portal shall have to render their account;
Only those devoted to the exalted[1] Name shall find liberation. (3)
The egoist, strayed from truth, no shelter finds,
And bound at Yama's door, receives chastizement.
Except the holy Name no friend or helper has man—
Those meditating solely on the Name shall find liberation. (4)
The sakta,[2] false of soul likes not holy truth;
Bound in duality is he whirled about in transmigration.
None can efface the Writ Divine—
Through the holy Preceptor alone comes liberation. (5)
In the world the woman has forgotten her true Lord,[3]
And separated from Him through attachment to the unreal,
now bemoans her fate.
One deluded by evil courses finds not entry into the
Lord's Mansion :
Only through good actions is evil done forgiven. (6)
Those who in this world, on the Beloved have meditated,
By the Preceptor's guidance have contemplated and
realized the Essence :
Of such the transmigration is annulled,
And in the holy Name are they absorbed. (7)
One devoted to God realizes the inexpressible,
And to others imparts realization.[4]
The holy Lord loves alone those devoted to truth.
Saith Nanak in all humility :
Those lauding God's attributes realize the Eternal.
(After this begin the Ashtpadīs (Octets) of
Sri Guru Amar Das's composition).

Karamu hovai satigurū milāe P. 110

By supreme good fortune does the Creator bring
about the devotee's meeting with the Preceptor,
And the mind in service and the holy Word gets absorbed :
By overthrowing egoism is found everlasting joy,
And Maya-delusion lifted. (1)
May I be a sacrifice to the holy Preceptor !

1. Lit. Beautiful.
2. Implies misbeliever.
3. Lit. 'The woman in her parents' home knew not her lord'. This figure is constantly employed in Gurubani.
4. Lit. Makes them utter the inexpressible.

By the Preceptor's teaching is the true light found,
And the mind absorbed in perpetual laudation of God. (Pause I)
Through searching the body and self does one attain the
holy Name;
Restrain the restless mind and find poise;
Then does the devotee chant for ever the Preceptor's Word,
And engage in devotion spontaneous.[1] (2)
In the self are contained endless objects :
Those are viewed only with the wisdom by the Preceptor
imparted.
In the self are the nine doors and the Tenth of Liberation,
Wherein is heard the mystic music :
Holy is the Lord and holy His might[2] :
By the Master's grace is this lodged in the self.
One finding holy wisdom at the Divine Portal
is ever in love of God dyed. (4)
The worldly-minded know not the truth about good and evil;[3]
And absorbed in Duality, in delusion are lost.
The purblind unenlightened know not the way,[4]
And in transmigration are again and again involved. (5)
Devotion to the Preceptor ever brings true joy,
And egoism's possessiveness is restrained.
Through the Preceptor's teaching is the darkness lifted,
And the obstinate doors stand opened. (6)
Anyone lodging God in the self after overthrowing egoism,
Ever is devoted to the holy Preceptor's feet.
By the Master's grace are his mind and self rendered pure,
And he ever meditates on the Name Immaculate. (7)
Life and death lies all in Thy power :
Thou dost confer greatness[5] on whoever may please Thee.
Listen, Nanak ! Meditate on the Name ever,
That brings thee fulfilment in life and death. (8) (1.2)

Merā prabhu nirmalu agam apārā

The Lord is immaculate, inaccessible and unencompassable,
Who without scales weighs all creation.
Only the devotee may realize Him,

1. Original, Sahaje.
2. Nain : Interpreted as Name, greatness.
3. Original, Evil and good.
4. Magg=Pkt for marga (cf) Japuji, 14.
5. (Spiritual greatness is implied.)

And through chanting His laudation, merge into His attributes. (1)
May I be a sacrifice time and again to any
who lodges God's Name in the self.
Those devoted to truth are awake ever,
And honoured at the Eternal Portal. (Pause I)
Himself He hears and views all creation :
Only those getting His glance of grace meet with His approval.[1]
Only such turn to devotion and live truth
As by Him are so prompted. (2)
One set astray by Him—what succour for such ?
What is recorded in Primal Time is ineffaceable.
Those finding the holy Preceptor are truly fortunate—
Such union too through Divine grace comes. (3)
In the world the self-female remains ever in sleep,
Disregarded by the Spouse,
And abandoned for her undesirable ways;
Going about wailing ever,
Away from the Spouse finding not restful sleep. (4)
One realizing in this life the Bestower of joy,
Suppressing the ego, realizing the Master's Word,
Lies in the delectable couch, finding fulfilment with her Lord,
Decked with the ornament of truth. (5)
God the eighty-four lakh species has created : P. 111
Whichever of these finds His grace, with the Preceptor's
company is blessed :
Of such the sins are annulled :
Pure, by the holy Name they shine in glory at the
Eternal Portal. (6)
Should He demand an accompt of man's deeds,
Who can satisfactorily render it ?
From such accompting comes not bliss :
The holy Lord alone grants liberation,
And through grace makes union. (7)
He the sole doer and guide;
To Himself He unites the devotee through the Preceptor's
holy Word.
Saith Nanak : Through devotion to the holy Name comes
true greatness;
Union with the Lord too by His grace comes. (8) (2.3)

1. Lit. Are entered into His account.

Ikko āpi phirai parchhanna

He alone is real, hidden from sight :
Viewed by the Preceptor's grace, my heart is gladdened;
When He the sole Reality, in the heart is lodged,
All desire is discarded and joy-in-poise attained. (1)
May I be a sacrifice time and again to those
devoted to the sole Supreme :
By the Preceptor's teaching is the heart centred in God,
And in joy in the Eternal dyed. (Pause I)
The world is strayed by Thy own will;
Forgetting the sole Reality, is it by Maya[1] attracted;
Ever is it straying in delusion—
In forgetfulness of the Name, gripped by suffering. (2)
Dispenser of retribution ! those dyed in love of Thee,
Through service to the Preceptor, are renowned through
all time.[2]
Those exalted by God alone are in His Name absorbed. (3)
In delusion of Maya is God disregarded;
Such a one, bound in Yama's demesne, chastizement bears.
The egoist, rendered blind and deaf, his sight is sealed,
And is destroyed by his own sin. (4)
Those prompted by Thee to devotion, solely in devotion to
Thee are dyed ;
To Thee love and devotion is pleasing.
Service to the holy Preceptor brings eternal joy,
And fulfilment of all desires.[3] (5)
Lord ! I ever seek Thy shelter :
Thou art the Redeemer and conferrer of greatness.
One meditating on the Lord's Name
Is from Yama and death[4] exempt. (6)
Those pleasing to the Lord are ever in devotion to Him dyed;
Called[5] by the Lord, are they to Him united.
Eternal Lord ! ever seek I Thy shelter—
Thou alone Realization dost grant. (7)
Those realizing truth are in truth absorbed :

1. Lit. The other.
2. Lit. In all four Yugas.
3. This implies the desire for liberation.
4. Spiritual death or perdition is meant.
5. Lit. United.

Chanting the Lord's praise and on Him discoursing.
Saith Nanak : The true anchorites are those in the Name dyed,
And absorbed in the Eternal, their true abode. (8) (3.4)

Shabdi marai su mūā jāpai

One dying to the world through the holy Word is only in appearance dead;
By death not oppressed, nor by suffering tormented;
His light merged into Divine Light :
Through listening to the holy Word his heart in truth absorbed. (1)
May I be a sacrifice time and again to one getting repute through contemplating the Lord's Name :
Such a one through devoted service to the holy Preceptor,
By God-given wisdom into perfect poise[1] is merged. (Pause I)
Frail is the frame and vesture of the spiritualy unawakened[2] self-female;
Absorbed in the world,[3] she attains not to the Lord's Mansion; P. 112
Day and night wandering about burning in torment,
Away from the Spouse is her life full of torment. (2)
This physical frame lasts not beyond death :
At God's accounting-house the self only through truthful living finds liberation.
Those serving the holy Master are the truly wealthy—
In the here and the hereafter in the Name absorbed. (3)
Let the devotee-female deck herself with fear of God and His love.
Then by Divine grace will she find abode in the Lord's Mansion.
Thus will she ever find fulfilment through her deep red dye of true love. (4)
The Lord abides ever with all :
Only by Divine grace does a rare one find bliss through His glance of favour.
The Lord, highest of the high, by His own grace grants union. (5)
The world lies asleep in delusion of Maya,
Ruined through neglecting devotion to the Name.
Only the Lord who threw it into sleep, may wake it up.

1. Original, Sahaj.
2. Original, Raw.
3. Lit. The other i.e. Maya.

Through wisdom by the Master granted may it find realization. (6)
One quaffing amrita illusion may shed,
And by Master's grace the state of liberation attain.
One dyed in devotion is the true recluse.[1]
Union to such may come by overthrowing the ego. (7)
God created all and set each to some task;
To the entire creation is He provider.
Saith Nanak : Those meditating on the Name are dyed in truth—
Each engaged in what the Lord for him has willed. (8) (4.5)

Aṇdari hīrā lālu baṇāiyā

Inside the self is placed the jewel *of devotion* :
Through the Preceptor's teaching is its worth known.
Those in possession of *holy* truth,
Whose utterance is truth—
Know alone the secret of testing it.[2] (1)
May I be a sacrifice time and again
To those lodging the Master's Word in their heart.
Living among impurities of the world have they found
the Lord Immaculate. (Pause I)
In this mortal frame is placed the expansive world *of maya*;
Within it too lies the Immaculate Name,
That is inaccessible, unencompassable :
Its realization to the God-inspired alone comes,
Through His grace to Him united.
The Lord confirms in the mind holy Truth;
Through the Master's grace is inspired love for truth :
Such see holy truth pervasive everywhere,
And are in it merged. (3)
My beloved Lord is above desire and want,
Annuller of sin and evil traits :
Meditate on Him with love and devotion ever;
Abide endlessly in fear and love of Him. (4)
Devotion to Thee is real only if it please Thee.
Thou dost alone confer it,
Never regretting afterwards the gift.[3]
He alone is Provider of all creation—
His Word leaves man dead to the world,

1. Original, Bairagi (Vairagi).
2. The figure herein is of gold-testing.
3. Lit. Has no sorrow (regrets.)

Finding eternal life in God. (5)
Nothing, Master ! exists for me except Thou;
Thee alone I serve and Thee I laud.
To Thyself unite me, holy Lord !
By supreme good luck comes union with Thee. (6)
None io me is like Thee;
By Thy grace is this life fulfilled.
Meditate on God ever—
Thus shall He succour thee.
By His grace in poise[1] merge thyself. (7)
None to me great as Thou;
Thou who hast made and effaced[2] creation.
Thine the creation, Thine the effacement,
Thine again the creation. P. 113
Thou alone dost make, unmake and exalt it.
Saith Nanak : Thy truth[3] for ever is glorious. (8) (5.6)

Sabh ghaṭ āpei bhogaṇhārā

He Himself tastes of all vessels,[4]
His doings beyond our reach and knowledge.
Meditation on Him comes from the Preceptor's teaching:
Spontaneously[5] does one merge into Him. (1)
May I be a sacrifice time and again to those lodging
the Divine Word in their self;
One realizing the Word can alone battle with the lower self,
And annulling desire, into the Lord merges. (Pause I)
The whole world is by the five minions of evil robbed;
The blind ego-centred man is of all true awareness devoid.
Only on turning Godward can he protect his home,
And through power of the holy Word destroy these five minions. (2)
Those Godward-turning are ever in truth dyed;
With devotion intoxicated, they serve the Lord ever.
United with the Beloved they laud Him,
Standing in glory at the Portal Divine. (3)
He first created His own sole Self,
Then made He the perplexity of Duality and Maya of
Three Qualities.

1. Original, Sahaj.
2. Refers to the everlasting Divine play of creation and dissolution.
3. Original, Nam.
4. Figure for the individnal self.
5. Original, Sahaje.

At the fourth lofty step of God-realization,
Is man absorbed in living the truth. (4)
All doing is good that of the holy Creator is approved;
Those realizing the Truth remain absorbed in God.
Through the Divine Word they serve the holy Lord,
And in Him are absorbed. (5)
Nothing is real but the holy Lord.
By engaging with Maya[1]
The whole world by death and destruction is gripped.
Whoever is God-inspired has faith solely in God—
Through devotion to Him finding bliss. (6)
All creation is under Thy protection;
All that are ripe for union with Thee,
All that are not yet ripe,
Are under Thy benign eye.[2]
Ever dost Thou set all creatures to their appointed tasks,
And to Thyself dost unite them. (7)
Thou dost unite to thyself all;
They then see Thee manifest;
All creation is filled with Thee.
Saith Nanak : He alone manifests Himself in all that happens.
By insight by the Master granted does this realization
come. (8) (6.7)

Amrit bāṇi guru kī mīthī

Sweet is the Master's ambrosial Word;
Rare is the Divinely-inspired one who has tasted of it.
By inner illumination is this supreme juice quaffed,
And Divine music playing at the holy Portal heard. (1)
May I be a sacrifice time and again to those engaging
in devotion to the Master's holy feet.
The holy Preceptor is the true Pool of Immortality.[3]
Through devotion to His Name is impurity removed. (Pause 1)
Holy Lord ! none Thy extent has known;
Rare is the man absorbed in devotion through the
Master's grace :
Thou inspirer of hunger for the holy Name !
Insatiable is my hunger to laud Thee. (2)

1. Lit. The Second, i.e. Duality.
2. Lit. Thou dost look after.
3. Original, Amritsar.

One sole Lord see I, no other;
And by the Master's grace have quaffed amrita :
By the Master's Word is my thirst slaked,
And the self in joy of devotion absorbed. (3)
Ignorant man ignores the jewel of *the Name.*
The blind ego-centred man towards Maya[1] inclines,
And leaving jewels and other blessings towards straw is attracted.
He tastes of fruit that He plants,
And even in his dreams joy eludes him. (4)
Through Divine grace alone does man realize Him,
By lodging in his mind the Master's Word;
Abiding ever in fear of God, P. 114
And annulling fear of the world, removes his suspense.[2] (5)
One removing suspense unending joy finds,
And by Master's grace the highest state[3] attains.
Pure the self, pure the words of such,
Chanting Divine laudation from spontaneous inspiration. (6)
One expounding scriptural[4] texts
May yet be in suspense, ignorant of the Divine Essence.
Without devotion to the holy Preceptor no joy comes—
Into everlasting suffering is such a one fallen. (7)
The Lord is Creator of all—
To whom may man complain ?
Only the deluded man complains of God's doings.
Saith Nanak : Himself He prompts the creation to act—
Those absorbed in His Name alone find *rest from action.* (8) (7.8)

Āpei raṇgei sahaji subhāe

He Himself dyes the mind in devotion spontaneous :
God's dye from the Preceptor's Word comes.
Mind and body are in devotion dyed—
The tongue dyed vermilion red with the dye of
fear and Divine love. (1)
May I be a sacrifice time and again to those
lodging the Lord without fear in the self :
Through the Master's grace comes meditation on
the Lord without fear;

1. Duality.
2. Suspense between engaging with God or Maya.
3. Liberation, nirvana is implied.
4. Simritis, Shastras, Vedas.

Through the holy Word is crossed the ocean of
worldly poison. (Pause 1)
The egoist devoid of enlightenment clever devices tries;
With all his ritual practice[1] finds he no place at the
Divine Portal.
As he came so shall he depart unfulfilled;
Through misdeeds, in regrets drowned. (2)
The egoist purblind has no insight,[2]
Unmindful[3] of *death* predestined.
His actions bring him not fulfilment—
Without the holy Name his life a waste. (3)
The truest action is *to live* the essence of the holy Word :
Through grace of the Master perfectly-endowed
is found the Door of Liberation.
Day after day recites he the holy Word—
Dyed all in God's dye. (4)
My tongue saturated with God's love is full of bliss;
Spontaneously are body and mind fallen into ecstasy.
Through spontaneous devotion[4] is the Beloved found—
Through spontaneous surrender is found union. (5)
Whoso has on him God's dye chants His laudation,
And through the Master's Word passes into bliss.
May I be a sacrifice for ever to those whose
mind in service to God is fixed.
The holy Lord is pleased through truth;
Through the Master's grace is the heart in
devotion drenched.
The devotee settled in a holy place chants God's laudation.
God revealing His truth induces in him faith. (7)
Whoever has His grace, realizes Him;
Through grace is egoism annulled.
Saith Nanak : With the Name lodged in heart,
Man finds glory at the Divine Portal. (8) (8.9)

Satiguru seviyai waddī wadiyāī

Great honour from serving the holy Preceptor comes :
Through devotion, the Lord of His own accord takes
abode in the devotee's self.

1. Lit. With ritual bathing and ablutions.
2. Lit. Nothing to him is visible.
3. Lit. Understands not.
4. Original, Sahaji *Sahaji*.

The Lord is the fruit-yielding tree—
Whoever quaffs of this amrita, his thirst is slaked. (1)
May I be a sacrifice time and again to the Master
Who to holy company has united me.
The Lord Himself brings together the holy company
chanting His laudation. (Pause I)
On one serving the holy Master glory by the holy
Word is conferred— P. 115
Such glory comes from the Lord's Name in the self lodging.
The Lord immaculate impurity *of mind* removes—
One so cleansed finds acclaim at the Portal Divine. (2)
None found the Name except through the holy Preceptor.
Yogis and practitioners of austerities yearn for
this attainment fruitlessly.
None found joy except through devotion to the Master :
Only by supreme good luck comes union with the Master. (3)
The mind is as the hand-mirror[1]—only one devoted to
God looks into it :
As egoism is dried up, this mirror from rust grows immune.
The true devotee makes mystic music[2] with the immaculate Word,
And through the Master's Word is merged into *holy* Truth. (4)
None ever had the Lord's vision except through the
Preceptor's guidance :
By the Master's grace the Lord revealed Himself to the devotee.
He Himself made union for the devotee in his state of
perfect serenity and poise.[3] (5)
Only one God-directed[4] in the One Supreme Being
is absorbed;
His illusion of Duality by the Master's Word is consumed.
In his self he carries on the commerce *of truth*;
His *gain* the treasure of the holy Name. (6)
The true devotee's endeavour is the Lord's holy laudation;
Such devotee reaches the Door of Liberation;
Dyed in devotion, ever does he chant the Lord's laudation,
By the Lord summoned into the holy Mansion. (7)
The holy Preceptor, fount of bounty, is found as
the Lord ordains :

1. Arsi, the Indian bride's hand-mirror for make-up.
2. Original, *anhat-bani*.
3. Original, *Sahaji*.
4. Gurumukh (Lit. God-facing.)

Through supreme good fortune is the holy Word in
the self lodged.
Saith Nanak : Through the Name and chanting laudation
of the holy Lord,
Is true greatness found. (8) (9.10)

Āpu wanjāe tāṇ sabhu kiċhhu pāyei

All boons by discarding the ego shall come,
And entering on true devotion through the Master's Word.
Anyone carrying on commerce of Truth deals in Truth—
Truth too his hoard of gain. (1)
May I be a sacrifice time and again to those chanting
the Lord's praise.
Lord ! I am Thine, Thou the Master—
Dispenser of merit through gift of the Word. (Pause I)
Auspicious are all times and occasions,
In which love for the holy Lord enters the heart.
From service to the holy Lord comes greatness of the
life of truth :
This *path of Truth* through the Preceptor's grace is found. (2)
The fare of devotion is found through the holy Master's grace;
Then with false pleasures discarded,
Joy in God is lodged in the mind.
The blessings of truth, holy content, the ineffable joy of peace,
All given by the holy Word, come from the holy Master. (3)
The purblind fool devotes himself not to the holy Preceptor—
How may such find the Door of Liberation ?
Involved in the cycle of death and birth,
They enter bodily life again and again,
And stand abjectly at Yama's Portal. (4)
One knowing joy of the Word may alone know the self :
By contemplating the immaculate Word does such
knowledge come.
Those serving the holy Lord are in everlasting joy—
The Name, Supreme Value,[1] in their hearts is lodged. (5)
Blessed is the spot approved by the Lord—
Such is where the Lord's praises are chanted in holy company—
Where everlastingly are chanted the Lord's praises,
And the holy immaculate mystic Note is uttered. (6)

1. Lit. The Nine Treasures.

The man ego-centred carries false capital, P. 116
False too all his concerns.
Those with tainted[1] actions must grievously suffer.[2]
Such wander about in delusion day and night—
Their human incarnation a waste,
The cycle of birth and death their lot. (7)
Most beloved of me is the holy Lord—
This love resting on the holy Master's teaching.[3]
Saith Nanak : From the holy Name comes true greatness
In holding joy and sorrow[4] alike. (8) (10.11)

Terīyāṇ khaṇiṇ Terīyāṇ bāṇīṇ

Thine are all species and all tongues—
Without the Name all in delusion are lost;
Devotion to the Lord's Name comes from serving the Preceptor—
None without the Preceptor's guidance found it. (1)
May I be a sacrifice time and again to those immersed[5]
in devotion to the Lord.
Through devotion to the Preceptor is found the way to the
holy Lord
By those seeking Him with heart in poise.
Through devotion to the Master are all boons attained—
All rewards the heart desires.[6]
The Lord is bestower of all gifts—
Union with Him from supreme good luck comes. (2)
The impure mind meditates not on the sole Supreme Being—
From Duality impurity gathers on the mind.
Anyone wandering over holy water-edges, bathing spots
and various places held holy—
His pride increased, the impurity of egoism further on him
accumulates. (3)
Such impurity goes through devotion to the holy Preceptor,
Through dying in God while alive,
And absorption of heart in the Lord.
The Lord pure, immaculate, holy,
Is beyond impurity, and annuller of impurity of mind. (4)

1. Lit. False.
2. Suffering not physical, but chastizement by Yama is implied.
3. Original, Shabda (Word).
4. Sorrow and joy.
5. With hearts absorbed in.
6. Spiritual rewards are implied.

Without the Preceptor's teaching all is pitch dark.
The man of unenlightened mind is blind, in the dark groping.
Such worms crawling in offal,
Filth they gather, and in filth again are absorbed. (5)
Anyone serving the liberated is liberated himself;
His egoism, acquisitiveness through the holy Word annulled.
One serving the holy Lord each day of life,
Through supreme good fortune finds the true Preceptor. (6)
The Lord shows grace Himself and to the devotee
grants union :
From the holy Master is attained the wealth[1]
of the holy Name.
Through devotion to the holy Name the mind abides pure—
Through devotion to the holy Lord all sorrows vanish.
The Lord is ever by—think not He is far :
Through the Master's Word behold[2] Him within you.
Saith Nanak : Greatness comes through the Name—
Devotion to the Name from the holy Master comes. (8) (11.12)

Aithai sāchei so āgei sāchei

Those that in the world are holy, in the hereafter
are adjudged holy;
Their minds pure, in the holy Word are they absorbed.
One serving the holy Lord, acting purely,
In pure actions is absorbed. (1)
May I be a sacrifice time and again to those
lodging the holy Name in mind.
Those serving the holy Lord, chanting His praise,
Are in Him absorbed. (Pause I)
Learned Brahmins study sacred texts, but taste not their joy;
In Duality are their minds deluded by Maya;
Of true wisdom are they deprived by stupor,
And repent after, of their evil deeds. (2)
From meeting the Preceptor alone comes knowledge
of the Essence,
And the Lord's Name in the self lodged.
One dying in the Word disciplines[3] his lower self, P. 117
And finds thus the Door of Liberation. (3)

1. Lit. Treasure.
2. Lit. Recognize.
3. Lit. Suppresses.

Anyone lodging in his self the Master's Word,
His sins removes and from his heart eliminates wrath.
Those devoted to Truth are everlastingly the true anchorites—
Their ego suppressed, they find union with the Supreme. (4)
The jewel Name in the mind through the Preceptor's
guidance is found;
Three-fold are man's desires; three are Maya's attributes.[1]
Brahmin scholars and devotees of silence despite their
study to exhaustion,
Fail of access to the secret of the Fourth State.[2] (5)
The Lord Himself dyes the self in the fast dye of devotion :
Those alone are truly dyed that in the Master's Word are dyed :
Soaked in the dye of God unlimited
Does the self chant His laudation in ecstasy. (6)
For the true devotee discipline of truth is the real
miraculous powers;
For him true liberation in enlightenment and devotion
to the Name lies.
The Master's devotee acts truth,
And in truth is absorbed. (7)
The devotee beholds the vision of God making and
unmaking the universe;
For him devotion to God alone is pride of caste and honour.
Saith Nanak : By the Master's guidance he ever on the
Name meditates,
And in it is endlessly absorbed. (8) (12.13)

Ütpati parloun shabdei hovai

From the Divine command[3] occurs creation and dissolution
of the universe.
By the command is the universe manifested again.
To the God-enlightend all happens as God wills,
And all creation and dissolution is seen to be by Him. (I)
May I be a sacrifice time and again to those lodging
in their hearts the holy Master.
By the Master's prompting comes poise of mind and
unending devotion,

1. Reference to the Sankhya doctrine of the three gunas (qualities).
2. This is the state of Turiya or direct absorption in the Supreme. Also Sahaj or everlasting absorption in God is implied.
3. Lit. Word, sound.

And through utterance of God's attributes,
Absorption into these. (Pause I)
By Divine command[1] exist earth and water,
By Divine command[1] occurs the wonderful play of air and fire.
One without the Master's instruction is born again and
again and dies—
One uninstructed by the Master is in transmigration
involved. (2)
The Creator has fashioned His play;
In the human frame are included all the boons.[2]
By penetrating to the secret of the holy Word alone may one
reach the Divine Mansion,
And be called to enter therein. (3)
Holy is the Divine Merchant,
Holy those holding commerce with Him—
Through unending devotion to the Lord in Truth they deal.
Truth they buy and Truth they gain—
Truth alone their earning. (4)
Without capital no gain may be made;
The whole world by egoism is deluded.
All without the capital of Truth depart this life,
And in the Hereafter suffer. (5)
Those loving the Master's Word deal in Truth;
Swimming across themselves, they take across all
related to them.[3]
Their coming into the world approved by God;
Through union with Him bliss they get. (6)
The fool seeks outside, the Lord[4] lodged within;
The egoist purblind wanders about like a ghost perturbed;
They seek not what they are after, in the proper place—
In delusion of egoism involved. (7)
Himself He beckons the seeker through His Word,
And on Him the boon confers;
Entering the Divine Mansion he gets poise and bliss.
Saith Nanak : Greatness comes from devotion to the Name,
Through listening to it and meditation. (8) (13.14)

1. Gurumukhi (By the Lord's spoken word or command.)
2. Lit. Everything.
3. Family or tribe.
4. Lit. The object.

Satiguru sāchī sikkh suṇāī

The holy Master the true teaching has imparted :
Meditate on the Lord— P. 118
Such meditation shall at the end be your succourer.
The Lord inaccessible, unknowable, sole master of Himself
You shall meet through devotion to the holy Preceptor. (1)
May I be a sacrifice time and again to those discarding egoism.
One shedding the ego finds the Lord
Through merging in Him in poise of mind. (Pause I)
Man acts as primally ordained.
Devotion to the holy Preceptor gives everlasting joy.
Without good fortune is not found the holy Preceptor,
Who brings about union through the Word. (2)
God's devotee lives in the world untouched by its impurity—
Leaning on the Lord and support of the Name.
God's devotees remain unconcerned at those committing
aggression against them—
Such fall into suffering through exhaustion by their own evil. (3)
The egoist purblind is of all thought bereft—
Turning a suicide and general murderer;
He carries the burden of slandering others—
Bearing loads gratuitously on his head. (4)
This world is a garden-plot—
The Lord its gardener,
Cherishing all, none neglected.
From each comes the flavour that is put into Him—
By such flavour is each known. (5)
The world by the malady of egoism is gripped,
And has forgotten the Giver of all joy, inaccessible, endless.
Those gripped by egoism wander about the world,
wailing in pain—
Without the Master no peace they find. (6)
The Lord who created all, alone knows the way :
He alone confers knowledge of His own Ordinance.
Man acts as destined :
From such bonds God alone extricates. (7)
None is my prop but God—All-Truth :
Purity comes to whoever He prompts towards it.
Saith Nanak : Devotion lies hidden in the heart.
On whomsoever He confersit, is alone blessed. (8) (14.15)

Amrit nāmu manni vasāe

As the immortal Name in the heart is lodged,
Are maladies, as egoism and possessiveness annulled :
Whoso forever lauds the immortal Word,
Amrita shall find to quaff. (1)
May I be a sacrifice time and again those who lodge the immortal Word in heart—
To those lodging in heart the immortal Word
And meditating on the Name Eternal. (Pause I)
The God-enlightened ever in their speech utter Amrita;
Their eyes view in loving admiration[1] nothing but Amrita;
Day and night they speak to others Amrita : (2)
Through love of Amrita its dye settles on *the devotee*;
Such Amrita by the Master's grace comes.
One dyed in Amrita utters day and night Amrita with the tongue,
And with mind and body offers to all the feast of Amrita. (3)
God wills what man never may expect[2]—
His Ordinance none may alter.
The immortal Word Divine operates by Divine Ordinance :
By Divine Ordinance is the draught of Amrita attained. (4)
Strange is the way of the Divine will.
Man's deluded mind wanders in various directions.[3]
Let man in his heart the immortal Word love,
That plays the immortal Harmony.[4] (5)
Lord ! Thou hast made the good and the worthless.[5] P. 119
Thine the *touchstone*[6] to judge the whole world.
The genuine ones dost thou put in Thy treasury;
The spurious remain in delusion caught. (6)
How may I view Thee ? how laud ?
By the Master's grace may Thou be lauded through the holy Word.
In Thy will abides Amrita—
Those submitting to it are on this Amrita feasted. (7)
God's Word is Amrita; Amrita His utterance :

1. Lit. Evaluation.
2. Lit. What never was in *man's* thought.
3. That is, man tries not to study the manifestation of the Divine Will.
4. This is *Anahat Shabda*, the mystic sound heard when the self is attuned to the Absolute.
5. Original, spurious and genuine (coins etc.)
6. This figure is implicit in the original.

This through devotion to the holy Preceptor in the heart is lodged.
Saith Nanak : The Name immortal brings everlasting joy—
A draught of it all hunger for ever banishes. (8) (15.16)

Amritu varsai sahaji subhāe

In the self rains Amrita spontaneously—
This bliss only to the rare God-enlightened ones comes.
One quaffing this Amrita is for evermore filled—
By Divine grace is life's thirst quenched. (1)
May I be a sacrifice time and again to the Master
offering the draught of Amrita.
The palate[1] tasting it in everlasting ecstasy abides,
And the tongue spontaneously utters Divine laudation. (Pause 1)
Such spontaneous love a rare one gets through the
holy Preceptor's grace—
One subduing duality and fixed in love of the Sole
Supreme Being.
Through Divine grace may man chant Divine laudation,
And his eyes be filled with vision of the Eternal Truth.[2] (2)
Lord ! on all creation is Thy glance of grace—
Some have it in full measure,
Over others is it cast partially.
Nothing happens except by Thy will—
This awareness too by the Master's grace comes. (3)
The God-enlightened have learnt of the Essence :
With Amrita are Thy treasures overflowing.
This Amrita none may get except by devotion
to the holy Master—
By the Master's grace is it acquired. (4)
One devoted to the holy Master acquires the *true* beauty—
Anyone in whose inner mind is love for the immortal Name,
His mind, body, utterance in Amrita dyed—
By such Amrita in poise is absorbed. (5)
The egoist, deluded in Duality is ruined;
Devoid of devotion[3] he dies of swallowing poison.
Ever does he abide in filth[4]—
His life a waste without serving the Lord. (6)

1. The original word stands for tongue, but the implication is in the earlier line palate (taste), and in the second tongue (utterance).
2. *Sach* has a two-way implication as eternity and truth.
3. Original, Not uttering the Name.
4. Lit. Ordure.

Whoever is offered Amrita by the Divine Hand may quaff it,
And through the Master's grace spontaneous devotion
lodge in him.
The Lord's vision, whose presence fills all creation,
Is by God-given enlightenment got. (7)
Nothing is real but the Immaculate Lord—
His the creation and His the dissolution.
Saith Nanak : Meditate ever on the Name—
Thou shalt then spontaneously in holy Truth be
absorbed. (8) (16.17)

Sei sachi lāgei jo tūdhu bhāe

Those pleasing Thee are in Truth absorbed;
Ever serve they Truth spontaneously;
Through the holy Word ever they laud Truth,
And unite to Truth others. (1)
May I be a sacrifice time and again to those lauding Truth :
Those meditating on Truth are in Truth dyed,
And therein are absorbed. (Pause I)
Wheresoever I look, Truth pervades all places;
Through Divine grace is it in the mind lodged.
Those listening to Truth and to others relating it—
Holy[1] their limbs, in holiness their tongue dyed. (2) P. 120
By overcoming[2] desire comes absorption in Truth :
By the mind of such the whole world is viewed as evanescent.
Through devotion to the holy Master the mind gets poise,
And in its own home[3] is settled. (3)
From the Master's Word has come the vision of God abiding
in the self,[4]
And Maya-delusion is by the holy Word burnt away.
As is holy Eternal Truth envisioned, the self lauds it :
Through the Master's teaching is Truth realized. (4)
Those dyed in Truth are with it in love :
Truly fortunate are those meditating on the Lord's Name.
The Lord through the holy Word to Himself has united them :
In holy company chant they God's laudation. (5)

1. Lit. True.
2. Lit. Killing.
3. Esoteric expression for the state of perfect poise wherein all desire is annulled.
4. Lit Heart.

One may reflect[1] on God, should reflection[1] compute Him.
Inaccessible, unknowablet—through the holy Word
alone may He be realized.
Laudation unceasing through the holy Word,
May alone bring realization of Him. (6)
Endless[2] study and learning brings not peace of mind;
Desire burns inside, smothering all realization.
Poison they buy, of poison are they enamoured—
Through their false utterance poison they consume. (7)
By the Master's grace have I realized the Sole Supreme Being.
Suppressing Duality, has the self in Truth been absorbed.
Saith Nanak : God's Name alone fills the self[3] –
Such state by the Master's grace is attained. (8) (17.18)

Varna rūp varteh̤ sabh terei

All hues, forms are Thy manifestation;
These die, are born again—
Many the cycles in which they wander.
Thou alone immutable, inaccessible, immeasurable.
By wisdom granted by the Master alone mayst Thou
be realized. (1)
May I be a sacrifice time and again to any
In whose mind is God's Name lodged,
Who is without form, feature, hue—
By the Master's guidance alone realized. (Pause 1)
Should the seeker know all existence to be manifestation
of the Sole Effulgence,
Through devotion to the holy Preceptor will it become
manifest to him.
God's presence, secret and manifest, is everywhere—
The seeker's light merges into His light. (2)
In the fire of desire[4] is the world burning
Of greed, pride and egoism :
Those cherishing such evils die and are reborn :
Dishonoured at the Court Divine, are they reborn,
Wasting their human incarnation. (3)

1. Lit. Calculate; calculation, accompt.
2. Lit. To the limit of tiring out.
3. Mana.
4. Thirst.

Rare is the person who the Master's Word realizes.
One suppressing the ego learns mystery of all the three worlds.
Never does such a one die or be reborn.
Spontaneously in holy Truth is he merged. (4)
Let not man attach himself ever to Maya;
In the Master's Word forever should he remain absorbed.
The holy Truth should he laud,
That in each vessel shines forth. (5)
One lauding holy Truth is ever in the Divine Presence,
Through the holy Master's Word fulfilled.
By the Master's grace does truth on the vision flash—
Only those by it inspired get *true* joy. (6)
As truth the self pervades—
Truth immutable, everlasting,
Those devoted to it have minds purified,
And through God-given wisdom into it are merged. (7)
Laud the Eternal, no other :
Such devotion eternal joy brings.
Saith Nanak : Those in the Name dyed are the truly wise— P. 121
Holy all their endeavour. (8) (18.19)

Nirmal shabdu nirmal hai bāṇī

Pure is the holy Word, pure the *Master's* speech :
Pure is the Light that pervades all creation.
Pure is the speech of Divine laudation—
Those meditating on the Lord Immaculate are rendered pure. (1)
May I be a sacrifice time and again to those lodging the
Bestower of joy in the self.
The Lord Immaculate through the Master's Word is lauded—
By listening to his Word is all desire[1] annulled. (Pause I)
As the Name Immaculate in the self is lodged,
Mind and body are rendered pure,
And stupor of Maya is removed.
Such chant ever the holy laudation of the Eternal—
Holy the sound they raise. (2)
The Amrita purifying, from the Guru is obtained—
Vouchsafed to one with ego dead;
There neither is attachment[2] nor Maya.

1. Lit. Thirst.
2. *Moha* (attachment) originally stands for stupor.

Pure is his knowledge, doubly pure his meditation;
Pure the speech in his self lodged. (3)
Whoever is devoted to the Immaculate *Lord* is rendered pure;
His impurity of ego is washed through the Master's Word.
In his self is heard the pure music of the mystic
Harmony and the holy Word—
At the Eternal Portal is he honoured. (4)
The Immaculate renders all else pure;
The mind purified is strung on[1] the Divine Word.
The immensely fortunate alone to the holy Name are devoted—
Through the holy Name in splendour they shine forth. (5)
He alone is pure to whom the Word imparts beauty,
And whose mind and body to the holy Name are devoted.
Anyone holding the holy Name never is defiled—
The Name imparts glow to his face. (6)
From feelings of Duality comes impurity of mind :
The cooking-spot and the site of such, all are impure.
One consuming the food of impurity[2] only multiplies filth—
The egoist through his impurity gets immense suffering. (7)
The pure and impure[3] all to Divine Ordinance are subject;
Those pleasing the Lord, pure and holy, alone are pure.
Saith Nanak : As the holy Name in the self is lodged,
Through enlightenment by the Master is impurity
removed. (8) (19.20)

Govindu ūjal ūjal haṇsā

Pure is the Divine *Pool*, pure Swan[4] selves disporting on it—
In such company, my mind, speech and thought have been
rendered pure.
The face reflecting a pure self
Of those meditating on God, is ever radiant. (1)
May I be a sacrifice time and again to those chanting the
Lord's laudation—
To those repeating God's Name[5] day and night,
And uttering the sacred Word redolent of
God's attributes. (Pause I)
Such devotees spontaneously laud God,[5]

1. The image herein refers to the stringing of beads.
2. Got through impure means.
3. Original, Impure and pure.
4. Swan is the accepted image to express the idea of a pure self.
5. Original, Govind.

Rendered pure by fear of God, relieved of the impurity
of egoism.
Ever abide they in bliss, engaging in devotion night and day,[1]
And learning[2] the Lord's attributes, chant them. (2)
As dances the mind, *its rhythm* strengthens devotion;
And through the Master's Word is self united to Self.
The devotee beating holy time of Maya-stupor divests himself
And to the music of the holy Word dances.[3] (3)
One yelling aloud with vibrations violent,
At last falls into the grip[4] of Yama, agent of Death.
Such mind dancing to the Maya-stupor tune
In false show, in the end meets suffering. (4) P. 122
True devotion is God-prompted alone,
When body and mind in spontaneous devotion are dyed;
The Divine Word brings the rhythm :
True devotion verily He rewards. (5)
Anyone assiduously keeping time in music and playing a concert,
His mind attends not to the Divine Word.
Nor holds[5] it :
For lucre he in the theatre dances
And caught in Duality, into suffering falls. (6)
One in devotion engaged is truly liberated;
One controlling the senses is Master of the true discipline.
One meditating on the Lord through the Master's Word—
Such devotion alone pleases Him. (7)
In *submission* to the Master's teaching alone,
In all ages lies devotion :
No other way may one find it.
Saith Nanak : Realization[6] comes alone through devotion
to the Master—
To those bound in devotion to his feet. (8) (20.21)

Sachā sevīṇ sach sālāhīṇ

While performing devotion to the holy Eternal,
While lauding Him,
While meditating on the holy Name,

1. Day and night.
2. Lit. Listening.
3. Used metaphorically.
4. Lit. Is sought by.
5. Lit. Listens.
6. Original, Nām.

No suffering may ever come to man.
In devotion to the Bestower of joy lies joy,
For those in the self lodging the Master's teaching. (1)
May I be a sacrifice time and again to those
absorbed in the state of unbroken joy.
Those devoted to the Lord are eternally radiant,
And with fame and beauty of inspiration endowed. (Pause I)
Many Thy devotees claim to be—
The true devotee is one pleasing Thee alone,
Lauding Thee through the holy Word
And immersed in joy in devotion. (2)
Holy Lord ! all are Thy *creatures*.
By guidance by the Master is transmigration annulled.
By Thy grace is devotion to the Name formed !
By Thy inspiration comes meditation on the Name. (3)
By wisdom given by the Master is the Lord in the self lodged;
Gone is pain, the lure of pleasure and Maya-delusion.
In devotion to the sole Supreme Being,
Eternally is the Divine Name in the self lodged. (4)
Thy devotees are ever in passion for Thee dyed—
The Name, source of the Nine Treasures in the self is lodged.
By supreme good fortune is the holy Preceptor found,
Who through the Word grants union with Him. (5)
Thou art ever gracious, bestower of joy.
Thou makest Thyself the union,
And by the enlightened art realized.
Thou dost Thyself bestow greatness of devotion—
Those dyed in Thy Name find true joy. (6)
Lord Eternal ! may I ever unceasingly laud Thee;
Those inspired by the Master have realization and know no other.
Their hearts absorbed in the Sole Supreme Being alone;
Through faith dost Thou to the seeker's self grant union. (7)
One God-inspired alone lauds Him,
The Lord-eternal, transcending all want.
Saith Nanak : With the Name lodged in the self,
Is He realized[1] through the holy Word. (8) (21.22)

Tarei bhagat sohaiṇ sāchai darbārei

Thy devotees shine in beauty at the Court Eternal,

1. Lit. Union is brought about with.

By the holy Master's Word exalted.
Day and night abide they in bliss,
Absorbed in Divine attributes through their utterance. (1)
May I be a sacrifice time and again
To those lodging in their selves the Name
By constant contemplation[1] of it.
Higher than the highest is the holy Lord, P. 123
By annulling egoism, to Himself uniting the seeker. (Pause I)
Holy is the Lord,
Holy His greatness.
Rare are the devotees winning His grace, united to Him.
Those by grace united to Him get alienated never—
Through spontaneous devotion in the holy Eternal absorbed. (2)
Outside of Thy will nothing occurs.
All that occurs is Thy doing,
And all is in Thy mind.
The Creator is the sole Doer—
Through wisdom given by the Master to Himself uniting the seeker. (3)
The woman[2] endowed with noble qualities to the Lord is united—
One with fear and love of the Lord decked.
One serving the holy Master is of abiding bliss in matrimony,
And through holy teaching is in Him absorbed. (4)
Those neglecting the holy Word shall no shelter or anchor find,
Lost in delusion like raven in ruined cottage.
Such have forfeited this world and the next—
Life passed in suffering evermore their lot. (5)
Let one record thoughts of Duality, exhausting stores of paper and ink—
None found joy through indulging in such:
Those recording what is false,
Falsehood their recompense.
Cursed[3] be those fixing their hearts on false vanities. (6)
The God-inspired record thoughts of what is true and holy;
These holy ones the door of liberation shall find.
Holy the paper, pen and ink of such—
Through recording truth, in the holy Eternal absorbed. (7)
The Lord seated within each

1. Lit. Listening.
2. Symbol for the seeker (self).
3. May they burn !

Has the whole universe under his gaze.
One by the Master's grace united to Him,
Alone counts with Him.
Saith Nanak : In devotion to the Name lies true greatness :
Such gift by the holy Master is bestowed.[1] (8) (22.23)

Ātamrām pargāshu guru te hovai

Through the Preceptor's guidance does the self get
illumination of the Supreme Self;
The impurity of egoism is removed through absorbing
the holy Word.
The self thus purified, unceasingly in devotion engages,
And through devotion to the Lord attains. (1)
May I be a sacrifice time and again to those engaging
in devotion,
And to it inspiring others.
Ever bow to those devotees who endlessly chant the Lord's
laudation. (Pause I)
The Lord Himself is the supreme cause of *all devotion*[2]
He inspires,
And sets to such task whoever wins His pleasure :
Only by perfect good fortune may one do service to the Master
That brings bliss. (2)
Whoso dies to the world again and again
May make some attainment.
By the Master's grace is the Lord in the self lodged.
Eternally liberated is one who lodges in the self the Lord,
And by spontaneous devotion[3] in Him is merged. (3)
Excess of ritual brings not liberation;
One wandering from land to land is in Duality deluded.
Wasted is the hypocrite's human incarnation.
Without inspiration of the holy Word is he condemned
to suffering. (4)
One who restrains the restless mind
And holds it from wandering,
Attains by the Master's grace the supreme state :
Such union is made through the holy Preceptor's teaching.
One to the Beloved united attains bliss. (5)

1. Is received from.
2. This is implied in the original context.
3. Original, By sahaj.

Some in falsehood are engaged—
Their reward too is worthless[1] :
Involved in Duality, their human incarnation is a waste.
Drowned themselves, all related to them are drowned too.
Involved in the lie[2], poison they swallow[3]. (6)
Only the rare God-instructed one may view the
self in the flesh concealed; P. 124
Love and devotion to God comes when egoism is dried up.
Yogis, practitioners of austerities, observers of vows of silence,
Those engaging in long concentration—
All such too fail to view the conscious self in the flesh. (7)
Such blessing comes as the Creator ordains it :
None else anything may accomplish.
Saith Nanak : Only such get inspired to devotion as
by God are inspired—
He alone in the self may lodge the Name. (8) (23.24)

Isu guphā mehṇ akhut bhandārā

In this cave *of the human frame* lie inexhaustible treasures;
In it abides the Lord unknowable, beyond limit,
Invisible as well as manifest.
Revealed to those lost to the ego through the holy
Master's Word. (1)
May I be a sacrifice time and again to those lodging the
Amrita of the Name in their selves :
Amrita of the Name is the delectable supreme juice—
Through God-given enlightenment is it quaffed. (Pause I)
The Lord, annulling man's ego throws open the
adamantine door;
By the Master's grace is the Name invaluable attained.
Without absorbing the holy Word none has attained the Name—
Only by Divine grace is it in the self lodged. (2)
As was the collyrium of Divine enlightenment drawn
in the eyes of truth-seeking,
The inner self got illuminated and the darkness of
ignorance lifted;
Light merged into Light.

1. False.
2. The 'lie' here is the general attitude of falsehood, of disharmony between word and deed.
3. Eat.

Faith was struck in the mind—
Thus may the seeker get honour at the Portal Divine. (3)
One looking for the Divine Light beyond this frame,
Neglecting devotion—
Much suffering would see in such travail of slavery.
The egoist purblind sees not,
That ultimately must he return to the self,
By the Master's guidance
The valued objective to attain. (4)
By the Master's grace is the Lord, holy eternal, found;
As is the self viewed, the impurity of egoism is removed.
Then must the seeker enter a hallowed spot,[1]
Chant ever Divine laudation
And merge into the Lord through the holy Word. (5)
Let him bar the Nine Doors and restrain the restless mind,
And lodge in his own abode in the Tenth[2] state,
Wherein day and night would he hear the mystic harmony played. (6)
Without the Word is the self enveloped in pitch darkness—
In such state neither is the supreme objective attained nor transmigration annulled.
The key to this attainment in the hands of the holy Master lies—
None else may force open this Door :
Only by perfect good fortune may union with the Supreme Being come about. (7)
Invisible and manifest, everywhere art Thou :
Such wisdom through grace of the Master,
perfectly endowed, is attained.
Saith Nanak : Laud ever the Name,
That through the Master's guidance may in the self be lodged. (8) (24.25)

Gurumukhi milai milāe āpei

The Lord, through the Preceptor's guidance,
Himself grants union to the seeker :
Anyone so united falls not into the grip of death,[3]
nor is oppressed by suffering.[4]

1. Lit. Sit down at a suitable (proper) place.
2. This is Turiya, the state beyond the three *gunas.*
3. Lit. Is not sought for by.
4. (Suffering of transmigration is meant.)

Subduing his egoism he breaks asunder all bonds,
And by absorbing the holy Word shines in true beauty. (1)
May I be a sacrifice time and again to those by the
holy Name imparted splendour.
By the Master's guidance they sing and in ecstasy dance.
Their minds in the Lord fixed. (Pause I)
The God-enlightened are approved in life and in death:
One realizing the holy Word knows not the dissolution of life.
The God-enlightened die not, become not death's morsel— P 125
In holy Truth absorbed. (2)
The God-enlightened are at the Divine Portal accorded honour,
Their egoism subdued.
Swimming across themselves, all of their tribe are saved—
By wisdom given by the Master is their incarnation made
fruitful. (3)
The God-enlightened are not afflicted with suffering
of the body,
Their pain of egoism annulled.
The God-enlightened are pure in mind,
Never after subjected to impurity—
In spontaneous devotion[1] absorbed. (4)
The God-enlightened find true greatness through devotion
to the Name,
And by chanting the Lord's laudation are exalted.
The God-enlightened living the holy Word,
Are ever in bliss day and night. (5)
The God-enlightened are dyed perpetually in the holy Word,
And in all the Four Ages venerated.
The God-enlightened by chanting laudation of the Lord
are made everlastingly pure,
And through the holy Word practise devotion. (6)
Without the Preceptor all is utter darkness:
Those without the Preceptor fall in the grip of Yama
the Destroyer.
And wail—
For ever turned into filth-worms,
Fallen, suffering therein. (7)
By grace the Lord Himself accomplishes all;
Lodged in the heart, Himself He unites with the devotee.

1. Original, Absorbed in Sahaj.

Saith Nanak : True greatness comes from meditation
on the Name,
That by grace of the Master perfectly endowed,
is acquired. (8) (26.26)

Ekā joti joti hai sarīrāṇ

One sole light pervades all beings—
This the holy Master through the holy Word reveals.
Himself has he made them distinct, apparent to the mind—
This mode of creation has He made as He willed it. (1)
May I be a sacrifice time and again to those chanting
laudation of the holy Lord.
None without the Preceptor's teaching follows the way of
enlightened devotion—
By Divine grace may one be absorbed in devotion[1]
to Him. (Pause I)
In Thy beauty dost Thou fascinate all creation[2] :
By Thy looks dost Thou the creation penetrate;
In Thy will lies suffering and bliss,
Lord Creator !
By the Preceptor's grace art Thou envisioned. (2)
The Creator in His will is solely supreme;
Himself He lodges in the heart by the Master's Word.
From the Word rises amrita of the Preceptor's teaching[3]—
That the God-enlightened *to others* relate. (3)
Himself He the Creator and enjoyer,
Breaker of bonds, eternally liberated Himself.
Eternally liberated is the Lord,
Himself leading the seeker to encompass the
unencompassable.[4] (4)
Himself is He Maya and Maya-shadow,[5]
Himself has He created the delusion world-enveloping :
Himself Bestower of merit, singing His own laudation;
Himself making the narration. (5)
Himself the sole Doer,
Creator and Destroyer :

1. Original, Sahaj.
2. Original, The world.
3. Original, Bani.
4. Lit. Enables the seeker to find access to the inaccessible.
5. The world.

Nothing can happen except as He wills—
The world He sets to its tasks. (6)
Himself lord of death and restorer to life;
Himself bringing about union;
Service to Him brings joy perpetual—
Those inspired by Him attain perfection of inner peace, poise. (7
Himself high, higher than *all existence*;
This vision comes to one He is pleased to give it.
Saith Nanak : One with the Name lodged within
Has this vision and to others imparts it. (8) (26.27) P. 126

Merā prabhu bharpūr rahiyā sabh thāīṇ

The Lord fills all space;
By the Preceptor's grace may He be viewed in the self.[1]
May I ever serve Him with meditation unbroken;
By the Master's inspiration can one be absorbed in His Truth. (1)
May I be a sacrifice time and again to those
lodging in their selves the Life of the Universe.
The Lord, Life of the Universe, fearless, bountiful—
By the Master's guidance may be lodged in thee. (Pause I)
In the self are located the earth, the Bull[2] and the
nether-world.
In the self abides ever the Beloved, eternally youthful.
Ever does He abide in bliss, the Bestower of joy—
By inspiration given by the Master may one in perfect peace
be absorbed. (2)
In the human body is lodged egoism and acquisition's urge;
Because of these the birth-and-death cycle comes not to end.
One Divinely guided alone may annul egoism
By unceasingly meditating on Truth. (3)
The pair[3] evil and good in the self lie side by side;
Both jointly have shaped creation.
Man transcending[4] both and entering the House of Supreme
Unity,
By the Master's guidance in perfect peace is absorbed. (4)
In the self lies too the darkness of Duality;
As appears the light, are egoism and possessiveness discarded;

1. Lit. Found in one's own abode.
2. The mythical support of the earth.
3. Original, Brothers.
4. Implies liberation.

The Word manifest, bestowed on those ever meditating
on the Name
Of perennial joy is source. (5)
Within the self is effulgence manifest and spread;
By the Master's teaching is darkness lifted.
As blooms the lotus of the heart,
comes everlasting joy,
And light into Light merges. (6)
Within the self are mansions with stores overflowing with jewels;
These jewels of the Name immortal by the Master's
guidance are attained.
The devoted seeker trades soley in these,
His profit the Name everlasting. (7)
Himself the keeper of stores, Himself the Bestower;
Rare are the God-inspired merchants dealing in these.
Saith Nanak : This bliss by His glance of grace is attained,
By whoso through His gracious inspiration lodges Him
in the self. (8) (27.28)

Hari āpei melei sev karāe

The Lord Himself grants union and sets man to devotion;
Through the Master's holy Word is Duality lifted.
The Lord immaculate is bestower of merit everlasting—
Thereby may the self in the Divine attributes be absorbed. (1)
May I be a sacrifice time and again to those absorbing in
the self holy Truth.
Ever immaculate is the holy Name—
By the Master's holy Word in the self lodged. (Pause I)
The bountiful Lord is Himself Ordainer of Retribution.
His devotees serving Him,
By Divine inspiration have realization.
Those contemplating the Name ambrosial in eternal glory shine;
The juice of Divine joy is by those by the Master directed
attained. (2)
In this cave of the self is a lovely spot[1]—
Reached as the illusion by the Master, perfectly-endowed,
is lifted.
Those rid of it laud ever the Name, drenched in ecstasy,
Attained by the Master's grace. (3)

1. (The inner self, abode of the supreme Self.)

Through the Master's teaching may this cave be explored[1]—
Within is the Name immaculate of the Lord.[2]
Those exalted by the holy Word chant laudation of the Lord;
And finding union with the Beloved,
Abide in joy everlasting. (4)
Those in grip of Duality are taxed by the harsh tax-gatherer
Yama; P. 127
He chastizes those forgetful of the Name.
Accompting for each minute of life,[3]
Is he unsparing of the least deviation.[4] (5)
The self-female, sojourning in the parents' home
Has forgotten the Husband by whose side she must be;
Deluded by Duality she weeps tears of bitterness.[5]
Such self is a low-born woman, ungainly, ill-mannered,
Who gets not even in dream her lord's love. (6)
One who even in her parent's home cherishes the husband
in her heart,
Is blessed with His sight manifest through the holy
Master's grace.
The woman keeping her lord close to her bosom,
Through the holy Word has union with Him in blessed couch. (7)
The Lord bestows devotion Himself, beckoning to Himself
the seeker,
And lodges in his self[6] His Name.
Saith Nanak : True honour comes to one
chanting God's laudation for ever each day. (8) (28.29)

Uttam janamu suthāni hai vāsā

Those resorting to the holy congregation[7]
are of blessed birth;
One devoted to the holy Master is in truth an anchorite
while keeping a household[8] :
Such live dyed in ecstasy of God's love,
Their hearts satiated with joy in the Lord. (1)

1. Lit. Contemplated.
2. Original (Murari) an attributive name of Krishna, here standing for the Supreme Being.
3. Original Ghari, *mahurat* (brief periods, portions of an hour).
4. The original would mean : 'He spares not difference of a *rattī* or *māshā*'. (both these are small weights to weigh precious metals).
5. Lit. Heavy sobs.
6. Lit. In his mind.
7. Lit. Holy spot.
8. Lit. Living at home.

May I be a sacrifice time and again to those who
after their learning lodge the Lord in their selves.
The God-enlightened study scriptures and laud the Lord's Name,
And are honoured at the Portal Divine. (Pause I)
The Lord beyond understanding, inscrutable, is
pervasive everywhere,
And by no device may be attained :
Only through grace may the holy Preceptor provide
union with Him,
By his glance of blessing. (2)
The study of one caught in Duality leads not to enlightenment,
And provoked by Maya of Three Qualities enters
into disputation :
These bonds of Three Qualities are snapped through
knowledge of the Master's Word—
Through the Word is liberation attained. (3)
The mind restless is hard to restrain;
Caught in Duality, over the entire world it runs :
Such a mind is a filth-worm, involved with filth,
And in the end in filth is absorbed. (4)
Anyone asserting his ego only exposes his low nature;
By excess of ritual no place may be found in the Court Divine.
Lord ! nothing occurs but at Thy will—
Only those ennobled by the holy Word find liberation. (5)
Man is born and dies, and realizes not the Lord :
Day after day involved in Duality he goes about.
The egoist's human incarnation is gone waste,
Leaving him in the end full of regrets. (6)
The egoist is like the woman, doing make-up,
with her husband gone to strange lands—
Such is the doing of the egoist purblind :
Neither in this world nor in the next finds he
honour and succour—
His human incarnation a waste. (7)
Rare are those realizing the Lord's Name :
Through guidance of the holy Master[1] comes such
realization.
One engaged in devotion everlastingly day and night

1. Lit. Through the perfect Master's Word.

Finds joy spontaneously.[1] (8)
The sole Lord supreme pervades all creation :
Rare is the God-inspired person to realize Him.
Saith Nanak : Truly noble are those dyed in the Name—
By grace does God Himself grant them union. (9) (29.30)

Manmukh paṛheṇh paṇḍit kahāwehṇ

The ego-centred man studies scriptures and is known as pandit :
But involved in Duality he only gets suffering.
Overwhelmed[2] with such poison all discrimination he lacks, P. 128
And keeps circling in transmigration. (1)
May I be a sacrifice time and again to those uniting with the Supreme through suppression of egoism :
Their hearts attuned to God's service—
Joy in God they spontaneously[3] quaff. (Pause 1)
Study of scriptures[4] brings not joy in God—
Such only brings disputation to those by Maya deluded.
The God-inspired realizing God, laud Him. (2)
Expressing the inexpressible makes language beautiful;
Through enlightenment the mind loves Truth.
The enlightened contemplate day and night holy Truth alone—
Their hearts in holy Truth dyed. (3)
Those dyed in holy Truth are in love with it.
Those thus endowed experience no sorrow in their lives.
Through the Master's Word is realized Truth immortal, whose realization brings joy. (4)
Those in love with truth remain unsoiled by falsehood and evil.
Day and night are their selves awake by the Master's grace.
The Name immaculate in their selves is lodged;
In the Divine Light is their light merged. (5)
One with learning involved in the Three Qualities knows not the Essence.
Deluded away from Truth, he realizes not the Master's Word;
Delusion grips him, rendering him blind—

1. Original, Sahajei (adv. form).
2. Lit. Intoxicated.
3. Original, By sahaj.
4. Original, Veda.

Through the Master's Word alone is the Lord realized. (6)
The scriptures[1] proclaim, the Three Qualities[2] attach to Maya.
This the ego-centred man realizes not, gripped by Duality.
Those with learning involved in the Three Qualities
realize not the Sole Supreme Being—
Their ignorance bringing on suffering. (7)
God makes union as it may please Him :
Through the Master's Word are annulled doubt
and suffering.
Saith Nanak : True greatness inheres in devotion to the Name—
One with faith in the Name gets bliss. (8) (30.31)

Nirguṇu sarguṇu āpei soī

Himself is He the Unattributed and the Attributed—
Only one who realizes His Essence is a true scholar[3] :
Such a one, lodging the Lord's Name in the self,
Shall swim across himself and his tribe.[4] (1)
May I be a sacrifice time and again to those tasting
joy in God,
And finding in it fulfilment.
Those tasting of joy in God are rendered immaculate,
Through contemplating the immaculate Name. (Pause 1)
One contemplating the holy Word is freed of the
consequences of deeds;
Such a one realizing the Essence in the self,
Suppresses his egoism :
He shall obtain the blessing of the Name and the
Nine Treasures,
And effacing the Three Qualities, *in the Supreme*
shall be absorbed. (2)
Anyone in grip of egoism shall not be rid of his deeds;
Only by the Master's grace is egoism discarded.
With the discriminating mind should one contemplate the self,
And through the Master's Word chant Divine laudaion. (3)
The Lord is sacred Pool and Lake—
His devotees pick up pearls from inside these,
thus obtaining realization;

1. Original, Veda.
2. See Glossary.
3. Pandit.
4. Take his family across the water.

Day and night bathing in its waters, shedding the
impurity of egoism. (4)
Through love and devotion is the self rendered pure,
And suppressing the ego, in the Divine Lake abides.
Day and night to the Word are such devoted,
And in the Divine Lake find lodgement. (5)
The egoist is everlastingly the impure stork—
Despite all his bathing his impurity is not shed. P 129
The impurity of egoism is removed through dying
to the world,[1]
And the Master's Word contemplating. (6)
The wealth of the jewel devotion is obtained
from within the self,
By listening to the holy Master's Word.
By the Master's grace was the darkness lifted,
And by the illumination within was the true self envisioned. (7)
The Lord Himself creates and cherishes all.
One serving the holy Preceptor alone is entered
into the blessed reckoning.[2]
Saith Nanak : As the Name enters the self,
By Divine grace is the Lord realized. (8) (31.32)

Māyā mohu jagatu sabāiyā

The whole world is in grip of Maya-delusion :
All creation coloured by the Three Qualities is by
Maya deluded.
Rare is the person who realizes Truth by the Master's grace
And in the Fourth State[3] is absorbed. (1)
May I be a sacrifice time and again to those burning
away Maya-delusion in the holy Word.
One burning Maya-delusion can alone be devoted to the Lord,
And at Portal of the Divine Mansion be exalted. (Pause I)
Maya is the origin too of gods and goddesses,[4]
As also of Simritis and Shastras.
Lust and violence is pervasive over the earth.
The whole world in the cycle of birth and death
is in grip of suffering. (2)

1. Dying while alive.
2. Account.
3. Turiya, the state of complete absorption in the Absolute.
4. Original, Goddesses and gods.

In the world is lodged too the sole jewel of realization,
That may find lodgement in the self by the Master's grace.
One observing chastity, purity and restraint alone
can meditate on the Lord's Name,
By guidance of the Master, perfectly-endowed.[1] (3)
The self-female is by delusion gripped in the parents' home.
And caught in delusion, lives to be full of regrets after.
Such a one forfeits blessing in this world and the next,
And even in dream comes not to her joy. (4)
In the father's home let the woman bear in her thoughts
her lord,
Whom by Divine grace will she ever find by her side.
Let her keep dyed in joy of her lord,
Wearing the holy Word as her true make-up. (5)
Blessed is the human birth of those attaining the holy
Preceptor and burning Duality in the Master's Word.
The sole Lord pervades their whole being,
And in holy company His laudation they chant. (6)
One without devotion to the holy Preceptor—worthless
is his sojourn on earth.[2]
A shame on his life that is a waste.
The egoist forgetful of the Name,
Without the Name is subject to endless suffering. (7)
He who created the universe alone,
Himself makes union for the devotee through
realization of the holy Word.
Saith Nanak : Only such have been blessed with
devotion to the Name,
As bear on their forehead the holy writ from the
primal Hour. (8) (32.33)

(The Ashtpadis (Octets) of Sri Guru Amar Das's composition close here.

Next follows an Octet of the composition of Sri Guru Ram Das in continuation.)

Ādi purakhu aparampar āpei

The Primal Purusha is beyond all reach;
Himself He creates and after creation, dissolves.

1. Original, Perfect Master.
2. Lit. What has he come into the world for ?

He alone pervades all existence—
One turning towards Him attains true glory. (1)
May I be a sacrifice time and again to those
meditating on the Name of the Formless :
Neither has He form nor feature,
Yet is seen pervading all creation—
By devotion is the Inaccessible approached. (Pause I)
Thou art the Lord merciful and gracious—
None other than Thou has such power. P. 130
Through the Preceptor's grace is *devotion*[1]
to the Name acquired,
And by meditation is the seeker into His reality[2] merged. (2)
Thou alone art verily the Creator;
Thy treasures with devotion are full.
As through devotion meditation on the Name is acquired,
The self is ever in the state of absorption. (3)
May I, Lord ! ever chant Thy laudation.
Beloved ! ever may my tongue praise Thee !
Nothing do I crave but devotion to Thee,
That by the Master's grace is acquired. (4)
Inaccessible, unknowable art Thou,
Beyond computation;
By grace dost Thou unite to Thyself the devotee.
Through the Word given by the holy Master may one
meditate on Thee—
Such meditation as brings bliss. (5)
The praiseworthy tongue alone utters Thy praises—
Such laudation as pleases the holy Eternal.
Through the Master's guidance is such tongue
ever dyed in ecstasy,
And by union with the Eternal acquires glory. (6)
The ego-centred man acts from egoism;
His whole life lost as in a gambler's throw :
In his mind are centred greed and utter darkness,
And in transmigration he whirls about. (7)
The Creator alone confers greatness,
On those bearing His primal writ.

1. Nām.
2. Nām.

Saith Nanak : One acquiring the Name, annuller of fear,[1]
Through devotion to the Master's Word acquires bliss.[2] (8) (1.34)

(Next follow Octets of the composition of Sri Guru Arjan Dev. The pattern of rhyming and the scheme of the preceding stanzas is followed in two of these—those numbered 35 and 37.)

Aṇtari Alakh na jāī lakhiyā

Pervading all creation is the Lord, inaccessible, unknowable;
The jewel-Name[3] has been placed in a secret place
within the self;
The Lord, inaccessible, unknowable, highest of all—
Through the holy Preceptor's Word alone may be approached. (1)
May I be a sacrifice time and again to the Master,
Revealing the holy Name in the dark Kali Age.
The cherished devotees of God, whose sole prop
is the Eternal—
By supreme good fortune is their sight granted. (Pause I)
The Lord, for a sight of whom yoga-practitioners
and accomplished yogis wander about,
And on whom Brahmas and Indras[4] meditate in their souls[5]—
Thirty-three crores[6] of deities seek Him.
Yet those listening to the Master's teaching laud Him
in their hearts. (2)
Day and night[7] the wind Thy Name utters;
The earth is Thy handmaiden.[8]
In all species and their speech art Thou pervasive,
And of all beloved. (3)
The holy Lord through the Master alone is known;
Through the holy Preceptor's Word realized.
Those quaffing this joy are filled,
Satiated with the fare of holy Truth. (4)
Those fixed in God's abode alone are happy,
Disporting in joys manifold.
One with mind fixed at the Master's feet,
Alone is rich, master of true wealth. (5)

1. (Fear of retribution for evil deeds is implied.)
2. (Here is the beginning of a new portion in the Bāni.)
3. Implies Divine inspiration, devotion.
4. (There are infinite numbers of such deities, Cf. Japuji 35.)
5. Lit. Hearts.
6. The traditionally accepted number of deities in the Hindu Pantheon.
7. Lit. Eight pahars (a pahar is a period of time of three hours' duration).
8. Lit. The servant of Thy feet.

Thou hast first apportioned to each creature its wherewithal,
Then brought it into being.
None, Lord, is bountiful as art Thou—
None Thy equal. (6)
Only one pleasing Thee in meditation on Thee engages,
And in living the teaching[1] of the holy.
Such a one getting liberated himself,
Liberates also all his tribe—
None to bar his way at the Divine Portal. (7)
Thou art great, higher than the highest—
Infinite, immeasurable Thy greatness.
May Nanak, servant of Thy servants,
To Thee be a sacrifice ! (8) (1.35)

Kauṇu su muktā kauṇu su jugtā

Who is truly liberated ? Who truly to God united ?
Who is the illuminated one ? P. 131
Who the true exponent of scriptures ?
Who is the householder ? Who the world-renouncer ?
Who has realized God's greatness ? (1)
How is one bound; how liberated ?
How is birth and rebirth annulled ?
Who is in Karma engaged ? Who has broken free of it ?
Who in Divine laudation engaged ? (2)
Who is joyful ? Who sorrowful ?
On whom shines God's Presence ? Who from it far ?
How to God be united ? How be thrown apart ?
Who to make this manifest ? (3)
What the Word to still the restless mind ?
What the teaching whereby joy and sorrow be borne alike ?
What the path leading to meditation on God ?
To chanting His praise ? (4)
Those God-instructed[2] are liberated;
Those God-instructed to Him united.
Those God-instructed are illumined;
Of Scriptures the true exponents.
Blessed are the God-instructed—
Be they householders or anchorites :

1. Original, Mantra (esoteric formula).
2. The God-instructed=Gurumukh (God-facing).

To them has realization of His greatness come. (5)
Those by egoism gripped are bound,
The God-instructed liberated.
Of the God-instructed is the birth-cycle annulled.
The God-instructed in *holy* action are engaged,
The God-instructed are of Karma liberated—
Their Karma from Divine will arising. (6)
The God-instructed are truly joyful; egoists miserable.
The Divine vision to the God-instructed is manifest;
From the egoist turned away.
The God-instructed are truly united;
To the God-instructed is known the path of renunciation. (7)
To the God-instructed is revealed the Word
that the restless mind stills;
To the God-instructed is granted the teaching enabling
them to bear joy and sorrow alike.
To the God-instructed is revealed the way to
meditation on the Supreme;
To chanting God's praise. (8)
Himself has He fashioned all;
By His will He created everything :
Himself He turned into innumerable forms;
Saith Nanak : Into Him shall all these be merged. (9) (2.36)

Prabhu abināshī tā kyā kāṛā

What anxiety for one by the Eternal Master *befriended* ?
With help from the Lord, Master of all Bliss,
for man is joy abounding,
Bestower of life, breath, honour and joy !
Our happiness in Thy will[1] lies. (1)
May I be a sacrifice time and again to the God-directed
ones[2] having devotion to God with heart and soul.[3]
Thou my firm mountain-prop,[4] my shelter—
None like unto Thee ! (Pause I)
One to whom in Thy doings lies joy,
Has truly envisioned the transcendent Absolute in all creation.
All places are filled by Thee and Thee alone—

1. Lit. What thou dost.
2. Original, Gurumukh.
3. Lit. With mind and body.
4. Implies 'prop' firm as a rock.

All manifestation is Thine alone. (2)
Thou the Bestower of all boons;
Of those devoted to Thee are the treasures[1] overflowing.
In Thy grace hast Thou saved such :
Through supreme good fortune[2] are they merged in Thee. (3)
Thy devotees dost Thou pull out of the dark Maya-cavern;[3]
By Thy grace hast Thou cast Thy glance of favour on
those that serve Thee.
Those that laud the eternal Lord, all-perfection,[4]
Inexhaustible is their bliss in devotion. (4) P. 132
Thou the protector Here and Hereafter.
In the mother's womb too art Thou cherisher :
The Maya-flame touches not those
That dyed in joy of Thee laud Thee. (5)
What power in me to contemplate and state Thy qualities ?
In the self Thee alone do I view.
Thou art friend, cherisher, Lord :
Except Thee none else do I know. (6)
One under Thy wing
Untouched by suffering[5] remains.
Thou the true prop and bestower of joy—
Through meditation in holy company revealed. (7)
Thou art all-highest, unencompassable, immeasurable,
of value inestimable;
Thou the holy Lord, I Thy slave;
Thou the Master, holy Thy suzerainty—
Nanak is repeatedly a sacrifice to Thee. (8) (3.37)

In the measure Majh—Composition of Sri Guru Arjan Dev

SCORE 2

Nit nit dayu samālīyai

Meditate unceasingly on God,
From the mind never putting Him away. (Pause I)
Seek company of these to God devoted,[6]
So ye avoid treading the way to Yama.

1. These are treasures of devotion.
2. This is good fortune made through their actions.
3. Lit. Dark deep well or hole.
4. Perfect.
5. Lit. One whom Thou dost help, no hot wind can touch him.
6. Original, Sant. This however, would be inappropriately rendered as 'Saint'.

Take with you God's Name as provision for your life's journey—
Thus shall your family escape stigma of blame. (1)
Those contemplating the Lord,
Shall escape being cast into hell.
Those lodging God in their selves shall not
feel on them the blast of hot air.[1] (2)
They alone have true beauty,
Who frequent[2] holy company.
Those garnering the wealth of God's Name,
Alone are truly and profoundly wise. (3)
Quaff ye the amrita and miracle-juice of God's Name,
And live by the sight of God's devotees;
Worship at the feet of the holy Preceptor—
Thus shall you obtain all boons. (4)
Only those meditate on the Lord
As are owned by the Lord.
He alone is the hero and of the elect,
On whose forehead is recoreed good fortune. (5)
I have found on contemplating the Lord in my mind :
Such joy in God only the true kings among men may enjoy.
Those from whom evil never proceeded,
The river of existence have crossed through their
good deeds. (6)
One lodging in self the Creator,
Has truly plucked the reward[3] of the human birth.
The Lord-Spouse is truly the beloved,
With whom thy marital blessing shall eternal be. (7)
Under shelter of the Annuller of fear
Have I found eternal bliss.
Saith Nanak : He saves those clinging to His scarf.[4]
Such have verily salvaged[5] their invaluable[6]
human birth. (8) (4.38)

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace.

1. Said metaphorically. This image is recurring in Guru Arjan Dev's *Bani*.
2. Lit. Sit in.
3. Lit. Fruit.
4. Clinging to the scarf, as does the bride to the bridegroom's, symbolically.
5. Lit. Won.
6. Lit. Endless.

In the measure Majh—Composition of Sri Guru Arjan Dev

SCORE 3

Hari Hari japei manu dhirei

As is the Lord repeatedly contemplated,
Poise to the mind comes. (Pause I)
By repeated remembrance of the Lord
Are all fears[1] removed, cast out. (1)
Those coming under the Lord's shelter have no
pining regrets. (2) P. 133
By serving at the feet of the holy, are all desires[2] fulfilled. (3)
In all beings is the sole Creator pervasive;
Water and land with Him is filled. (4)
By touch of the purifying dust of feet of the holy
Comes inspiration to serve the Lord, Annuller of sins. (5)
All creation by the Lord Himself is granted liberation.
By utterance of the Lord's Name comes peace and poise.[3] (6)
By the Creator's act of justice
All evil-doers demented, have been destroyed. (7)
Nanak in the holy Name dyed,
Beholds ever the Lord by him.[4] (4) (5.39)

In the measure Majh—Composition of Sri Guru Arjan Dev

Bārā-Māhā (Song of the Twelve Months)

SCORE 4

In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace.

Kirati karam ke vichhuṛei kari kirpā melahu Rāma

To us, by consequences of our deeds from Thee separated,
In Thy grace Lord ! grant union.
After wandering in all four corners and ten directions,
To seek the Lord's shelter have we come.
Like a dry cow are we, that of no use is to any.
Without water does the twig wither, yielding no profit.[5]
Without union with the Lord-Spouse, the true friend,
How may rest[6] be found.
Burnt be the towns and villages.

1. Fears of the world as well of Yama's retribution are implied.
2. Lit. Objectives; implies attainment of *mukti* (liberation).
3. Acquires coolness.
4. Lit. In his presence; before him.
5. Money. *Dām*=a small coin.
6. That is, poise.

Wherein is not beheld[1] the Lord-Spouse.
Therein, all decorations, betel chewing and other pleasures,
Along with the whole body, are of no worth.[2]
To wives[3] from their Lord-Spouse separated,
All friends and associates wear terrible Yama-aspect.
Nanak thus supplicates : In Thy grace grant him
devotion to the Name.
Master ! unite me to the Lord
Of the Abode imperishable. (1)

Cheti govindu ārādhīyai hovai anaṇdu ghaṇā

Such is the message of Chet[4] : On the Lord[5] meditate :
thereby obtain ye immense joy.
In the company of devotees is obtained blessing
of uttering the holy Name.
Only such are counted as truly living,[6] as
to the Lord are united;
To live for an instant without Him, know ye,
is to have life wasted.
On water and on land is the Lord pervasive;
in forest-glades is He present.
How may I reckon the torment of being forgetful
of the Lord ?
Those that with the Lord have had bliss, tremendous[7]
is their good fortune.
The heart for the Lord's sight yearns, with excessive
thirst oppressed.
Such is the message of Chet[4] : Whoever to the Lord
unites me, at his feet shall I fall. (2)

Vaisākhi dhīrani kivṇ wāḍhiyāṇ jinnhāṇ prem vichhoh

How in Baisakh[8] may the abandoned wives[9] be consoled,
who in separation of love are in torment ?
Disregarding the true Beloved, the Lord,
To Maya are they attached.

1. Does not manifest Himself.
2. Khām (Persian) lit. unbaked, has a pejorative sense.
3. The original epithet has the feminine form.
4. Chet=Chaitra, the month corresponding to March-April.
5. Govind.
6. Born.
7. Lit. Weighing maunds.
8. Baisakh=April-May.
9. Image for the seeker. This is continued throughout this composition.

Progeny, wife, wealth—nothing with man shall last,
But only the Lord immortal.
All creation, in false concerns and illusion is involved,
And towards destruction moving.
Those bereft of devotion to the Lord's sole Name,
In the Hereafter are robbed[1] :
In being unmindful of the Lord lies ignominy—
Other than the Lord no other *help is for man.*
Pure is the repute of such as to the feet of the
Beloved *in devotion are* attached. P. 134
Nanak thus supplicates the Lord : Pray grant union
with Thyself : annul separation.[2]
Happy is Baisakh made by union with the Lord's
devotees. (3)

Hari jethi jūṛaṇda loṛīyai jisu aggai sabhi nivanni

In Jeth[3] to the Lord your heart unite,
At whose feet all bow;
Attachment to the Beloved Lord's lappet,
from *Yama's* bonds makes one exempt.
The Lord's Name is such orient pearls as
no burglar can steal.
All joys that appeal to the mind, *in devotion to*
the Lord are contained.
Those *to Him attached* do whatever be the Lord's will.
Blessed are those *among mankind* whom the Lord
to Himself has attached.
Those by Him united, never in separation may wail.[4]
Saith Nanak : Such in holy company have bliss.
Joyful[5] is Jeth in love with the Lord of all bliss,
For such, as have good fortune on their forehead
recorded. (4)

Āsāṛh tapandā tisu lagai hari nāhu na jinnhāṇ pāsi

To such is Asarh[6] scorching as from the Lord-Spouse
are separated :

1. Implies chastized, deprived of bliss.
2. Be with me.
3. May-June (This is the month of scorching heat : Yet to the devotee even in this heat, devotion brings joyful feeling.
4. I.e. How may they wail . . . ?
5. (Even Jeth, the month of scorching heat is made joyful by devotion to God.)
6. June-July.

These, forsaking the Lord, life of the universe.
on man fix their hopes.
In duality are they strayed, with Yama's noose sound their neck.
One reaps what one sows—this by the writ on the forehead
is determined.[1]
One from the Lord alienated is a wife whose night[2]
in regrets is passed,
And full of despair she departs.
Those blessed with union with the holy,
At the Divine Portal are liberated.
Lord ! in Thy grace grant that for Thy sight we thirst.
Nanak thus lays his supplication : Other than Thee,
To none may my heart[3] be attached.
To such is Asarh joyful as the Lord's feet in
their heart[3] have lodged. (5)

Sāvaṇi sarasī kāmaṇī charan kamal siūṇ piyāru

In Sāvan[4] is the woman[5] joyful, who to *the Lord's*
lotus feet is attached;
Her mind and limbs in the dye of truth drenched—
The Sole Name Divine her prop.
To her the false poison-dyes *of Maya* appear *worthless* as ashes.
The joyful trickle of drink of bliss with the Lord,
In holy company does she quaff.
Forests and grassy glades are,
By blessing of the Lord Almighty, of unknowable
extent, in bloom.
The heart for union with the Lord yearns :
By grace comes such union.
To such of the sisterhood[6] as to the Lord are united,
Am I a sacrifice.
Prays Nanak : Lord ! show Thy mercy,
Thou who by the holy Word dost exalt.
To such of the happily-wedded wives[5] is Sāvan *joyful,*
As wear round their hearts, necklace of the Name Divine. (6)

1. (The doctrine of destiny by actions is commingled with predestination.)
2. (Implies life.)
3. Original, Mana.
4. July-August.
5. The image of the seeker as woman is continued. The devotee is pictured as the devoted wife.

Bhāduei bharami bhūlāṇīyāṇ dūjai laggā hetu
Of Bhadon[1] know : The woman[2] into illusions is fallen,
to duality attached :
Of little avail is her million-fold self-decking.
The moment this body is shattered, a ghost it will be called;
Yama's minions shall then in bonds march it,
To a destination that none shall know.
In a moment shall forsake it all to whom it was attached.
Then shall man wring his hands, his limbs atremble,
His hair from dark turned grey.
In this life, the field of actions, man must reap what he sows.
Saith Nanak : With the Lord seek I shelter,
Whose *blessed* feet are the ship across the ocean of existence.
This is Bhadon's message : Such to hell shall not be haled,
As by the Master, saviour *of all*, are protected. (7)

Assūni prem umāhaṛā kivṇ milīyai Hari jāe
In Assu[3] rises in waves the passion of love,
With the Lord to seek union.
Mind and body with yearning for the Lord's
sight art athirst— P. 135
Who may, mother[4] ! to Him unite me[5] ?
God's devotees to devotion are aidant—their feet I touch.
How without the Lord may one find joy ?
No other shelter is there.
Those that the joy of love have tasted,
Are for evermore satisfied, fulfilled.
Renouncing egoism, the Lord they supplicate,
That to His lappet[6] He attach them.
Such as to their Lord-Spouse are united,
Never again are alienated.
None other than the Lord is our succourer.
His shelter, saith Nanak, we seek.
Such Assu's[3] message is, live joyfully,
As the supreme Lord's[7] grace have. (8)

1. August-September.
2. (Already explicated).
3. Assu, Asuj, Ashvin=September-October.
4. (The woman-seeker's image is continuing).
5. O that some were to unite me !
6. (To be attached to a man's lappet or sash is to be united to him as wedded wife).
7. Hari-Rai.

Kattiki karam kamāvaṇei dosu na kāhū jogu
The message of Katak[1] is : The fruit of
your actions shall you reap;
None else is to blame.
To be forgetful of the Lord is of all maladies the root.
To turn one's face away from God is from Him to be
alienated for multiple births.
In an instant then, turn to bitterness all worldly[2] pleasures.
None with the Lord may intercede—
To whom may one carry one's plaint ?
No help avails
Against what in primal Time is destined.
As by supreme good fortune comes union with the Lord,
Is all alienation annulled.
Lord-emancipator of captives ! save Thou Nanak.
The message of Katak[1] is : Those joining holy company,
Of all anxiety are relieved. (9)

Maṇghari māhi sohaṇdīyāṇ Hari-piri saṇg baiṭhaṛīyāh
In Manghar[3] are wrapped in beauty those that with the
Lord-Spouse keep company.
Incalculable is the praise of such as by the Lord
to Himself are united.
In association with holy company, by joy in God is
their body and mind in bloom.
The wives that of holy company are bereft,
Bear ever *tormenting* loneliness;
Their suffering unending, into Yama's clutches they fall.
Such as with their Lord have had bliss, ever on Him
wait in service;
With *necklace*[4] *of* diamonds, pearls, rubies
of devotion to the Lord are they decked.
Nanak seeks dust of the feet of such,
As standing at the Lord's Portal His shelter are seeking.
Of Manghar[3] know, by meditation on the Lord
Is transmigration annulled. (10)

1. Katak, Kartik=October-November.
2. Maya-pleasures.
 Note : In this hymn, for the seeker, throughout the image of the wife is employed—alternately, of the devoted one and one forgetful of devotion.
3. Manghar, Maghar=November-December, marking the onset of winter.
4. 'Necklace' does not occur in the original, but is implied by *kanth* (neck).

Pokhi tukhāru na viyāpaī kaṇthi miliyā Hari-nāhu
In Pokh[1] cold and frost oppress not those that the
Lord-Spouse's embrace enjoy.
Their hearts by *devotion to His* lotus feet penetrated,
With the Lord's sight are they blessed.
Of the Master's service are they reaping profit;
Under the Divine Monarch's protection they rest.
By their laudation of the Lord's merits in holy company,
From touch of Maya-poison are they immune.
In God's holy love absorbed, into their source are they merged.
By the Supreme Being's *mighty* arm succoured,
Nevermore are they *from Him* alienated.
May I be a sacrifice a million times
To the Lord, true friend, inaccessible, unknowable.
For those that at His Portal to seek shelter are fallen,
He at last feels compassion.[2]
Pokh[1] is joyful, bringer of bliss, to such
As have grace of the Lord, transcending all desire. (11)

Māghi majjanu saṇgi sādhūāṇ dhūṛī kari ishnānu
Of Magh[3] the merit is : In company with God's
devotees take holy dips;
In dust of their feet bathe *thy limbs*.
On the Lord's Name meditate,
Thy mind to the Name attune,[4]
On all bestow charity of it.
Thus will impurity of actions of multiple births go,
And the mind of pride be denuded.
Lust and wrath shall then attract not,
And dog-like avarice be rendered[5] powerless.
As this holy path thou shalt traverse, P. 136
The world's acclaim shalt thou receive.
By devotion to the Name are acquired the approved
merit of bathing at sixty-eight holy spots,
And all kinds of charities and compassion to living beings :

1. Pokh, Poh, Pausha = December-January.
2. The original uses *sharm* which has multiple connotations, such as shame, modesty, compulsive feeling of pity etc.
3. Magh = January-February.
4. Listen.
5. Broken, shattered. destroyed.

Truly enlightened is one to whom the Lord, this in His
grace grants.
Nanak is a sacrifice to such as to the Lord are united.
Of Magh know : Such alone are reckoned holy
As have grace of the Master, perfectly-endowed. (12)

Phalguṇi anaṇd upārjana Hari sajjaṇ pragatei āye

Of Phalguṇ[1] know : Bliss abounding have those
To whom the Lord, true Friend, manifests Himself.
The holy who with God are associated,
In His grace to them has He granted union.
By such union come all joys to the loving wife
in the couch bedecked,
All sorrow banished.
Fulfilled is the blessed woman's[2] wish
In finding the Divine King as mate;
Her bridesmaids sing prothalamions of joy,
Lilting the song celestial.[3]
None the Lord's equal *by the eyes* is seen,
None like Him.
This life and the next has He blessed,
And the immutable station granted,
From the ocean of existence *the devotee* has He saved;
No more shall travail[4] of transmigration be.
With one sole tongue, *how may be expressed* Thy
innumerable attributes ?
Those falling at Thy feet liberation have found.[5]
Of Phalguṇ[1] know : Ever laud Him who is above
all desire.[6] (13)

Jini jini Nāmu dhiyāiyā tin ke kāj sarei

Those that on the Name have meditated,
Fulfilled are their desires[7]—
By devotion to the Lord-Englightener, repository of
perfection,

1. Phalguṇ, Phaggaṇ, Phāgan=February-March.
2. The woman-image as seeker is continued here.
3. Geet-Govind : Lit. Song of the Lord. (This is also the title of a devotional work in Sanskrit by the thirteenth century poet Jayadev, whose composition is included in Granth Sahib).
4. The original implies running, rushing breathlessly. 'Travail' is related to 'travel'.
5. The image is swimming across.
6. One that does not have a sesame grain of desire. (Cf. *Japuji* 25).
7. Tasks, objective.

At the holy Portal are they adjudged pure.
Of all joys the Lord's holy feet are the treasure—
Those worshipping these cross the impassable ocean
of existence.
Loving devotion have they obtained,
Escaping *flames*[1] of Maya-poison.
Falsehood from them shed, duality gone—
With truth are they made replete.
With the sole Lord in their selves lodged,
The transcendent Supreme Being they worship.
All months, days and moments to such are auspicious,[2]
As the Lord's grace have obtained.
Nanak for the gift of *your* sight makes supplication—
Show him your grace, Lord ! (14.1)

NOTE ON BĀRĀ-MĀHĀ

Bārā-Māhā (Song of Twelve Months or The Seasons) is an established romantic mode in Indian poetry. While in the 'modern' (medieval and post-medieval) Indian languages it took the form of delineation of the state of the love-oppressed female, separated from her lover or spouse gone to distant lands for business or adventure, in Sanskrit poetry it was known as Ritu-varnan (Description of the Seasons). The heroine (nayaka) would be one in prime of youth to whom the passing months and seasons would bring only stabbing regrets, as her youth and ardour would be passing off in separation, without hope of early reunion. In the background of the pre-modern world, with long distances which took months of arduous travel to traverse, and without communication of news, hers would indeed be a tragic situation. Romantic poets worked a number of refinements on this situation, and imagined several types of *nayaka* according to her mood and the means adopted by her to while away the days and nights of her loneliness, This romantic tradition has been the source of much poetry, romantic and beautiful in cast. To the love-oppressed female would be added female-confidantes (Sakhi, Saheli), sisters of her heart.

The holy Gurus, in embodying spiritual experience, made use of a number of traditions current in medieval Indian poetry,

1. This concept is implied. Lit. 'Escaped burning in poison'.
2. (This is to combat the current belief in days, hours (*mahūrat*) being held auspicious, to undertake various tasks).

the Bārā-Māhā (Bārā-Māsā in Braji Hindi) being one. There are two such compositions in the holy Granth Sahib—one in the measure Tukhari, of Guru Nanak Dev's composition and the other in the measure Majh, of Guru Arjan Dev, which has just been presented in English rendering. The Majh *Bārā-Māhā* is recited and quoted particularly on the opening day of each solar Indian month, to invoke Divine blessing, as also in an auspicious manner to announce the opening day of the month.

The romantic tradition of *Bārā-Māhā* has been employed in the Sikh sacred literature to express the philosophical-spiritual experience lying at the core of the religion the holy Gurus preached. The self in search after the Divine Essence, the compassionate Supreme Being, is represented as the yearning female, separated in the welter of Maya-laden existence, from its source in the Divine. In separation from God, it yearns to merge into its source, and the concerns of the world or Maya are seen only as keeping away the day of reunion. Months come and go, seasons pass, but the yearning self, like the youthful wife, separated from her lord, pines away in sorrow. Each month has its particular atmosphere of heat, rain, cold and frost. In the dark nights the lonely self is in grip of fear; the lightning flashes and thunder send it into shivers. *Sāvan* with its lovely showers and romantic atmosphere is particularly tragic to the female suffering in separation.

Ultimately, with Phāgun, the last month of the year, corresponding to March-April, the month of the Indian spring and rich productivity of the soil, comes to the suffering, separated self, joy with union. All this is of course, to be symbolically interpreted as the dawning in the self of Realization which after a life of seeking, brings peace and poise. This is the true interpretation of the poetry of *Bārā-Māhā* in Gurubani, in which the current modes are harnessed to express profound spiritual experience.

The composition following after, *Din Ryan* (Day and Night) is built on a parallel mode, in which the human self is exhorted day and night to engage in devotion, to seek the boon of God-realization.

In the measure Majh—Composition of Sri Guru Arjan Dev

Din-Rayṇi (Day and Night)

In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace.

Sevīṇ satiguru āpaṇa Hari simrīṇ din sabhi rayṇ

May I to the holy Preceptor be devoted,
And all day and night the Lord contemplate;
Discarding the ego, His shelter may I seek,
With my tongue[1] in sweet words *thus* I supplicate :
To one for multiple births separated, grant union,
You who are my *only true* Friend and Relation.
Sister[2] ! no comfort comes to the self that from
the Lord is separated.
Without the Lord-Spouse comes not peace of mind—
Thus have *I determined* after search in all spheres.
By one's own actions is the self from the Creator separated—
None else for this is to blame.
In your grace save me, Lord !
To grant this, none else has power.
Lord ! without Thee in dust we roll :
To whom may we express our woe[3] ?
Thus supplicates Nanak : By my eyes may I have sight
of the Lord, of the noble heart.[4] (1)

Jīya kī birthā so suṇai Hari samrith purakhu apāru

Before the Lord, Supreme Being, Almighty, of
unknowable extent, alone
The state of the self may be laid[5].
On Him may I meditate in death and life : P. 137
Of all creation is He prop.
In the next life and this[6] am I solely of that Lord-Spouse,[7]
Head of a family of immense extent;
Lofty, inaccessible, beyond human understanding,
Without limit or extent :
In the seeker this service pleases Him,

1. Mouth.
2. Image for a fellow-seeker.
3. Cry of wailing.
4. Surjan (of god-like nature).
5. The Lord may listen.
6. Lit. In the husband's home and the parents'.
7. The seeker is represented as the yearning, separated wife.

That he make himself dust of *feet* of the holy.
Cherisher of the humble, compassionate Divine Being,
Saviour of the fallen; Creator with the holy Name,
who in all time His devotees saves :
None His worth knows, none Him to evaluate.
No computation of His might is possible, says Nanak,
Albeit in each mind and self He abides.
May I be a sacrifice for ever to such
As day and night serve the Lord. (2)

Sant arādhani sadā sadā sabhnāṇ kā bakhshiṇdu

His devotees have ever on Him meditated,
Who of all creation is emancipator.
Self and body has He created, and in His grace
granted the gift of life.
By the Master's Word, by the immaculate holy text
may He be meditated upon.
Of the Supreme Lord, without extent
None may the worth express.
Blessed is the self,
In which the Supreme Being abode has taken.
Should union with the Lord-Spouse be attained,
Fulfilled shall be all desires of the self[1].
Nanak in contemplation of the Lord finds life,
Which all sins annuls.
Blessed[2] is the creature who day and night
His remembrance *in the mind* bears[3]. (3)

Sarab kalā prabh pūraṇo maṇjṇu nimāṇī thāoṇ

The Supreme Being, Lord of all powers, all-perfection,
Of me, helpless female is the sole prop.
His shelter in my self have I grasped—
In uttering His Name find I my life.
Lord ! in Thy grace grant,
That in dust *of the feet* of the holy may I be absorbed.
May I abide ever as be Thy will,
And covet nothing beyond what Thou dost grant.[4]
Lord ! grant that this be my endeavour :

1. The living self; the heart.
2. Green, blossoming.
3. One who forgets not.
4. Wear and consume what comes from Thee.

In holy company Thy praise I chant.
No other place is for me—where else shall I carry my plaint ?
Thou art shatterer of ignorance, annuller of darkness,[1]
Lofty, inaccessible, immeasurable.
Such is the objective Nanak seeks :
Lord ! to the self alienated grant union.
Bringer of all blessings shall be the day,
When the holy Preceptor's feet I touch. (4.1)

Vār in the measure Mājh along with Slokas—Composition of Sri Guru Nanak Dev

(To be sung to the tune of *Malik Murid and Chandarhara* of the Sohiyan clan).*

In the Name of the Sole Supreme Being,
Creator-Immanent, Realized by the holy Preceptor's Grace.
Sloka (Composition of Guru Nanak Dev)
Guru dātā guru hivai gharu guru dīpaku tih loe
The Preceptor is bestower *of the holy Name,*
Supremely poised like a house of snow;
Of the three worlds is the Preceptor the light.
The immortal boon of the holy Name he confers.
Saith Nanak : Putting faith therein brings bliss. (1)
Sloka (Composition of Guru Nanak Dev)
In the first stage is man involved
In attachment to mother's breast, brimful of milk.
In the second acquires he awareness of mother and father.
In the third, of relatives as brothers, sister-in-law, sister.
In the fourth arises in him the play of love.
In the fifth is he attracted to delicacies to eat and drink.
In the sixth by lust overpowered,
Is he oblivious of all discrimination.[2]
In the seventh stage, garnering wealth, settles he in a home.
In the eighth state, in choleric temper, his bodily powers he ruins.
In the ninth, hair gone gray, uneasy he breathes.
In the tenth, burnt in fire, to ashes he turns. P. 138
Thereafter, his companions, wailing depart.

1. (Ignorance and darkness herein have the spiritual connotation).
* This is a musical direction. This Vār is to be sung to the tune of a popular ballad, as indicated.
2. Cares not for caste distinctions.

Flown is the swan of life; wanders[1] on its
path in *the hereafter*.
Thus comes *man*; then goes; even his name vanishes.
After him are laid leaf-plates and crows attracted.[2]
Saith Nanak : the worldly-minded into blind love
for the world are involved.
Bereft of *teaching* of the true Teacher,
The world into ruin is fallen.[3] (2)

Sloka (Composition of Guru Nanak Dev)
Uptill the age of ten is *man called child*;
At twenty is he in full bloom of youth;
At thirty is he at the peak in manly beauty.
At forty is he filled with manhood to maturity;
At fifty his steps begin to falter;
At sixty comes old age.
At seventy, of senses is he bereft;
At eighty to do anything is he powerless.
At ninety is he confined to bed to relax,
And has no power his bodily functions to perform.
Saith Nanak : I have searched and studied, viewed all over—
This world is a house of smoke. (3)

Pauri (Stanza)*
Tūṇ kartā purakhu agammu haiṇ āpi srishti ūpātī
Thou, Supreme Creator, art inaccessible—
By Thee is the creation raised.
In variegated hues, modes and species hast Thou created it.
To Thee its Creator, alone is its extent known :
It solely is Thy play.
Some into the world arrive, others depart.
Without devotion to the holy Name find they eternal death.
The God-directed, in vermilion of devotion dyed,
Are in God's dye soaked.
They to the holy Immaculate Lord are devoted,
Supreme Being, Creator.
Thou alone art all-knowing, supreme over all.

1. Asks the way.
2. This is part of the ceremonial for the benefit of spirits of the dead.
3. Is sunk.
* All *Pauris* (stanzas) in this Vār are of the composition of Guru Nanak Dev.

Holy Lord ! to such am I ever a sacrifice,
As in sincerity of heart[1] on Thee meditate. (1)
Sloka (Composition of Guru Nanak Dev)
The Creator into the frame put life, and thus to
a being gave shape :
This being with eyes sees, with the tongue speaks;
By the ears awareness into it enters.
By the feet it moves, with the hands works,
And what it thereby earns, consumes.[2]
Purblind and stupid in action,
The Creator who made it, has it forgotten.
When broken, a potsherd it becomes,
Impossible again to make.
Saith Nanak : Without the Master's guidance comes not devotion;[3]
Without devotion[3] comes not liberation.[4] (1)
Sloka (Composition of Guru Angad Dev)
The worldling's[5] thinking is to value the gift above the Giver.
What may one say about the awareness, thinking and
cleverness of such ?
Despite his cleverness whatever evil he in secret practises,
in all four directions gets known.
One practising righteousness, righteous is known to be;
The evil-doer as such is known.
Lord-Creator ! all is Thy play; what else may man say ?
As long as in the *body is thy* light,
Thy voice in this light is manifested—
None else without this light may bring this about[6] !
Saith Nanak : By the Master's guidance is envisioned
the sole *Creator*, repository of all wisdom. (2)
Pauri (Stanza)
Tūdhu āpei jagatu upāe kai Tūdhu āpei dhaṇdai lāiyā
The world Thou created and to various tasks set.
Drugging it with illusion, hast Thou Thyself to
delusion inclined it.

1. By mind and consciousness.
2. Wears and consumes.
3. Pat (i) has a number of meanings. The interpretation given here is correct in the context.
4. Swims not across.
5. Manmukh (one ego-directed).
6. Lit. If he were to show he can do it, it might be acknowledged.

Within *man* is the fire of desire; this hunger noway is satisfied.
Full of doubts is the world; in it creatures die, are reborn,
And in transmigration come and go.
Without guidance of the holy Preceptor is shattered not illusion,
And to this end have all in ritual practice exhausted themselves.
As the Name, by wisdom by the Master granted,
is meditated on, P. 139
By Thy grace comes true joy and fulfilment.
Such to their tribe too bring liberation :
Blessed is the mother that bore them.
Exalted is the repute and wisdom of such
As in their hearts to the Lord are devoted. (2)

Sloka (Composition of Guru Angad Dev)

Dying into God while living, in this consists[1] :
Without eyes to see; without ears to hear;
Without feet to move; without hands to act,
And without the tongue to speak.
Saith Nanak : By realization of the Ordinance,
comes union with the Lord. (1)

Sloka (Composition of Guru Angad Dev)

With faculties of sight, hearing and knowing,
Yet is not true joy attained.
Why is it so ?
Know, one with faculties, and yet without devotion,
Is halt, limp, blind :
How may one such rush to the Lord's embrace ?
Acquire thou feet of God's fear, eyes of devotion,
With feelings to match.
Saith Nanak : Thou wise woman[2] ! thus shalt thou with
thy Lord find union. (2)

Pauri (Stanza)

Sadā sadā Tūṇ eku haiṇ Tūdhu dūjā khelu racẖāiyā

Thou art eternally sole and one;
The play of duality too hast Thou created.
Creating egoism and pride,
In the creation hast Thou put covetousness.
Keep each as be Thy will—

1. This line placed at head in the rendering.
2. Symbol for the seeker.

All happens as Thou dost dispose.
To some dost Thou show grace and grant them union;
To seek the Master's guidance dost Thou inspire such.
Others standing before Thee, serve Thee :
To such is all other endeavour unprofitable—
To the one real endeavour hast Thou set them.
Others pleasing Thee have kept uninvolved with progeny,
wife and family.
Within and without are they pure,
In the holy Name absorbed. (3)

Sloka (Composition of Guru Nanak Dev)

Were I to settle to perform austerities in a cave of
the golden mount *Sumeru*,
Or perform these in water in nether regions;
Were I to perform austerities resting on may head,
In earth or in the regions of the sky;
Were I all my limbs to drape ceremonially,[1]
And keep washing forever this clothing;
Were I to recite aloud the Vedas of white, red,
yellow and dark[2] hues;
Were I forever to remain filthy and unclean[3]—
All such practices are foul thinking and wrong-doing.
True piety consists in eliminating all thought of
the ego at all times,
By contemplation of the holy Word. (1)

Sloka (Composition of Guru Nanak Dev)

Man may wash his clothing and his limbs,
And observe restraints :
Yet is he not aware of the impurity within,
Though the filth outside he tries to rub clean.
Such a one is deluded and blind,[4]
And into Yama's snare falls.
That which to another belongs, he takes to be his—
Into egoism fallen, suffering he undergoes.
Saith Nanak : As by the Master's guidance is egoism shattered,

1. A sect called Kapadiya so drapes itself.
2. These are believed to be colours of the Sam, Yajur, Rig and Atharva Vedas respectively.
3. Refers to the practice of certain sects like Aghoris subsumed under various creeds.
4. Epithets transposed.

On the Lord's Name man meditates.
By contemplation of the Name, by devotion to the Name,
By blessing of the Name,
Is he in holy joy absorbed. (2)

Pauri (Pawari-Stanza)

Kāyā haṇsi saṇjogu meli milāiyā

Of body and the self is union by the Creator provided;
He who made the union, separation too brings about.[1]
Ignorant man, out of involvement in worldly pleasures,
Nothing but suffering[2] gains.
From indulgence in pleasures and sins arise maladies.
From pleasure arises suffering and sorrow of separation,
That exhausts.
Ignorant persons, in calculations involved,
In disputes entangle themselves.
The holy Preceptor, by his power all such disputes
settles at rest.
All happens as the Creator wills—
Nothing by man's power is accomplished. (4)

Sloka (Guru Nanak Dev)

One that uttering falsehood eats carrion,[3] P. 140
Yet to others sets up to impart instruction,
Is beguiled himself and robbed *of goodness*
are his associates.
Saith Nanak : Such are those setting up as
teachers[4] in these times.[5] (1)

Sloka (Composition of Guru Ram Das)

Whoever has truth within,
By a truthful tongue the holy Name utters.
Himself treading the Lord's path, others too on the
Lord's path he guides.
At a sacred spot[6] may impurity be removed;
Bathing in a pond[7] will only with more filth cover him.

1. The present tense is required here.
2. In all these lies suffering.
3. That is, gets money by foul means.
4. Guides.
5. Several passages in this Vār have Muslim overtones, as though addressed especially to Muslim listeners. This is one such.
6. Tirtha, symbolizes holy teacher.
7. 'Pond' is a hypocrite setting up to guide others.

The true sacred spot is the holy Preceptor,
Who unceasingly[1] on the Name Divine meditates.
Himself along with his tribe finds he release :
By gift of devotion[2] to the whole creation too
release he procures.
Nanak, servant of God, is a sacrifice to such
As contemplate the Name Divine and others to it inspire. (2)

Pauri (Stanza)

Ikki kaṇḍ mūlu chuṇī khāheṇ vaṇa-khaṇḍ vāsā

Some live on herbs and root vegetables,
And in forests take their abode.
Some in ochre robes in a state of renunciation go about :
Yet within have they excessive desire,
Seeking to get from others clothing and food.
The lives of such are a waste—
Neither are they householders nor anchorites.
Because their minds by the Three Qualities are dominated,
From Yama, agent of death, find they no escape.
By the wisdom by the Master granted such as God's humble
servants[3] become,
Death approaches not.
With the holy Word in pure hearts lodged,
Even as householders are they *true* anchorites.
Saith Nanak : As the holy Preceptor they serve,
From desire are they emancipated.[4] (5)

Sloka (Guru Nanak Dev)

Should cloth be reckoned impure if blood-stained,
How may minds of such be deemed pure,
As blood of mankind suck ?
Saith Nanak : With a pure heart and tongue
God's Name ye utter :
All else is worldly show, and false deeds.[5] (1)

Sloka (Guru Nanak Dev)

What may I say that I am,
I who nothing am, nothing can be ?

1. Day by pay.
2. The Lord's Name.
3. Servant's servant.
4. Become desireless.
5. This piece too has predominantly Muslim overtones.

I do what Thy will be; speak as Thou dost guide—
Full of sins, ever and again of these I wash myself.
What good being a teacher, who ignorant himself,
Claims others to enlighten ?
Saith Nanak : He that is blind, should he set out
others to guide,
His companions all shall be ruined.
In the hereafter on the face shall he receive buffets—
Such is a false teacher, seemingly *enlightened.* (2)

Pauri (Stanza)

Māhā rüttīṇ sabh Tūṇ ghaṛī mūrat vīchārā

All thoughts of monhts, seasons, hours, and intervals held
auspicious,
In Thee are centred.
Holy Lord ! unencompassable, immeasurable,
None by calculations has Thy truth penetrated.
Whoever bears greed and pride,
With all his learning, ignorant should be reckoned.
By contemplation of the Master's teaching,
Learn the holy Name; the Name realize !
By garnering wealth of the Name,
Of overflowing treasures of devotion is one *possessed.*
By contemplation of the Name immaculate,
Is one adjudged pure at the holy Portal.
He whose is within us the Light illimitable—
He alone is the true Lord of real wealth :
The whole world with Him comes to hold commerce. (6)

Sloka (Guru Nanak Dev)

Make thy mosque of compassion, thy prayer-mat of sincerity;
The Koranic scripture of honest and legitimate earning.
Be modesty thy circumcision, noble conduct thy Ramadan fast—
Such a Mussalman shouldst thou be.
Be thy Kaaba thy good deeds, truth thy preceptor;
Good actions thy Kalima[1] and namaz.[2]
Make thy rosary of what pleases God :
Thus, saith Nanak, will thy honour *before God*
be vindicated. (1)

1. The Muslim affirmation of faith.
2. The Muslim prayer.

Sloka (Guru Nanak Dev)
Saith Nanak : To grab what is another's is evil, P. 141
As pig's flesh to *the Muslim*[1] and cow's flesh to *the Hindu*.[1]
The Preceptor for his follower shall intercede,
Only when the latter has eaten not carrion.[2]
Not by mere chatter does one attain paradise;
By truthful acting comes forgiveness.
Forbidden meat by addition of condiments turns not lawful.
Saith Nanak · From falsehood, false alone is the
reward obtained. (2)

Sloka (Guru Nanak Dev)
Five are the Muslim prayers; five their appointed hours,
Five their names.
These be the true prayers :
Truthfulness is the first, legitimate earning the second;
The third, prayer to God for universal weal.
The fourth is sincerity of heart and mind;
The fifth, laudation of God.
Recite the Kalima of noble acting—
Thus may one be truly called Mussalman.
Saith Nanak : Of all hypocrites, ignoble[3] is the end. (3)

Pauri (Stanza)
Iki ratan padārath vaṇajdei iki kachchai dei vāpārā
Some in wealth of jewels[4] deal; others in fake
commodities hold commerce.
By grace of the holy Preceptor are discovered in the self,
Treasure-houses of jewels.[4]
Without the Master's guidance none has these obtained.
Blind hypocrites in distraction have ended.[5]
Egoists, ignorant of holy truth, in duality caught,
To destruction are led.
Other than the One sole Creator no other is—
To whom may one carry one's plaint ?
Some in poverty are ever restless;
Others of full stores[6] are possessed.

1. To one, to the other.
2. Earnings from foul sources.
3. False.
4. Implies devotion, Nām.
5. Bark. In idiom, wander restlessly.
6. (The implications are spiritual).

Other than the Name Divine no true wealth is—
All else is poison, ashes.
Saith Nanak : All He ordains in His will;
By His Ordinance He confers exaltation.[1] (7)

Sloka (Guru Nanak Dev)

Hard it is to deserve the name of Mussalman—
Only one truly so, may such be called.
First, must he hold in love the way of the holy;
Like iron on grindstone should he cast off his possessions.
In the way of the Preceptor should he have faith,
And banish illusion of death and life.
To the Lord's will should he be obedient :
With faith in the Creator as compassionate he becomes,
May he be called a Mussalman. (1)

Sloka (Guru Ram Das)

As man repudiates lust, wealth, falsehood and slander,
And Maya and pride discards;
As lust, passion for woman and attachment he gives up—
In the Maya-soiled world may he attain the Supreme
Being immaculate.
Discard he must pursuit of worldly honour,
pride and attachment to progeny and wife;
And giving up thirst and desire,
On God fix his mind.
Saith Nanak : Thus will the holy Eternal in him be lodged,
And by guidance of the holy Word,
In the Name Divine shall he be absorbed. (2)

Pauri (Stanza)

Rājei rayyiat sikdār koe na rahasīyo

Rulers, subjects, nobles—none shall last.
Shops, towns, markets,
By Divine Ordinance shall all crumble.
Solid, elegant edifices[2] the ignorant man reckons his own.
Know, stores with wealth replete in an instant are denuded.
These Arab steeds, chariots, camels, elephants,
saddle-cloths, gardens, fields, mansions—
When were they ours ?

1. That is, on those that obey the Ordinance, exaltation is conferred.
2. Gates.

So also tent-houses, woven bedsteads,
Silk curtains.
Saith Nanak : Eternal solely is the Bestower of these :
This know you by His might.[1] (8)
Sloka (Guru Nanak Dev)
Were streams to turn milch-cows,
And fountains to flow milk and butter;
Were the whole earth to turn to sugar, constantly
delighting the heart; P. 142
Were mountains to gold and silver to be transmuted,
With diamonds and rubies studded :
Even with all these luxuries must I laud Thee,
In abounding joy of heart. (1)
Sloka (Guru Nanak Dev)
Were all vegetation of eighteen loads[2]
to turn to fruit,
And all food be soft, melting in the mouth;
Were my station amidst moving sun and moon to be immutable;
Even thus must I laud Thee,
In abounding joy of heart. (2)
Sloka (Guru Nanak Dev)
Were my body with maladies to be afflicted,
And the evil planets *Rahu* and *Ketu* to haunt me;
Were blood-thirsty tyrants over my head to rule,
And in this state were I to abide[3] :
Even thus must I laud Thee,
In abounding joy of heart. (3)
Sloka (Guru Nanak Dev)
Were I by occult powers to turn fire and snow to habiliments,
And on air ro sustain myself;
Were I with fairies of *swarga* to disport in dalliance—
Saith Nanak, is all this evanescent.
Even with all this must I laud Thee,
In abounding joy of heart. (4)

1. *Kudrati* (From *Qudrat* : Ar=might).
2. Traditionally, one leaf of each plant and tree collected, would make eighteen bundles.
3. This passage has been interpreted also as : 'Were I to afflict my enemies' body with maladies, to set evil planet over them' etc. That appears to be contrary to the spirit of the whole piece, where the purport is to express resignation to the Divine will, in joy and suffering. This theme is continued in the next passage.

Pauri (Pawari) Stanza

Bad-failī ghaibānā khasamu na jāṇaī

Man does evil in hiding, forgetful of the Lord.
Mad would one be who no realization of himself has.
Evil is conflict and acrimony—
By such dispute comes ruin.
To live without the Name, in evil-doing and illusion,
is to meet destruction.
One knowing both paths[1] to be one shall *alone* find fulfilment :
One that repudiates this faith,
In hell-fire must burn.
The whole world is holy.
Be you in its purity absorbed.
By discarding of egoism does one find
acceptance at God's Portal,
And in the Court Divine. (9)

Sloka (Guru Nanak Dev)

He *alone* is *truly* alive in whose self is lodged the Lord[2] :
Saith Nanak, none else is *truly* living.
Such a one, if alive, in ignominy lives;
All his gains,[3] illegitimate.
Involved in pleasures of ruling, power and wealth,
Man a shameless *devil's* dance enacts.
Such a one, saith Nanak, is beguiled and of goodness robbed.
Forgetful of the Name,
In ignominy he departs. (1)

Sloka (Guru Nanak Dev)

What good consuming *delicacies*, wearing *fine dresses*,
When God in the self is not lodged ?
What good consuming fruit, butter, sugar and sweets,
Dishes from flour prepared, flesh food ?
What good fine dresses, cosy beds, haunts of
voluptuous pleasure ?
What good armies, hordes of servants and functionaries,
Residence in palaces ?

1. Refers to dispute of Hindu and Muslim over matters of faith. In the preceding lines is reference to 'dispute' and 'acrimony' in the same context.
2. He.
3. Whatever he consumes.

Saith Nanak : Without *absorption* in the Name
All such objects perdition[1] bring.
Paurt (Pawari) Stanza
Jātī dai kyā hathi sachu parakkhīyai
Of little worth is caste in the hereafter.
Judgement by truthful living shall be.
With poison carried in hand, whoever tastes it, must die.
Know that in all eternity the holy Lord is the righteous ruler.
In the Court Divine he is reckoned the true lord who
to His Ordinance is obedient.
Man's duty is to obey Him—this by His ceremonial steed[2]
has the Lord sent :
This by the Master's Word by beat of drum is proclaimed.
Some at His command ride away; others to equipment turn.
Some have done packing; others have galloped away. (10)
Sloka (Guru Nanak Dev)
The crop when ripened is reaped,
And husks alone are left.
The crop with chaff is crushed,
And the grain winnowed.
Within two millstones is it ground.
Saith Nanak : Only those escape crushing as at the
doorstep[3] tarry—
Such is the marvel we have seen. (1)
Sloka (Guru Nanak Dev)
Behold sugarcane : cut to pieces, in swathes bound, P. 143
Then placed within pillars, by strong men is it crushed.[4]
Its juice then in the cauldron poured,
Wailing as it boils.
Even its husks in fire are burnt.
Saith Nanak : Come you folks, watch !
Despite sweetness how is sugarcane treated ! (2)
Pauri (Pawari) Stanza
Iknāṇ maraṇu na chitti ās ghaṇeriyā
Some, oblivious of death, are with desires teeming :

1. Destruction.
2. Hai (Ski. Haya=horse) is by some commentators interpreted thus.
3. The image is from the hub on which the millstones revolve : Grain lying close to it is not crushed.
4. Punished.

Such in transmigration are whirled—
Little good are they to any.
In their own conceit to others are they superior.
The worldly-minded[1] by King Yama are constantly
hunted down.
To God are the worldly-minded traitors
Devoid of gratitude :
Their obeisance forced, by the Master not approved.
The Lord approves such as on their tongue the holy Name bear.
Before the Divine throne shall they make obeisance—
This by Divine writ comes. (11)

Sloka (Guru Nanak Dev)

What effect[2] may deep water on the fish produce,
or atmosphere on the bird ?
What effect may cold on the stone have ?
What good a hermaphrodite living at home *with a wife* ?
Paste sandalwood on a dog: still is his nature is canine.[3]
Try to teach texts of Simritis[4] to a deaf man—
He will not learn from them.
Fifty lamps lighted will not give light to the blind.
Place gold before the herd to feed;
On grass must it still turn to graze.
Beat iron, it will not bend like cotton.
Saith Nanak : The quality of the stupid person is,
Fruitless must discourse with him be.[5] (1)

Sloka (Guru Nanak Dev)

Should brass, gold or iron be broken,
The smith in fire fuses it together.
Should the husband with the wife have break of relations,
Through progeny are their bonds forged again.
The ruler when making a demand,
By a levy is placated.
The hungry by food are satisfied.
With rain and inundating rivers is famine lifted.

1. Manmukh.
2. Implies impediment.
3. Alternative rendering : still after a bitch he must run.
4. Learned Brahmanical texts, containing codes.
5. The point of this passage, with its compact expression is, the evil or the unworthy are incapable of improving. Trying to change them is wasted effort.

In love, through sweet speech comes reunion.
Denial of religious scriptures with truthfulness is healed.
The dead to the world by righteousness are tied.
These in the world be the means of reconciliation.
The stubborn fool by a blow on the face alone will be set right.
Thus doth Nanak affirm :
At the Court Divine comes recognition by Divine laudation.[1] (2)

Pauri (Stanza)

Āpei kudrati sāji kai āpei karei bīchāru

Himself has He raised creation, and contemplates it.
Between the spurious and the genuine Himself
He discriminates :
The genuine in the treasury are put;
The spurious cast off.
The spurious from the holy Portal rejected—
To whom may they carry their plaint ?
Running to the holy Preceptor's shelter is the purest of actions.
The holy Preceptor the spurious into genuine coins,
By the holy Word converts, exalts.
Those with devotion and love for the Preceptor,
At the holy Court are honoured.
Beyond computation is the greatness of such
As by the Creator are shown grace. (12)

Sloka (Guru Nanak Dev)

All of us beings, under the earth shall go—
Holy men, divines, kings :
All must go; God[2] alone shall abide.
Thou Lord, alone art eternal; none but Thou. (1)

Sloka (Guru Nanak Dev)

None is real, eternal;
Neither deities nor demons nor humans;
Neither yogis nor yoga-practitioners, nor earth itself.
Thou Lord, alone art eternal; none but Thou. (2)

Sloka (Guru Nanak Dev)

Neither the *celestial* judges of mankind, P. 144

1. In this passage in each line is repeated, the word, *gandh* (knot) that in Hindi would be *ganth* and in Sanskrit *granthi*. In the context of the various affirmations, this key term has been rendered in each line with a view to appropriateness of context.
2. Khuda.

Nor the seven nether regions—
None is eternal, but one.
Thou Lord, alone art eternal, none but Thou. (3)
Sloka (Guru Nanak Dev)
Neither sun, moon or the constellations;
Neither the seven continents, nor oceans,
Sustenance, air—nothing immutable is.
Thou Lord, alone art eternal, none but Thou. (4)
Sloka (Guru Nanak Dev)
None of any other is provider :
All in One Provider centre hope.
He, the sole Creator is real, none other.
Thou Lord, alone art eternal, none but Thou. (5)
Sloka (Guru Nanak Dev)
Birds carry no gold;[1]
In hope of provision from trees and water *they live.*
He alone is their Provider.
Thou Lord, alone art eternal, none but Thou. (6)
Sloka (Guru Nanak Dev)
Saith Nanak : Whatever on one's forehead is recorded,
None may efface.
He *alone* endows with life-faculties;
He too takes these away.
Thou Lord, alone art eternal; none but Thou. (7)
Pauri (Stanza)
Sachā terā hukamu gurmukhi jāṇiyā
The God-directed of Thy holy Ordinance learning,
By the Master's guidance their ego discarding,
Of truth have realization.
By the holy Word is Thy Court Eternal pointed.
Those the holy Word contemplating,
Into eternal truth are absorbed.
The ego-directed, ever in falsehood involved,
In illusions are straying :
In filth they abide, of holiness never knowing the taste.
Alienated from the Name, suffer they torment of
transmigration.

1. Wealth is implied. Zar (Pers) in the original bears both implications.

Saith Nanak : Himself is He the Tester[1]—
Discriminating between the genuine and the spurious. (13)
Sloka (Guru Nanak Dev)
Tigers, hawks, falcons and eagles may He bring to feed
on vegetation;
Those on vegetation subsisting may into carnivores be turned—
Such are the ways of His might.
Inside rivers may he create mounds;
Plains into unfathomable seas turn.
A worm may He exalt to kingship,
And large hordes reduce to ashes.
All creatures, living and breathing without breath
may He keep alive.
Saith Nanak : To each the holy Eternal provides sustenance[2]
as may please Him. (1)
Sloka (Guru Nanak Dev)
Some *has He made* carnivores, some on grass to subsist;
Some of thirty-six kinds of delicacies[3] have delectation;
Some in dust crawling, on dust feed;
Some keep in *pranayam*[4] counting their breaths.
Of others the Name of the Formless Creator is sole prop.
With the universal Provider as guardian,[5] none shall starve.
Saith Nanak : such alone are ruined[6] as bear Him not
in mind. (2)
Pauri (Stanza)
Pūrei guru kī kār karami kamāīyai
By good fortune[7] alone may one the behest of the
Master, perfectly-endowed, obey.
By wisdom by the Master granted, may egoism be shed,
And absorption in meditation on the Name come.
Engagement in tasks by duality promoted, is waste of life.
Without devotion to the Name, all wear and food is *as* poison.
By laudation of the holy Name is one in holy Truth absorbed.

1. Gold-tester is meant.
2. Morsel.
3. The traditional Indian count of tasty dishes.
4. *Pranayam* is the well-known *praxis* in Hatha yoga.
5. Living.
6. Robbed.
7. Good fortune made by good deeds is meant. 'Grace' also may be implied.

Without devotion to the holy Preceptor is not attained joy
and poise,
And transmigration ceases not.[1]
False is the world's merchandise,
False therefrom the earning.
Saith Nanak : By laudation of the holy Truth,
With honour is made departure hence. (14)

Sloka (Guru Nanak Dev)

Some by Thy pleasure in music and singing in *worship*
engage;
Some by Thy pleasure in holy places take dips.
Some by Thy pleasure with ashes smear themselves, P. 145
And blow the horn to make sound.[2]
Some by Thy pleasure study Muslim scriptures,[3]
And are styled Mullah and Sheikh.
Some by Thy pleasure are turned kings,
And in various tastes have indulgence.
Some as it may please Thee, wield the sword,
And have head from trunk severed.
Others, as it may please Thee, in various directions sojourn,
And after absorbing much learning[4] return home.
Some as it may please Thee, in devotion to Thy Name are
absorbed;
These please Thee, and by Thy grace to Thee are devoted.
Saith Nanak in supplication : All others[5] only
falsehood garner. (1)

Sloka (Guru Nanak Dev)

From Thee, supreme over all, proceeds all exaltation;
Thy goodness of all goodness is the fount.
Thou, source of all, art holy :
Nothing *in the world* is unholy.
Our utterance, seeing, speech
Our movement, our life, our death—
All are forms of Maya.

1. One comes *into the world* again and again.
2. These are the yogis.
3. Kateb (Kitab=Koran).
4. Listening to discourses.
5. That is, besides these last.

By His Ordinance is everything created:
by the Ordinance ruled—
All under the eternal[1] might lies.

Pauri (Stanza)

Satiguru sevi nisaṇgu bharamu chūkāīyai

By unflinching devotion to the holy Preceptor is
illusion lifted.
The disciple the holy Preceptor's behest must
unhestitatingly obey.
By the holy Preceptor's grace comes devotion to the Name.
Of all gains the holiest is devotion,
That by guidance of the Master is obtained.
In the egoist's practice lies dust of falsehood—
Thereby is earned evil.[2]
By truthful doing is one inside the holy Mansion called.
Saith Nanak : By truthful doing is one ever reckoned holy;
In eternal Truth is one thereby absorbed. (15)

Sloka (Guru Nanak Dev)

Kali-yuga[3] is turned knife, rulers butchers:
Righteousness on wings is flown.
This is the dark night of evil;[4]
The moon of truth is nowhere visible, nor risen.
For *light* have I searched to distraction—
No path in this darkness is visible.
Humanity in egoism involved, in suffering wails.
This Nanak seeks to know : How may liberation *then*
be found ? (1)

Sloka (Guru Amar Das)

In Kali-yuga by Divine laudation becomes light in the
universe manifest
Rare God-directed spirits in it go across.[5]
This gift God in His grace grants to whomsoever He pleases.
Saith Nanak : Such a one this jewel by the Master's
guidance obtains. (2)

1. Sacha=Holy, Eternal.
2. Falsehood.
3. The age of evil, according to Indian cosmology.
4. This is the amavas (last night of the dark half of the month) of falsehood.
5. That is, find liberation.

Pauri (Stanza)

Bhagatāṇ tai saiṇsārīyāṇ joṛu kadei na āiyā

Never can God's devotees and worldlings in companionship join.
The Lord, infallible, by no one's effort can in
His judgement falter.
To his devotees, who have lived truth solely,
Himself He grants union.
The worldlings has He Himself cast off,
Who by their falsehood poison have swallowed.
Such know not the right way of life—
Of poison of lust and wrath have they excess.
His devotees that day after day on the Name meditate,
Serve the Lord.
With utter humility,[1] their ego have they shed.
At the Lord's Portal are their faces radiant,
By the holy Word exalted. (16)

Sloka (Guru Nanak Dev)

Those that at early dawn with mind concentrated,
Laud Him and on Him meditate,
Are the lords among men,
Fighting and falling in the thick of[2] battle.
In the next quarter several ways diverge,
And the mind's faculties get scattered.
Many into the *world's* deep ocean are tumbled,
Without hope of survival.
In the third quarter, with urge for food, P. 146
Hunger and thirst raise loud howl.
All food to dust turns, yet man of eating is enamoured.
In the fourth quarter man dozes off;
Eyes closed, into the next world is he tumbled.
With all this, men in contentions engage,
Carrying on century-old wrangles.
Auspicious are all hours, if day and night[3]
man by God's fear is inspired.
Saith Nanak : When the Lord in the self abides,
That is the holy bathing.

1. Turning slaves of His slaves.
2. At the right moment.
3. All eight *pahars*.

Sloka (Guru Angad Dev)
Such alone are truly wealthy as to the Lord,
all-perfection, have attained.
Day and night are they above desire,
And in *God's* love[1] solely abide.
Rare are such as in the vision infinite of God *are absorbed.*
Perfect their good fortune, perfectly-endowed their Preceptor,
In perfection of truth is soaked their utterance.
Saith Nanak : Whomsoever God fulfils, never has any
decrease. (2)

Pauri (Stanza)
Jāṇ tūṇ tāṇ kyā hori maiṇ sachu sūṇāīyai
This I aver : With Thee on my side, what seek I of another ?
The world, beguiled by the thief of selfish concerns
Attains not to the *Divine* Mansion.
With their hard hearts, prayer and worship[2] of the people
of the world is of little avail.
The heart that contains not truth, must be shattered to remake.
How may the man of true measure be found ?
With egoism gone one shall not be found wanting.
At the discriminating[3] Portal of God the genuine coins
shall be approved.
At one shop alone is found holy merchandise—
From the Master, perfectly-endowed, is it obtained. (17)

Sloka (Guru Angad Dev)
Day and night[4] is man involved with the world's
eight segments.
The self is the ninth; *that he neglects.*
Inside that is lodged the holy Name, repository of
Nine Treasures.[5]
This those imbued with merit[6] obtain.
This the fortunate laud, by guidance of the Preceptor.[7]

1. Dye (applied sense, love).
2. Service, devotional exercises.
3. Binaiyai : may be from the Persian (that which has the right vision); or from Hindi (that which picks out).
4. All the eight pahars.
5. The nine boons or blessings believed to be obtained as a result of perfection in yoga.
6. Store-houses of merit.
7. Guru-Pir.

In the fourther quart at early dawn, the spiritually-
awakened with joy in God are inspired.
With rivers[1] are they in love; in their mind and
on their tongue is ever the holy Name.
There is distributed *amrita*, by good fortune obtained.
Of those partaking of it, is the self rendered pure gold,
by the gold-tester rubbed,
With great lustre shining.
By grace of the Divine Jeweller never again is it put into fire.
In the remaining seven quarters must one love truth,
practise goodness,
And seek company of the enlightened.
Therein is discriminated good from evil;
The false are found losers;
The spurious are cast off; the genuine given approbation.
Saith Nanak : Suffering and happiness from the Lord comes;
All argument[2] is of little avail. (1)

*Sloka** (Guru Angad Dev)

Air is the supreme Master, water the progenitor,
The great earth the mother.
Day and night are nurses, in whose lap plays the
entire universe.
Good and evil deeds Dharmaraja in the Divine Presence judges :
By their deeds some are brought close to God, others cast away.
Those that on the Name have meditated, great
travail have undertaken.
Saith Nanak : Their own faces radiant, many more
with them are liberated. (2)

Pauri (Stanza)

Sacchā bhojanu bhāu satiguri dassiyā

Thus has the holy Preceptor instructed : Love of God is the
truest sustenance.
By truthful *living* comes fulfilment, by truthful living true joy.
In the citadel and town of truth does the self find lodgement
in its own abode.[3]

1. Also symbolically, the river that is the assembly of devotees.
2. Talk, chatter.
* This Sloka with one verbal variation constitutes the Finale to Japuji.
3. Implies spiritual poise.

By grace of the holy Preceptor is joy and ecstasy by the holy Name obtained.
Not by falsehood is found entry to the holy Divine Court :
By falsehood is forfeited title to entry to the Divine Mansion.
One marked by the holy Word no impediment to entry encounters.
By listening to truth, by realization, and discoursing on truth P. 147
Comes the call to the holy Mansion. (18)

Sloka (Guru Nanak Dev)

Were I to wear vesture of fire, build my house of snow,
And on iron to feed;
Were I at one gulp[1] to drink all suffering,
And drive the earth about;
Were I to weigh the heavens in scales, with a penny-weight[2] in the pan;
Were I to expand beyond all measure,
And drive all creation before me by the nose-string;[3]
Were my mind such power to acquire,
As to accomplish all and force others to the same—
His boons are great as is the Lord,
That He grants as is His will.
Saith Nanak : In His grace the greatest of all boons is inspiration to laud His holy Name. (1)

Sloka (Guru Nanak Dev)

The tongue is satiated not with chattering, nor the ears with hearing it;
The eyes with beholding never are satiated :
Each faculty one kind of qualities[4] grasps.
Those inordinately full of desire, never are satisfied—
By mere talk[5] is not desire fulfilled.
Saith Nanak : The hungry then are filled,
When by Divine laudation in the Repository of Merit are they absorbed. (2)

1. Like water.
2. *Tank*, a small copper coin.
3. As pack-animals are driven.
4. Aspect, side.
5. Empty disputatious discourses are implied.

Viṇu sacchei sabhu kūṛu kūṛu kamāīyai

Pauri (Stanza) : Other than God all is false;
false its pursuit.
To be without the holy Eternal is to be a reprobate,
By Yama to be led in bonds.
To be without the holy Eternal does the body turn to dust;
Into dust it goes.
To be without the holy Eternal neither costly wears
nor dainty eatables
Satisfy hunger.[1]
To be without the holy Eternal, through falsehood is not
attained the Court Divine.
To be involved with false greed is from the Divine
Mansion to be rejected.
The whole world, in Maya-delusion caught, in transmigration
is involved.
The fire of desire in the body by the Divine Word
alone is assuaged. (19)

Sloka (Guru Nanak Dev)
Saith Nanak : The Master is tree of contentment and
forbearance;
Righteousness its flower, enlightenment the fruit.
This tree by joy in God keeps ever fresh and green;
By practice of meditation is it ripened.
With joy in the Lord[2] is it consumed,
By such as the supreme charity of selfless action dispense. (1)

Sloka (Guru Nanak Dev)
*This tree is of gold, of pearls its leaves,
Diamonds and rubies its flowers.
Of jewels is its fruit : Whosoever discourses of it,
Ever in joy of heart abides.
Saith Nanak : This comes from good fortune on the
forehead recorded,
And as the Divine writ has run.[3]

1. Desire is meant.
2. Pati=May stand for the Lord, or love, devotion.
* (The image of the tree continued).
3. (These lines are difficult of interpretation because of their compact expression).

All the sixty-eight holy spots[1] in the Master's holy feet lie—
One so fortunate offers worship there ever.
Four are the rivers of fire :
Violence, attachment, avarice and wrath.
Whoever into these falls, is burnt;
By grace is man saved, should he to the Master's
feet be devoted.[2] (2)

Pauri (Stanza)

Jīvaṇḍiyāṇ maru māri na pachhotāīyaī

Annul[3] *desire and evil*, die to the world,
That at the end no regrets shouldst thou have.
False, unreal is the world—this how many realize ?
The world, in its affairs rushing along, to truth bears no love.
The terrible time of death over the head of the world looms.
By Divine Ordinance ferocious Yama-minions,
As opportunity offers, with chastizement visit man.
Should the Lord in mind be lodged,
Devotion He Himself inspires.
As is the pot[4] filled, not an instant's, a moment's
delay *in dying* is granted.
Should enlightenment by the Master's grace come,
In holy Truth is man absorbed. (20)

Sloka (Guru Nanak Dev)

In the minds and on the tongues of such as remember Thee not,
Abide bitter, poisonous drugs and fruit of neem.[5]
Saith Nanak : How to warn mankind ?
Such as are without earned merit,
In transmigration wander about. (1)

Sloka (Guru Nanak Dev)

Our thinking is restless as a bird,
By its previous deeds accompanied :
Now is it noble, now ignoble.
At times is it fragrant sandalwood, at others an akk[6]
twig— P. 148

1. Tirtha (Holy bathing-spot).
2. Worship at the Master's feet.
3. Destroy.
4. Pai : A pot to measure grain to be bartered or sold.
5. *Neem* (margosa) has bitter leaves. Other substances include *dhatura*, a poisonous drug and *tunma* (a yellow, bitter fruit, the bitter melon).
6. A bitter bush.

Again in exalted devotion *absorbed.*
Saith Nanak : Such is the Lord's dispensation—
Actions of all by His Ordinance are guided. (2)
Pauri (Stanza)

Ketei kahehṉ vakhāṉ kehi kehi jāvaṉā

Many the learned texts expound, and from this world depart.
Scriptures contain much exegesis,
Yet attain not the end of *Divine* mystery.
This mystery comes not by learning;
By intuitive illumination is it found.
Out of the six orders,[1] rare is anyone in truth absorbed.
The holy Supreme Being, inaccessible,
By the Divine Word in splendour is manifested.
One that the illimitable Name Divine reveres,
To the Divine Portal attains.
Let the bard of God to the Creator send his salutation.
Saith Nanak : Lodge in the self Him, who in all eternity is immutable. (21)
Sloka (Guru Angad Dev)
One that has power only scorpions to charm,
Should he grasp snakes.
Shall only ruin[2] himself.
By decree of the Supreme Lord, shall he the greatest blow[3] receive.
Should an egoist[4] with a godly one contest,
By force of *Divine* justice shall he be ruined.[5]
The Lord, Master of this world and the next,
Himself shall determine truth.
Saith Nanak : Know this for truth,
All happens as He wills.* (1)
Sloka (Guru Angad Dev)
Saith Nanak : The true gold-tester is one who his own self to the test puts.

1. These are : Sannyasi, Yogi. Jangam, Bairagi, Jain and Buddhist. (There are variations in the count).
2. Burn.
3. Push to throw down.
4. Manmukh.
5. Be drowned.

* This piece is stated to have reference to the conspiracy of a yogi against Guru Angad Dev. The Yogi was discomfited in his evil designs.

A wise physician is one who has knowledge of the malady
and its cure.
A wise one, knowing himself to be a wayfarer, a guest,
Engages not in contentions.
Of the Essence should he discourse,
And on the harmful evils inflict discomfiture.[1]
The true intermediary[2] is one that falls not into temptation,
And to justice[3] adheres.
Anyone aiming his arrow at the sky,
Shall find his effort defeated.
Inaccessible is the sky;
Know, on the bowman must the arrow light. (2)

Pauri (Stanza)

Nārī pūrakh piyāru premi sīṇgārīyāṇ

True loving wives[4] by love for the Spouse are embellished.
Day and night engaging in devotion, no impediment
they reck.
In the Divine Mansion residing, by the holy Word
are they decked.
Holy their supplication in *God-given* wisdom.
By obedience to the Divine Ordinance,
By the side of the Lord in beauty they abide.
Beloved of their Lord, in loving affection their
supplication they make.
To live without devotion to the Name is a curse;
Condemnable is one so living.
Those by the holy Word exalted,
Amrita have quaffed. (22)

Sloka (Guru Nanak Dev)

A sandy waste by rain is not soaked, nor fire
by faggots slaked;
Rulers with their empire's extent are not content;
Who can ever fill up[5] the seas ?
Saith Nanak : Such is *hunger* for the holy Name,
beyond reckoning.[6] (1)

1. (There are varied interpretations of this cryptic line).
2. Implies intercessor, Preceptor.
3. Truth.
4. Symbol for seeker.
5. Dry i.e. demanding more water, even though full.
6. Querying.

Sloka (Guru Angad Dev)
Fruitless is the birth of such as without realization
of the Supreme Being are.
The ocean of existence by the Master's grace alone
is swum across.
Saith Nanak after meditation : His might is supreme to do all.
All causes are by Him controlled, whose might all
creation holds. (2)
Pauri (Stanza)
Khasmai kai darbāri dhāḍi vassiyā
At the Lord's court has the Bard[1] taken abode;
By laudation of the holy Lord is his heart's lotus in bloom.
By obtaining *the name*, all-perfection, is his heart in bliss.
Driven off are foes, joyous are well-wishers.[2]
By service of the holy Preceptor is the true path made visible.
By contemplation of the holy Word is death[3]
destroyed. P. 149
The Bard, discoursing on the Ineffable[4] by the holy Word
is exalted.
Saith Nanak : By holding the capital of merits,
Is union with the holy Lord attained. (23)
Sloka (Guru Nanak Dev)
By our errors is our birth; in errors are we involved,
And into errors shall fall.
These errors never can be washed off, however
prolonged[5] our efforts.
Saith Nanak : By grace alone may these be pardoned—
Else will come chastizement in ignominy. (1)
Sloka (Guru Nanak Dev)
Saith Nanak : Meaningless it is to seek to banish
suffering to get pleasure *always*.
Suffering and joy, each is the vesture,
That man must wear.
Where utterance is of no avail, silence is best.[6] (2)

1. Symbol for the Divine Bard, the Guru.
2. 'Foes' are evil tendencies; 'well-wishers' the inclination to devotion.
3. Spiritual death, indifference to God, is implied.
4. Inexpressible.
5. A hundred times.
6. Best it is to be contented.

Pauri (Stanza)

Chārei kuṇḍāṇ dekhi aṇdaru bhāliyā

After searching for the Lord in all four direction,
Within *the self* is He found.
The holy Supreme Being, who the universe has created,
Is thereafter cherishing it.
To those in the wild straying,
By the holy Master is the true path shown.
Thereby have they found the jewel Name within their home,[1]
As is the lamp[2] lighted.
Those that the holy Word have lauded,
Have bliss and truth obtained.
Those without fear of God, of retribution are afraid,
By their pride ruined.
The world, unmindful of the Name,
Like ghosts wanders about. (24)

Sloka (Guru Amar Das)

Should one with fear of God be born, in such fear die,
And ever in mind bear it—
Saith Nanak, in such fear to die is to make life fruitful. (1)

Sloka (Guru Amar Das)

Living without fear of God,
And in excess of pleasure indulging—
Saith Nanak, without fear of God to die,
Is with blackened face[3] to leave the world. (2)

Pauri (Stanza)

Satiguru hoe dayāl tāṇ shardhā pūrīyai

Should the holy Preceptor show grace, all desires[4]
find fulfilment.
With the Master's grace attending come not sorrowful feelings.
By the Master's grace[5] comes not suffering.
By the Master's grace comes enjoyment of bliss in
union with God.
By the Master's grace is lifted Yama's terror.[6]

1. The self is meant.
2. Spiritual light, *jnan* (*gian*).
3. (In shame and ignominy).
4. Desire for liberation is meant.
5. Lit. Should the holy Lord show grace.
(This is also the literal sense in the lines following).
6. What fear of Yama ?

By the Master's grace is the self ever in bliss.
By the Master's grace are obtained the Nine Treasures.[1]
By the Master's grace comes absorption *of the self*
in eternal Truth. (25)

Sloka (Guru Nanak Dev)
Some there are that[2] their head-hair pluck,
and drink foul water;
Beg and eat others' leavings.
Their ordure they scatter, inhale its foul smell,
And of water are scared.[3]
Their heads like sheep are plucked,
With ashes their hands smeared.
Their parents' earnings they lay waste;
Their families around them piteously wailing.
After death neither flour-pies nor food-offerings
on leaves to them are dedicated,
Neither eleventh-day obsequies nor lamp-lighting
At sixty-eight bathing-spots find they no prop;
Brahmins their food-offerings accept not.
Day and night with filth covered, their forehead
without the paste-mark.
Ever sit they in a cluster like mourners,
Attending not religious assemblies.
To their waists are tied begging bowls, dangling tassels,
In single file they march.
They neither are Yogis nor Jangams,[5]
Nor are they Mohammadans.[6]
Cursed of God, they wander about *as* lost— P. 150
Corrupted the whole herd of them.
God[7] alone takes life, and grants it—
Lapsed are such in giving charities and in holy bathing:
In their plucked hair falls dust.
Water that they abjure, is source of the fourteen jewels,

1. The traditional nine boons said to be obtained by accomplished yogis.
2. Refers to the practice of certain Jaina sects.
3. Water as purifying agent is meant.
4. *Pind, pattal diva* : These are items in the Hindu ceremonial for the dead.
5. A Shaivite sect.
6. Kazi, Mullah.
7. He (In this line reference is to Jainas' excessive emphasis on ahimsa or non-injury).

Churned by the *Mudrachal mountain.*[1]
The sixty-eight bathing places that they shun, by
the gods are sanctified;
Concourses there are held and divine discourses delivered;
With limbs purified[2] is recited namaz[3] and puja;[4]
The wise ever purify themselves with bath.
By bathing the limbs[5] the living and the dead are
rendered pure.
Saith Nanak : These with hair dishevelled are Satan's *disciples*;
Nothing *good* to them appeals.
From raining *clouds* comes to creation joy,
The life-giving process in water is implicit.
From rain-clouds grows grain, sugarcane and cotton,
That to the nakedness of all provides cover.
From rain-clouds comes grass on which feed kine,
Whose curd the womenfolk churn.
With ghee from that obtained, are performed burnt offerings,
ritual feasts and manifold worship,
That all actions ennobles.
The preceptor is *like* the ocean,
Devotion is like the rivers;
Bathing in these brings exaltation.
Saith Nanak : Should these of plucked hair abjure bathing,
On their head they merit throwing seven handfuls of dust. (1)

Sloka (Guru Angad Dev)

What harm from cold may come to fire;
How may the night the sun obscure ?
How may darkness the moon obstruct ?
How may caste distinctions affect purity of air and water ?
What gift to the earth may be made,
Being source of all that grows ?
Saith Nanak : True honour is that which He Himself
preserves.[6] (2)

1. Reference to the Puranic legend of churning of the ocean.
2. Bathed.
3. The Muslim prayer.
4. The Hindu worship.
5. Head.
6. That is, as in the case of the foregoing objects, their honour can no way be affected, being God-given.

Pauri (Stanza)

Tüdhu sachchei sụ̈bahānu sadā kalāṇiyā

Thee, holy and immaculate, ever have we lauded.
Thine the eternal Court—all else is evanescent.
Those that beg truth *and devotion* of Thee,
are in *Thy form* made.
Holy Thy decrees, by *the Divine Word beautifully* expressed.
By faith is enlightenment and meditation by Thee conferred.[1]
The mark of Thy grace, once formed, noway can be effaced.
Thou the true Bestower—
Ever on the ascendant are the blessings by Thee granted.
Nanak begs of Thee obedience to Thy pleasure. (26)

Sloka (Guru Angad Dev)

Those to whom Guru Nanak himself has illumination
By his teaching granted,
And in truth and holy laudation has absorbed—
What further teaching to such need be imparted ?
What teaching to such as have the holy Nanak as their
Preceptor ?

Sloka (Guru Nanak Dev)

Illumination to such alone comes as by God
Himself are enlightened;
Those by Him enlightened over all knowledge acquire mastery.
Engagement in discussion and disputation of scriptural texts,
In Maya-dissensions is to be involved.
By His Ordinance has He all forms created.
The mind[2] of each to Himself alone is known.
This holy truth[3] the Lord Himself to Nanak has imparted.
Those by this blessed, of all their illusions are freed. (2)

Pauri (Stanza)

Haụ̃ dhādī vekāru kārai lāiyā

I, an idle bard by Thee a task am assigned :
In primal time was I commanded night and day to laud Thee.
The bard by the Master to the Eternal Mansion was summoned
And with the robe of holy *Divine* laudation and
praise honoured.

1. If from Thee received.
2. Thoughts, motives.
3. Word.

On the holy Name ambrosial was he feasted.
As by the Master's guidance on this he has feasted,
Has felt blessed.
The bard, Divine laudation by the holy Word,
Has spread and proclaimed.
Saith Nanak : By laudation of the holy Eternal,
Is the Supreme Being, all-perfection, attained. (27)
'Found correct'.*

* This direction is in the original text.

RAGA GAURI

In the measure Gauri Guareri—Composition of Sri Guru Nanak Dev
Quatrains and Couplets P. 151

In the Name of the Sole Supreme Being, Eternal Manifestation,
Creator-Purusha, Without Fear, Without Rancour,
Form Eternal, Non-incarnating, Self-existent, Realized by
the holy Preceptor's Grace.

Bhau mūchu bhārā waddā tolu

Fear of God is great and of mighty weight;
Egoism is light of understanding and expression.[1]
With the weight of fear of God resting on the head
as one steps forward,
By the Divine glance of grace
Is wisdom from the Master obtained. (1)
None without such fear release obtains :
Those realizing this fear of God and devotion,
In the heart cherish it. (Pause I)
The fire of fear in the self through fear of God blazes forth.
In fear of God, through the holy Word,
Let devotion be shaped and embellished.
Without fear of God is the form of understanding misshapen—
Blind the mould, blind the strokes. (2)
Frivolous understanding in many raises only excitement—
Despite their manifold cleverness, the true flame of
devotion rises not *in them.*
Saith Nanak : Worthless is the egoist's utterance;
False and meaningless his words. (3) (1)

Ḍari gharu ghari ḍaru ḍari ḍaru jāe

By lodging fear *of God* in the mind, is *other*[2]
fear from it banished :
What fear is then left to cause fright ?
Other than Thee, Lord ! no place of *shelter* is *for us.*

1. Utterance.
2. Implies fear of the world as also of Yama's retribution.

All happens as by Thee willed.
Fear would assail us were any other *than Thee* to cause it.
All involvement in fear is only perturbation of mind. (Pause I)
The self neither dies nor by itself sinks or swims :
All happens as the Creator ordains.
By Divine Ordinance does *the self* come and go,
In this world and the next to the Ordinance subjected.[1] (2)
In the self that in violence, attachment, desire and pride[2]
is involved,
Are numerous hungers river-like flowing.
God's devotees by fear of God are propped,
That *to them* is food and drink.
Those without such sustenance are of minds
unawakened and perish. (3)
Those relying on someone's aid have only few to succour them :
All creation is Thine; of all art Thou prop.
Saith Nanak : Hard it is to express His reality,[3]
Whose is all creation and all possessions. (4) (2)

Mātā mati pitā saṇtokhu

Be *true* understanding thy mother, poise thy father;
Truth thy brother—
These adopt as thy true relatives. (1)
To express the Divine might is beyond our power; P. 152
Beyond us its reckoning. (Pause I)
Let modesty and fixing the mind in God be our in-laws,
Good deeds our wedded wife—
Such relations has our mind adopted. (2)
Union with God be our betrothal, renunciation our wedding;
Truth be our progeny :
Such, saith Nanak, are the right relationships. (3) (3)

Pauṇāi pāṇī agnī kā melu

This body is made from union of air, water and fire,
And is a play of the restless, clever intelligence.
It has nine openings, and the hidden Tenth Door.*
Thou enlightened one ! this truth realize. (1)
He alone is *master of* true exposition, utterance,

1. Involved.
2. *Asman* is variously interpreted; but the basic idea of pride is yielded.
3. Thought, reflection.

* The nine 'openings' are the nine sources of sensation; the 'Tenth Door' the seat of super-consciousness.

Of pure hearing and enlightenment,
Who his self contemplates. (Pause I)
In the body, *moulded from* clay speaks the wind :
Tell thou, enlightened one, who then dies ?
Understanding, disputatiousness and pride dies—
Not the self that views all.
The valuable jewel for which thou dost make resort to
river-banks and sacred spots,
Within thy self is lying.
The scholar raises from his learning disputations,
Not realizing the substance lying within. (3)
Not I have died; my haunting evil[1] it is that lies dead.
Not that which in all beings is pervasive, dies.
Saith Nanak : Of the Supreme Being has the Preceptor
granted me vision;
So nothing do I see being born or dying. (4) (4)

In the measure Gauri Dakkhani—Composition of Sri Guru Nanak Dev

Sūṇi sūṇi būjhai mānai nāuṇ

May I be a sacrifice to such as listening to the holy Name,
Have realization, and in firm faith[2] are fixed.
Those by Thee set astray, no resting-place find :
Those by Thee enlightened, with holy *company* find union. (1)
May I with *devotion* to the Name be blessed,
That with me may last :
All creation without the Name in death's bonds
is bound. (Pause I)
True farming and commerce in seeking shelter with
the Name lies.
Evil-doing and good deeds, each is a pouchful of seeds.
Lust and wrath to the self deal blows :
Those forgetful of the Name depart this life
with minds made impure.
Holy is the holy Master's teaching;
Thereby is body and mind joy-filled,[3]
and realization of truth comes;
Consider how water-weeds and the lotus in water
differently *behave* :

1. (Spiritual ignorance is meant).
2. Mānai : The applied sense is faith (Cf. Japuji 12-15).
3. Made cool.

Those in the Name dyed are sweet as sugarcane juice. (3)
By Divine Ordinance and conjunction of causes are the doors
in the citadel *of the body* made,
Wherein abide the five senses in union with the Light
illimitable.
Himself is He the substance weighed; Himself the Merchant.
Saith Nanak : Through *devotion* to the Name, exaltation
He grants. (4) (5)

Jāto jāe kahāṇ te āwai

The body that is born and dies, whence comes it ?
Whence born ? wherein absorbed ?
How bound ? How liberated ?
How in eternal enlightenment absorbed ? (1)
With the Name in the heart borne;
With the immortal Name borne on the tongue;
With the mighty[1] Name is one rendered mighty and
transcends desire. (Pause 1)
By the Divine cosmic order[2] is the world born;
by the same order it dies.
By the mind's *desire* is it born, and in
desires is it absorbed.
One by the Master's guidance liberated, into
bonds is not thrown,
By contemplation of the Word, through devotion to the
Name Divine finding liberation. (2)
On the tree *of the world* numerous birds in life's
night settle for rest;
Some are happy, others sorrowful—by their attachment
destroyed.[3]
As evening turns to morning, towards the sky their glance
they cast.
By the writ of their actions in all ten directions rushing. (3)
Those to the Name joined, look upon the world as no more
than a pasture-land, P. 153
And smash the poisonous pitcher of lust and wrath.
Without merchandise *of the Name* are home and shop empty :

1. Narhari : One of the attributes of God, expressive of might.
2. Sahaje.
3. (Implies bondage of transmigration).

By union with the Master are the adamantine doors
of ignorance flung open. (4)
By fortunate primal conjunction comes union with the
holy Preceptor;
Joy in truth the Lord's devotees, perfectly endowed, find.
By spontaneous inspiration their mind and body
to God they dedicate.
Saith Nanak : At the feet of such I bow. (5) (6)

In the measure Gauri—Composition of Sri Guru Nanak Dev

kāmu krodhu māyā mehṇ chītu

The mind in lust, wrath and Maya is absorbed :
In attachment to falsehood and evil is it ever awake;
Man's capital is made up of sin and greed :
To swim across, bear in the awakened mind the Name. (1)
Hail, holy Lord ! Thou art my prop :
I a sinner; Thou alone immaculate. (Pause 1)
In the body fire and water make loud sound;
Our tongue[1] and senses each in different pleasures engaged.
Those casting sinful glance have neither fear of
God nor devotion.
By suppression of egoism is the Name obtained. (2)
After dying into the Word comes not death—
Without such death is not perfection attained.
In duality is the mind caught in Maya-shows.
Such alone find poise as by the Lord are so blessed. (3)
I shall embark the ship when occasion presents itself;
Those cursed at the Divine Portal, the ship have missed.
Blessed are those engaged in holy laudation at the
Divine Portal.
Saith Nanak : In all spots[2] is the sole Supreme Being
pervasive. (4) (7)

Ūltiyo kamalu Brahmu bichāri

By Divine contemplation is the lotus of the heart facing right;
And from the lofty Tenth Door pours stream of amrita.
The Lord[3] Himself the three worlds has penetrated. (1)

1. (Palate is implied. If 'tongue', then its pleasure may be speaking falsehood and slander-mongering).
2. Door and homes.
3. Murari : A periphrastic name of Krishna, here implying God.

My self! fall not into doubt;
By firm faith in the mind quaff amrita-elixir. (Pause I)
By subduing life's involvement and thus dying,
comes faith to the mind;
As egoism dies, from the purified mind comes
knolwedge of the self.
As comes Divine grace, the self by *inspiration*
from within is realized.
By *devotion* to the Name are obtained merit of
continence, charity and holy bathing:
To dwell more *on this* is of little avail,
Since to the Lord[1] is the state of our mind known.[2] (3)
I would go to worship at another place were I to believe
in other *than God.*
To whom shall I make my supplication?
No other place is there.
Saith Nanak: By the Master's teaching come
spontaneous absorption in poise.[3] (4) (8)

Satiguru milai so maraṇu dikhāe

As is the holy Preceptor met, he shows how *to the world* to die.
Living in such *state of* death brings delight in inner joy.
Those thus casting off pride, attain the highest absorption.[4] (1)
Death in our destiny is recorded; our life is not eternal.
By contemplation of the Lord, under His shelter may
we find true life. (Pause I)
By contact with[5] the holy Preceptor doubt vanishes,
The lotus *of the heart* blooms, and the mind in
the Lord is absorbed.
One dying while living, with the supreme elxir is blessed.[6] (2)
By contact with[5] the holy Preceptor comes purity
of self-discipline.
Stepping on the Preceptor's ladder, higher and higher one rises.
By good fortune comes this state—
Thereby is annulled Yama's terror. (3)

1. Nar-Narayan.
2. Antarjami (Antaryami—lit. controller of the inner self).
3. Sahaj.
4. Gaganpur=The Tenth Door of total absorption in the Supreme Being.
5. Meeting.
6. It lies before him.

As is the Preceptor met, one's being into the
Supreme Being[1] is merged.
By grace is shown within, vision of the *Divine* Mansion.
Saith Nanak : The Preceptor, destroying our egoism,
grants union. (4) (9)

Kiratu paiya nehṇ metai koi

The consequences of our deeds none may efface : P. 154
We know not what the future for us holds.
All happens as it pleases Him.
None else has any power. (1)
I know not the extent of Thy grace and *Thy* blessings;
Ritual actions, performance of duty[2] and caste distinction—
All in *devotion to* Thy Name lie. (Pause I)
Thou art the Supreme Bestower, ever giving;
No diminution in the store of Thy devotion occurs.
Pride leads not to any fulfilment.
Our self and body, all in Thy power lie. (2)
Life Thou canst give back after death,
And in grace grant union.
Devotion to the Name Thou dost grant as may in Thy
pleasure lie.
Thou art all-knowing, all-seing, holy, our overlord.
In Thee my trust I repose : grant me the Master's guidance. (3)
No impurity bears one, whose heart[3] *in God* is dyed,
And who by the Master's teaching the holy Word has realized.
All power is Thine; exaltation in *devotion* to the Name lies.
Saith Nanak : Thy devotees under shelter of
Thy devotion ever abide. (4) (10)

Jini akath kahāiyā apiyo piyāiyā

Those that to expression of the inexpressible have guided others,
And granted the draught of the elixir that is unattainable,[4]
Shed are all their other fears; in the Name are they absorbed.
Why fear *the world*? such fear in the fear *of God* is absorbed. (1)
Such realization from teaching[5] of the Preceptor, perfectly-
endowed, comes. (Pause I)

1. Becomes one with His being.
2. Dharma.
3. Mana.
4. That which is not *attainable for* quaffing.
5. Word.

He in whose heart is borne the wealth of God,
On him descends approbation spontaneously. (2)
Those that evening and morning with *Maya*–
slumber are involved,
Such egoists in this life and the next by death are bound. (3)
Perfection belongs to such as day and night in the heart
cherish the Name.
Saith Nanak : By union with the Lord all doubts vanish. (4) (11)

Janami marai trai-gūṇa hitkāru

One to the Three Qualities attached in transmigration[1]
is involved.
The Four Vedas too the visible world expound.
Scholars, of the 'three states' only discourse.
The state of absorption by *guidance* of the holy Preceptor,
Through realization of God comes. (1)
Liberation[2] from devotion to God and service to the
Master comes :
Thus is annulled birth and death. (Pause I)
All speak of the Four Boons;[3]
Simritis, Shastras expounded by Brahmin scholars
discourse of these.
Without the Master's guidance the substance of this
concept is not found :
By devotion to the Lord is attained the boon of liberation. (2)
One in whose heart is lodged the Lord,
By the Master's guidance attains devotion.
In devotion to the Lord lie liberation and bliss.
By the Master's guidance is attained the Supreme Bliss. (3)
Whoever to the Lord has attained, and from the Master
obtained sight *of Him*,
To him has the secret of transcending desire[4] been imparted.
The Lord, cherisher of the humble, bestower of all bliss,
Saith Nanak—In *devotion to* his feet is the heart[5]
of such alone absorbed. (4) (12)

1. Birth and death.
2. Swimming across.
3. Dharma, artha (worldly goods), Kāma (pleasure), moksha.
4. Living without desire amidst desires.
5. Mana.

In the measure Gauri Cheti—Composition of Sri Guru Nanak Dev

Amrit kāyā rahai sükhālī bāzī ehu saṇsāro

This frame, *reckoning itself* immortal seeks pleasure,
Not knowing the world is *no more than* a play.
It carries a heavy burden of avarice, greed, falsehood.
Listen my body ! I have seen the likes of thee rolling
on earth like dust and ashes. (1)
Listen to our teaching :
My self ! only good done shall last,
Its doer never again returning to birth. (Pause)
I tell thee, my body ! listen to this our teaching. P. 155
In slanders, thinking evil of others,
False tale-bearing art thou engaged;
Others' womenfolk[1] dost thou seek to seduce,[2]
clandestinely doing evil :
As departs the self, alone shalt thou be left—
An abandoned woman. (2)
My body ! in a *sort of* dream dost thou live ever—
What deeds hast thou performed ?
Whatever by foul means[3] I have got, has pleased me greatly.
In this world have I got no renown; in the next no prop—
This life gone waste. (3)
Friend[4] Nanak ! greatly distressed am I—
None to show me regard. (Pause I)
Arab and Turkish steeds, gold, silver, raiment in heaps.
Saith Nanak : these none with him into the next world
has carried.
Know this, ignorant man ! all these fall off.
Sugar-candy, fruit—all have I tasted.
None to match, Lord ! your Name immortalizing. (4)
On deep-laid foundations are raised the walls :
An edifice of dust, into a heap does it crumble.
The blind man garners wealth, sharing it not with any.
Thinking it all his :
Ravan lost his Lanka of gold, his golden bowers;
Know, with none shall wealth lost. (5)

1. Lit. Creepers.
2. Lit. Seek, pry after.
3. Committing theft.
4. Baba.

Listen thou my self ! ignorant, into folly fallen :
All shall happen only as He wills. (Pause I)
The great Lord is our merchant-prince;
We His agent-dealers
This self and body all is His property—
Himself He takes life and gives it back. (6) (1.13)

Awari pañch ham ek janā kivṇ rakhau ghar bāru manā

Five are the robbers[1] alone am I to combat them—
How may I, my self ! protect my house and home ?
They ever assault and rob—to whom is man to carry
his plaint ? (1)
My self ! utter thou the Lord's Name—
Ahead of thee is the terrible rout of Yama-minions. (Pause I)
In abode *of the body* are made doors;
Within is settled the lady[2] of this house.
Under illusion of immortality in pleasant gambols
is this woman ever engaged.
Those five are robbing her. (2)
Demolished is the abode, robbed the house,
The woman, left alone. by them is caught :
By Yama's mace is she struck, chained round the neck—
Those five flee, *leaving her*. (3)
The woman yearns for gold and silver;
Man's friends, seek to feast off him.
Saith Nanak : Man to please them in evil-doing indulges,
And to Yama's demesne in bonds is led. (2.14)

Mündraṇ tei ghat bhītari mündraṇ kāṇyā kījai khiṇthātā

In thy heart wear thy earrings; make thy body
thy patched quilt[3] :
Yogi ! bring under control thy five disciples,[4]
making thy mind thy staff. (1)
Thus shalt thou attain true yoga-praxis.
Thy diet of herbs and roots, make faith in the
one Supreme Being[5] without a second. (Pause I)
As by ritual shaving *by the Ganga* is the Master adopted,
We have made the Master our Ganga.

1. The five evils are meant.
2. The living self.
3. Earrings, patched quilt and staff are the Yogi's equipment.
4. (These are the five sources of knowledge).
5. Shabda=Name, symbol of the Supreme Being.

The Lord, saviour of the three worlds,
Thou in thy blindness never hast contemplated. (2)
By hypocritical talk to attract people,
is not doubt eliminated.
Should thy mind in the sole feet *of the Lord* be fixed, P. 156
Why in greed and avarice dost thou rush along ? (3)
My self ! in uttering the immaculate Lord's Name
engage thyself.
Yogi ! what good uttering all this falsehood ? (Pause I)
This body is demented, the self immature—
Thus is life in possessiveness passed.
Nanak thus supplicates :
When *after death* the bare flesh burns, nothing is
left but regrets. (4) (3.15)

Aukhadh mantra mūlu mana ekai jekari dṛiṛhu chitt kījai rei

My self ! to cure ignorance is there one sole remedy,
one formula, one root,
Shouldest thou in the mind fix it :
Utter the Name that is annuller of sins of
multiple births. (1)
My self ! know there is one sole Lord, one brother to us.
By thy three qualities, absorbing thee in the world,
Is not attained the Inaccessible. (Pause I)
Maya to the body is sweet as sugar and candy—
This bundle are we carrying on our *head.*
In the dark night of *ignorance* is nothing visible—
A mouse, brother ! is nibbling at the string of our breath. (2)
Whatever by egoism is done, brings only suffering:
By Godward-turning comes exaltation.
All happens as He has willed:
Ineffaceable are the consequences of our actions. (3)
Those to the brim filled, dyed in devotion,
Never shall be emptied.
Ignorant man ! by the dust of the feet of such.
Some attainment shalt thou make. (4) (4.16)

Kat kī māī bāpu kat kerā kidūṇ thāwuṇh ham āye

Consider ! since when were forged our relations[1]
with mother, father ?

1. Since when are we related ?

Since when come we into being ? whence came we ?
In a ball of fire and a drop of water were we conceived—
Consider, for what came we into this world ? (1)
Lord ! who may make count[1] of Thy merit ?
Inexpressably great are my demerits. (Pause I)
Numerous trees and plants in our incarnation have
we observed;
Numerous are the animal forms in which we were created.
In numerous serpent-forms were we incarnated;[2]
As numerous bird-species on wings did we fly. (2)
Man burgles shops, towns, strongly-built mansions,
Returns home after committing thefts.
He looks before and after, to avoid detection;
How from your gaze, Lord ! can he conceal anything ? (3)
All the world over have we visited sacred river-banks and
holy spots,
Along with shops, towns and market squares.
Everywhere, to weigh in the scales our actions,
The Merchant within our selves resides. (4)
As is the ocean full of water, full of faults are we :
Show us compassion, in your grace,
You who the sinking stones have made to swim. (5)
With desire and sin the heart like fire burns.
Within is felt agony like a knife passing through flesh.
Thus supplicates Nanak : One realizing the Divine cosmic order,
In joy abides day and night. (6) (5.17)

In the measure Gauri Bairagani—Composition of Sri Guru Nanak Dev

Rayṇi gawāī soi kai divasu gawaiyā khāe

In sleep are our nights[3] wasted, in filling our belly the days :
This life, precious as a jewel, for a cowrie-shell is forfeited. (1)
Ignorant fool ! Thou who never hast realized God's Name,
In the end into regrets shalt fall. (Pause I)
In the earth man buries unaccountable wealth,
Towards the Infinite having no devotion.[4]
Those that after vast wealth seek,
Have returned[5] after losing the Infinite. (2)

1. Knows.
2. Appeared.
3. In the original, singular form.
4. Desire.
5. That is, to the hereafter.

Were the wealth of devotion by one's own efforts
to come, P. 157
All would this fortune acquire.
All by our actions is determined, however much any may desire
to the contrary. (3)
He who has raised creation, will Himself look after it.
None can read the Lord's Ordinance,
As to whom He may exalt. (4) (1.18)

Harṇī howāṇ bani basāṇ kaṇd mūlu chūṇi khāoṇ

To behold the Lord, would I be a doe, in the forest abiding.
On herbs and roots living;
Were I by the Master's grace to the Lord united,
Numerous times would I be a sacrifice to Him. (1)
God's merchant am I :
Thy Name my substance and merchandise ! (Pause I)
To behold the Lord, would I be a *Kokila*,
amid mangoes living,
In enlightened poise contemplating the holy Word.
Spontaneously thus, to the Lord would I be united,
And have sight of His illimitable beauty. (2)
To behold the Lord, would I be a fish disporting[1]
in the water *that is God*,
That all creation cherishes.
All along[2] would I see the Lord manifest :
To behold the Lord, with open arms would I embrace Him. (3)
To behold the Lord, would I be a she-serpent, under the
earth living,
In devotion to the holy Word my fear *of Yama* vanishing.
Saith Nanak : Of unending conjugal bliss is she,
Whose light in Divine Light is merged. (4) (2.19)

In the measure Gauri Purabi Dipaki—Composition of Sri Guru Nanak Dev

Jai ghari kīrati ākhiyai karte ka hoe bīchāro

The home in which is sung Divine laudation
And the Creator's greatness expounded—
In such a home sing this paean of laudation,
And the Creator of the universe contemplate. (1)
Chant ye the Paean of Laudation of the Lord, above fear.

1. Living.
2. Along this bank and across.

May I be a sacrifice to the paean that everlasting
joy brings. (Pause I)
Always created beings He cherishes;
To the weal of all shall the Creator look.
Lord ! invaluable are Thy blessings;
Without extent is His bounty. (2)
Prerecorded is the year and hour of nuptials[1]--
Gather ye all to anoint the door-step.[2]
Friend ! utter blessing that with the Lord,
the departed be united. (3)
In each home arrives this courier-packet,
Calls continually keep arriving.
Saith Nanak : Contemplate Him who the call sends.
May the day *of union* for each arrive ! (4) (1.20)

In the measure Gauri—Composition of Sri Guru Amar Das

Chaupade (Quartets)

In the Name of the Sole Supreme Being, realized by grace of the holy Preceptor—Gauri Guareri

Guri miliyai Hari melā hoī

The Preceptor's touch brings about union with the Lord :
Such company too is found as the Lord Himself so wills.
He Himself knows how best to bring about union—
By Divine Ordinance does union come,
And through the Word is He realized. (1)
Through fear of God is lifted fear *of the world* and illusion :
One immersed in fear of God in joy in Truth is
absorbed. (Pause I)
Through the Preceptor's company the Lord takes abode
spontaneously in the heart.[3]
Of immense worth is the Lord,
Immeasurable His greatness.[4]
His immensity may through the holy Word be lauded— P. 158
Thus may the gracious Lord grant liberation. (2)
Through the holy Preceptor's company is wisdom aroused,
And in the purified mind is lodged God's truth.
Through truth lodged in the mind are all actions rendered holy :
Noble actions to contemplation of the *holy* Word *are joined.* (3)

1. Mystical term for death.
2. Reference to a part of the ceremonial of reception of the bride in India.
3. Original, Mana.
4. Original, Kimat (worth, value).

Through the Preceptor's inspiration holy service is rendered
to God :
Rare are those realizing God's truth[1] through the Master's
inspiration.[2]
Long live the bestower of this blessing !
Saith Nanak : Through his grace love for God's Name
be inspired ! (4) (1.21)

In the Raga Gauri Guareri—Composition of Sri Guru Amar Das

Guru tei gyān pāe jana koe

Rare are those that from the Preceptor obtain realization—
Only those acquiring such realization are of truly fruitful lives.
From the Preceptor come spiritual poise[3] and truthful thinking;
Through supreme good fortune is the Preceptor met,
From whom comes illumination and absorption
in truth. (Pause 1)
Contact with the Preceptor assuages the fire of desire;[4]
Through the Preceptor is peace lodged in the mind.
Through the Preceptor is acquired purity, holiness, sanctity.
Through the Preceptor does union with the holy
Word come about. (2)
One without the Preceptor in doubt and delusion is involved;
Without devotion to the Name comes suffering abounding.
Through devotion to the Master alone comes meditation.
Such a one vision of the Lord eternal
And true honour acquires. (3)
Whom else to supplicate ? God alone is the real Bestower :
By His grace alone does union through the holy Word
come about.
May I laud the Eternal in the loved Master's company.
This is Nanak's prayer : May I in holy Truth
get absorbed ! (4) (2.22)

In the measure Gauri Guareri—Composition of Sri Guru Amar Das

Su thāoṇ sachu mana nirmal hoe

Holy is the spot where the mind is purified;
Truthful is the mind that in truth lodges.

1. Original, Nām.
2. Original, Gurumukh (i).
3. Original, Sahaj.
4. Thirst.

The holy Word through the Four Ages lasts.[1]
The holy Eternal is Almighty, absolute. (1)
Through good fortune[2] comes union with holy company,
Where one may settle to laud the Lord. (Pause I)
May the tongue burn that utters thoughts of Duality,
That tastes not joy in God and speaks worthless words !
Without realization mind and body turn of no worth.[3]
One without devotion to the Name in sorrow and tears
leaves this life. (2)
Spontaneously, the tongue[4] tastes of joy in God,
And by the Preceptor's grace in truth is absorbed.
Through meditation on the holy Preceptor's Word is the
tongue dyed in devotion to God,[5]
And tastes of the stream of amrita. (3)
Only in the vessel held upright will pour the Name.
Nothing will stay in a utensil turned upside down.
Through the Preceptor's teaching[6] is God's Name in the
mind lodged.
Saith Nanak : Holy is the vessel[7] that thirsts for the
holy Word. (4) (3.23)

Iki gāvat rahei mani sād na pāwai

Some chant God's laudation,
Yet their heart *therein* finds no joy.
Those chanting it with hearts full of egoism,
Their labour is of no avail.
The true chanting is of those bearing devotion to the holy Name :
Theirs is the holy text and true contemplation. (1)
Laudation comes to those with whom the Preceptor is pleased :
Their mind and body dyed in devotion,
By the holy Name glorified. (Pause I)
Some sing while others do miming—
None without devotion realization finds. P. 159
The true performance[8] through love of the
Master's Word comes,

1. Lit. Is known.
2. (This is fortune made through good *Karmas* of former births).
3. Lit. Tasteless.
4. I.e. Palate.
5. Lit. The holy Eternal.
6. Lit. Word.
7. The vessel is figure for the human self or mind.
8. (This is a critique of the mime-acting in certain Vaishnava rituals).

With the Lord ever in the heart lodged. (2)
The ignorant, performing mimes, only expose their *folly*[1] :
Their dancing and capering only brings them suffering abounding.
In dancing and capering lies not devotion :
One dying in the holy Word alone to devotion attains. (3)
The Lord, Beloved of His devotees, Himself prompts devotion;
True devotion in shedding egoism lies.
To the holy Lord are all ways known—
Liberation[2] from realizing the holy Name[3] comes. (4) (4.24)

Mana mārei dhātu mari jāe

Subduing of desires[4] ends wandering of mind :
Without such death[5] no realization[6] comes.
Few know of the medicine obtained through subduing[7]
the ego.
Only as desire[4] in the holy Word dies,
does realization come. (1)
He confers greatness on whoso wins His grace :
Through the Preceptor's grace does the Lord find
lodgement in the self. (Pause I)
Only when through holy instruction[8] man performs
good actions,
Does he have true understanding of his self.
The self is self-opinionated, like a mad tusker :
The Preceptor by his pike-stroke[9] grants him true life. (2)
The self refractory is hard to control.[10]
Only by treading the untrodden[11] way is it rendered pure.
By Godward turning is the self ennobled,
As is shed off egoism and evil inclinations. (3)
Those united to God from Primal Time
Never are alienated,

1. Lit. Themselves.
2. Grace, absolution.
3. Nām (Divine truth).
4. Original, *mana* (the sensual self).
5. (The figure of dying to the word is of frequent recurrence).
6. In the original, *Hari pae* (may find the Lord).
7. (The figure *marai* (dying) in the original refers to the medical effects of reducing certain metallic substances to ash).
8. Gurumukhi.
9. (Used to control elephants).
10. Is controlled rarely.
11. Achar (Skt)=untrodden. *Charai* (There is a difficulty here. Most likely this is related to Chal (move, walk) from the Skt *char*).

And in the holy Word remain absorbed.
The Lord alone knows His mystery.[1]
Saith Nanak : Only by listening to the Preceptor's teaching,
Does one get realization.[2] (4) (5.25)

Haumai vichi sabhu jagu baurānā

The whole world in egoism's grip is mad,
And caught in Duality in illusion is lost.
Man involved in anxiety knows not himself—
Engaged in lust for lucre are his days passed. (2)
Brother ! meditate on God with your whole self.
By Godward-turning the tongue tastes of joy in God. (Pause I)
Anyone who turning Godward, sees the Lord in his heart,
By his devotion to the Lord, Life of the Universe,
His fame in all Four Ages is spread :
Suppressing his ego, the Preceptor's Word has he realized.
The Lord, Rewarder of actions, on him showers grace. (2)
Those alone are pure and holy as to God, through the holy Word, are united—
Their restless minds restrained and composed.
From the Master have they acquired the holy Name, repository of Nine Treasures;
By Divine grace is the Lord in their selves lodged. (3)
By meditating on God comes joy and peace to the body.
With the Lord's Name in the self lodged,
Yama's tortures are kept away.
The Lord is Himself king and counsellor.
Nanak ! serve thou ever the Lord, Repository of noble qualities. (4) (6.26)

So kiūṇ visrai jis kei jīya prānā

Why neglect Him who is Lord of self and life ?
Why neglect Him who pervades all;
By serving whom comes from the Divine Portal the Instrument of Honour ? (1)
May I be a sacrifice to the Lord's Name !
Forgetting Thee is to me death. (Pause I)
Those forget Thee whom Thou in Duality hast involved. P. 160
The egoist ignorant of God, in transmigration is involved. (2)

1. Power, hidden power.
2. Nām.

Those with whom is He especially pleased are assigned the
Preceptor's service—
By Godward-turning, in the holy Name are they absorbed. (3)
Those with merit garnered turn towards God-realization;
Those with merit garnered suppress the ego.
Saith Nanak : May I be a sacrifice to those dyed in devotion
to the Name. (4) (7.27)

Tūṇ akathu kivṇ kathiyā jāheṇ

Inexpressible art Thou : How to express Thee ?
By the chemical of the holy Name art Thou lodged in the self.
Innumerable Thy attributes, beyond valuation. (1)
The holy Word in God is absorbed—
Through the Preceptor's Word is Thy inexpressible
greatness[1] expressed. (Pause I)
Wherever is the holy Preceptor, there is set up the holy
congregation.
Wherever is the holy Preceptor, spontaneously[2] is He lauded;
Wherever is the holy Master, there lies burnt all
egoism by the holy Word. (2)
One turning Godward, in devotion to the Divine Mansion
finds admittance;
By the Preceptor's prompting[3] is God's Name lodged in the self.
By the Preceptor's prompting[3] is the devotee in the
holy Name absorbed.
He is the sole Bestower *of boons*,
As devotion to the Master, perfectly endowed, is inspired.
Saith Nanak : True victors[4] are those dyed in
the Name. (4) (8.28)

Ekasu tei sabhi rūp haiṇ raṇgā

All forms and hues from the One Sole Supreme have emanated.
From union of Air, Water, Fire, has *the world been*
manifested.
The varied creation under the Lord's gaze lies. (1)
The One inscrutable Being,[5] One and Sole,
Only by the Master's guidance may one contemplate. (Pause I)
The Lord has eternally moved in all space;

1. Lit. Story.
2. Original, Sahaje.
3. Original, Gurumukhi.
4. Those deserving shouts of welcome in victory.
5. Original, *Achraj* (*ascharya*).

All in His wonderful plan.
Manifest and unmanifest.
He Himself awakenes the self asleep. (2)
None His worth may know,
Though all may seek to express it in words.
Only one absorbed in the Master's Word may realize Him. (3)
One listening to His greatness may have sight of Him,
United by the holy Word.
From service to the holy Preceptor comes exaltation.
Saith Nanak : Those dyed in the Name[1] Divine,
Are in His contemplation absorbed. (4) (9.29)

Manmükhi sūtā māyā mohi piyāri

The egoist in Maya-illusion and attachment is asleep;
Awake are the God-directed,
Contemplating His qualities and seeking enlightenment.
Such alone are awake as to the holy Name are attached. (1)
One awakened in enlightenment[2] never again falls into sleep.
Rare is the man who takes instruction from the
Preceptor, perfectly endowed,
And realization finds. (Pause I)
The impious and raw in mind acquire realization never :
One living the Word alone can combat Maya.*
Never do the purblind unenlightened attain nearness to God. (2)
In this Age devotion to God[3] is the way to liberation.[4]
Rare is the man who the Master's Word contemplates.
Liberated himself, his associates[5] too he carries
to liberation.[6] (3)
In this Kali Age little practice of piety exists— P. 161
Kali is born of low unclean ancestry.[7]
Saith Nanak : None ever without devotion[8] to the
Name attained liberation. (4) (10.30)

1. Original, *Hari-Nām.*
2. Original, Sahaje.
3. Original, Rama-Nam.
4. Nistara—Swimming across.
5. Original, *Kul* = family, tribe.
6. In this line the imagery is 'swimming across'
7. Original, Chandal, used here figuratively to denote moral and spiritual impurity.
8. Original, Nām.

* Alternative rendering : Such merely talk and for pelf with the world enter into quarrels.

Sachā amaru sachā pātishāhu

Holy the Ordinance and holy the Ruler.
With the mind sincerely dyed in the Lord,
who is above want,
Man would be absorbed in the holy Mansion and holy Name. (1)
Listen, my self, to the holy Word and contemplate it;
Repeat the holy Name, thus crossing the ocean of
existence. (Pause I)
In illusion is man born and in illusion dies;
In Duality is the manifestation[1] of this world.
The egoist forgetful of God, in transmigration
remains involved. (2)
Has man deluded himself or is by the Lord deluded ?
The *egoist's* self serves others than God.[2]
This brings him immense suffering and waste of the
human life. (3)
Through Divine grace is the holy Preceptor met,
Enjoining on man meditation on the Sole Name of God,
thus lifting illusion.
Saith Nanak : To one contemplating the Name come the
Nine Treasures. (4) (11.31)

Jinnhāṇ gurumukhi dhiyāiyā tin pūchhau jāe

Ask about the bliss enjoyed by those who by the
Master's guidance on God have meditated.
Devotion to the Lord gives faith to the mind.
Such alone are truly rich as have laboured in meditation
on the Name :
From the Master, perfectly-endowed, comes
enlightenment to them. (1)
Brother ! meditate on the Name Divine.
Service of the Master brings unfailingly its reward. (Pause I)
By realizing the self is the mind purified :
Such a one attains to liberation in life and to the Lord.
Through Divine laudation is understanding exalted,
And the seeker spontaneously *into God* is merged. (2)
With duality service of God cannot be
Such a one gripped in egoism and Maya,
on virulent poison feeds.

1. Lit. Birth.
2. Lit. Enters service of 'others'.

Maya deludes man in the shape of progeny, family, home.
The egoist purblind in transmigration remains involved. (3)
One to whom is given the Name Divine,
Performs day after day devotion through the Master's Word.
Rare is the man to whom by the Master's guidance
comes realization.
He alone, saith Nanak, in the holy Name is absorbed. (4) (12.32)

Guru sevā jūgu chārei hoī

In all four Ages has devotion to the Master been performed—
Those engaged in devotion become perfect.[1]
Wealth of the Name is inexhaustible, unending—
Those garnering it have found perpetual bliss here and glory
at the Portal Divine. (1)
My self ! enter not into doubt—
Through devotion by the Master inspired,
quaff Juice of Immortality. (Pause I)
Those serving the holy Master are reckoned great in the world;
Liberated themselves, have they brought liberation
to their tribe.[2]
Those bearing the Lord's Name in their hearts,
And dyed in the Name, cross the ocean of existence. (2)
The holy Preceptor's servants ever serve Him with their hearts,[3]
Their egoism suppressed, their heart's lotus is abloom :
To Divine mainstrelsy[4] they listen and abide in their true self—
Dyed in the Name, are they true reclūses[5] even with
home and family. (3)
Of those serving the holy Preceptor, holy is the utterance,
That in all ages is spoken by God's devotees.
Day after day on the Lord of the Universe[6] they meditate. P. 162
Saith Nanak : Those dyed in the Name are immaculate,
liberated.[7] (4) (13.33)

Satiguru milai wadbhāgi saṇjog

By supreme good fortune and auspicious conjunction of
stars is the holy Master met;

1. Master of perfection.
2. Family.
3. Mind (Mana)
4. Anhad.
5. Original, *Udasa* (one indifferent to the world).
6. Original, *Sarangpanī* (He that holds the bow in His hand).
7. Original, *Nirbanī*.

By union with him is the Name[1] in the heart lodged,
And the Divine nectar quaffed. (1)
By the Master's guidance is man given to meditation
on the Name Divine,
Whereby fulfilling himself in life may he win devotion for reward.[2]
All illumination, meditation lies in absorption in the
holy Preceptor's delectable Word:
This by the Master's grace a rare one alone tastes. (2)
One performing multiple ritual actions[3]—
Divorced from devotion these strengthen egoism,
bringing ignonimy. (3)
Such a one, bound in Maya's noose,
Saith Nanak, finds liberation through illumination
by the Master given. (4) (14.34)

In the measure Gauri Bairagani—Composition of Sri Guru Amar Das

Jaisī dhartī ūpar meghalā barsatu hai kya dhartī madhei pāṇī nāhīṇ

Behold rain-clouds in showers falling on the earth—
There is water too in the soil.[4]
From the sky it rains, without feet hovering over.[5]
Brother! remove all thy doubt:
All that happens is by His will:
In the end all in Him are absorbed. (Pause I)
Beings male and female[6] created by Thee engage in
all manner of Karma—
Yet all diverse forms are Thine, and in the end in Thee
are absorbed. (2)
For countless births had these forgotten Him.
As illumination came, never after was darkness.
Only those absorbed in the Master's Word find enlightenment,
Should they in the Master's Word be absorbed. (3)
In Thy Word lies Thy essence.
Where is doubt of this?
Saith Nanak: Essence into Essence is absorbed,
Whereafter closes the cycle of rebirth. (4) (1.15.35)

1. Original, Nām.
2. Gain, profit.
3. In the original, Karma-kānd, achār.
4. Lit. Clouds rain on the earth, yet isn't there water in the soil?
5. (The meaning is, that despite difference of appearance, water in the clouds and under the soil is one and the same).
6. Female and male.

Sabhu jagu kālai wasi hai bāṇdhā dūjai bhāye
The whole world to death is subject,
And in thoughts of Duality is bound.
Those indifferent to God,[1] acting from egoism
At the Divine Portal bear chastizement. (1)
My self ! fix thy heart in devotion to the Master's feet :
By the Master's guidance acquire treasure of the Name,
Which in the Hereafter[2] shall liberate.
The eighty-four lakh species, deluded by stubbornness of egoism,
Are born and reborn :
Contemplating never the Preceptor's Word,
ceaseless is their transmigration. (2)
When by the Master's guidance is the self envisioned,
God's Name a place in the heart finds.
Immersed ever in devotion, bliss comes from attachment
to the Lord. (3)
As desires[3] in the holy Word die, comes honour;
Egoism is shed and evil courses discarded.
Saith Nanak : By good fortune alone are found attachment
to God,
And the treasure of devotion. (4) (2.16.36)

Peīyaṛai dini chār haiṇ Hari Hari likhi pāiyā
Brief is one's sojourn in this life[4]—
Such is each creature's destiny recorded by the hand of God.
The noble woman by the Master's guidance lauds the Lord.
One remembering the Lord's qualities in the father's home,
Shall find *happy* stay in the husband's.
Of such spontaneous shall be the absorption in God,
And love for the Lord in their hearts shall abide. (1)
In this world and the next abides the Lord.[5]
By what device may He be found ?
He is immaculate, inaccessible—
Himself shall He grant union. (Pause I)
Himself the Lord prompts devotion[6] to His Name. P. 163
By supreme good fortune is the holy Preceptor met,

1. Original, Manmukh (ego-centred).
2. Lit. At the Portal.
3. Original, Mana.
4. Lit. Four days' stay in the father's home is destined.
5. Lit. Husband, the Beloved.
6. Lit. Remembrance, contemplation.

Offering the cup of amrita,[1]
Whereby are egoism and dualism shattered,
And the mind in poise is absorbed in bliss.
He the sole cause[2] of all;
Himself He inspires devotion.[3] (2)
The egoist ignorant, of small understanding,[4]
finds not *union* because of his pride;
He serves not the holy Master—
His life a continuing regret.
Such take birth again and again, and in this cycle are destroyed.
Such is the Creator's will that egoists
whirl about in transmigration. (3)
The Lord has recorded in the Primal Hour each
creature's full destiny :
Those engaging in contemplation of God's Name
shall find the heroic Preceptor.
God's Name is my father, mother, friend, brother.
May the Lord in His grace grant union to Nanak, a
humble worm. (4) (3.17.37)

Satiguru tei gyānu pāiyā Hari tattu bīchārā

All enlightenment from the holy Preceptor was obtained,
As was the Divine Essence contemplated;
Then was the foulness of understanding exposed through
meditation on God's[5] Name :
The Divine Principle[6] effaced traces of Maya,[7]
and was all darkness lifted.
Those on whose forehead the writ is inscribed from the source,
Alone to God's Name are devoted. (1)
My devotee friends ! by what device may God be found
whose light is my life ?
Without sight of the Lord I live not for one instant.
Pray grant me union with the holy Preceptor,
That I may quaff the nectar Divine. (Pause I)
Ever do I laud the Lord, listen to His Name :

1. Putting amrita in the mouth.
2. Lit. Acts (v).
3. Devotes to the Name.
4. Lit. A child (in understanding).
5. Original, Murari.
6. Original, Siva.
7. Original, Sakti.

The Lord alone have I made my objective.
From the Preceptor have I found joy in God,
In which are my whole mind and body absorbed.
Blessed be the Preceptor, holiest among men,
Who *to me* has granted gift of devotion.
That Preceptor have I adopted from whom I found
the way io the Lord. (2)
The Lord God is bestower of merit—
We full to brim with sin.
The Lord by the Master's teaching has made sinners
stone-heavy to swim across.
Thou art Bestower of merit, immaculate; we full to brim
with sin.
Lord ! redeem us, come to Thee for succour—
Thou that hast saved those ignorant, of sleepy minds. (3)
Through the Master's guidance
And contemplation of the Lord
Comes joy everlasting.[1]
With the Lord God, my true friend, paeans of joy have
I chanted.
Lord ! this is my supplication :
Show Thy mercy to me who have ever borne Thee in mind.
Nanak, servant of God, seeks dust of the feet of those,
Who to the holy Lord have attained. (4) (4.18.38)

In the measure Gauri Guareri—Composition of Sri Guru Ram Das

Chaupade (Quartets)

In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace.

Panditu sāsat simriti parhiyā

The Brahmin scholar Shastras and Simritis has studied;
The Yogi the Name of Gorakh[2] has invoked :
I, in my simplicity[3] have only repeated the Lord's Name. (1)
Lord ! I know not what the consequence[4] of my *life* may be.
My self ! contemplate the Lord, and cross thus the ocean
of the world. (Pause I)

1. Original, Sahaj-Anand.
2. Lit. Preserver of the earth; also the name of the founder of the medieval yoga systems, Gorakhnath (Gorakshnath.)
3. I who am simple.
4. State, condition.

The Sannyasi with ashes his limbs has embellished; P. 164
The celibate has vowed to renounce others' womenfolk.
Lord ! I in my simplicity in your *grace* fix my hope. (2)
The Kshatriya by his actions accomplishes heroism;
The Shudra and Vaishya others' needs serve.
I in my simplicity have hope of liberation by repeating
the Lord's Name. (3)
All creation is Thine; in it art Thou pervasive :
To Nanak, by the Master's guidance, grant merit.
I, blind *of insight*, on the Lord have fixed my reliance. (4) (1.39)

Nirgu̱na kathā kathā hai Hari kī

Immaculate[1] is Divine discourse :
Contemplate you this in company of holy devotees;
By listening to the Lord's inexpressible discourse,
Swim you across the ocean of the world. (1)
Lord ! to holy company join me,
That my tongue, tasting of Divine joy, the Lord's praise
may chant. (Pause I)
Lord ! make me slave of slaves of such,
As on the Lord's Name meditate[2] :
The noblest of actions is service to God's devotees. (2)
Dear to my heart is one,
That relates to me the Lord's holy discourse[3] :
By great good fortune is obtained dust of feet of the holy. (3)
Such *alone* with God's devotees are fallen in love,
For whom in primal Time the writ has run.
Saith Nanak : In the holy Name are such devotees
absorbed. (4) (2.40)

Mātā preeti karei pūtu khāe

As is the mother pleased to feed her child;
As is the fish pleased in water to bathe;
So is the holy Preceptor pleased when sustenance
to his disciple is offered.[4] (1)
Beloved *Lord* ! with such devotees of God grant me union,
Whose touch my sorrow may remove. (Pause I)

1. *Nirguna* (Another rendering : Beyond expression).
2. (Lines transposed in rendering).
3. Tale.
4. Food is put into his mouth.

As at sight[1] of the calf is the cow pleased;
As is the woman pleased at the husband's return home,
God's devotees are pleased, as is sung the Lord's praise. (2)
The Chatrik's love in showers of rain is fixed;
The king's in sight of abounding[2] wealth :
So is God's devotee's love fixed
In contemplation of the Formless Supreme Being. (3)
As an ordinary man's attachment to earning of wealth is fixed:
So is the Master's disciple's love fixed in taking in his
embrace the Master :
Thus is Nanak's love fixed in kissing feet of the holy. (4) (3.41)

Bhīkhak preeti bhīkh prabh pāe

As the beggar with alms from the wealthy is pleased;
As is pleased the hungry *man* by consuming food,
So is the Master's disciple by sight of the Master. (1)
Grant me Thy sight, Lord; in Thee is my yearning fixed :
In Thy grace fulfil *this* my desire. (1)
As the Chakwi seeks sight of the sun;
At sight of whose beloved *face* are all her sorrows cast off,
So is the Master's disciple pleased at sight[3] of the Master. (2)
As is the calf pleased at sucking milk;
As is its heart pleased at sight of its dam,
So is the Master's disciple pleased as the Master
his sight grants. (3)
All other love is frail Maya-attachment;
False, brittle[4] that soon snaps off.
Saith Nanak : True love in winning approbation of the
holy Master lies. (4) (4.42)

Satiguru sevā saphal hai baṇī

Fruitful is service to the holy Preceptor, P. 165
By whose touch is contemplated the Name Divine,
of the Lord.
One uttering the Lord's Name liberation to many
others brings. (1)
Brother-disciples of the Master ! the Lord's *Name* ye utter :
By such utterance are all sins washed away. (Pause I)

1. Meeting.
2. Wealth spread out.
3. Face.
4. Unbaked (as of clay-made article).

By contact with the Master is the mind controlled;
By contemplation of the Lord,
The five rushing evils are stilled.
Day after day in the town *of the self* is sung the Lord's praise. (2)
Those that on their face have rubbed dust of the
holy Preceptor's feet,
Their falsehood discarded, to the Lord are they devoted :
At the Lord's Portal are their faces made radiant. (3)
The Lord Himself by service to the Master is pleased :
Krishna and Balbhadra[1] *too*, the Lord contemplated,
sitting at the Maste'r feet.
Saith Nanak : By the Master's guidance the Lord
Himself confers liberation. (4) (5.43)

Hari āpeī jogī daṇḍā-dhāri

The Lord is Himself the staff-bearing yogi,
Himself is He the wild flowers-wearing[2] *Krishna*, all-pervasive;
Himself performs He penance in deep absorption,
and the devoted pursuit. (1)
The Lord is all-pervasive and near. (Pause I)
Himself is He deep absorption in the holy Word.
Himself He views the universe and therein feels joy. (2)
Himself is He the chatrik and amrita-shower;
Himself providing amrita to quaff;
Himself grants He liberation.[3] (3)
Himself the boat, the raft and the pilot;
Himself by the Master's guidance grants He liberation.[3]
The Lord Himself, says Nanak, takes across *the devotee*. (6.44)

In the measure Gauri Bairagani—Composition of Sri Guru Ram Das

Shāhu hamārā tūṇ dhaṇī jaisī tūṇ rāsi dehi taisi ham lehṇ

Thou art our Merchant-Prince, our Lord—
To us comes the capital that Thou dost bestow.
In God's Name, with joy we hold commerce,
Should He in His grace grant it. (1)
We are God's agent-dealers :
He gives the capital and in His commerce engages us. (Pause I)
The profit and wealth of God's devotion have we earned—
To the holy Lord, Merchant-Prince, is our heart attached.

1. Krishna's elder brother, also called Balaram.
2. Banwari, periphrastic name of Krishna, implying God.
3. Carrying across the water.

After uttering the Lord's Name merchandise of His devotion
have we packed;
Thereby Yama's tax-gatherers[1] approach us not. (2)
In other commerce that merchants engage in,
Lies suffering born of Maya in numerous waves.
Those practising it get profit to the commerce suited,
In which has the Lord engaged them. (3)
Commerce in *devotion to* the Lord is practised by one,
To whom in grace is this by Him granted.
Saith Nanak, servant of God : In service of the Lord,
Merchant-Prince,
No further reckoning is called. (4) (1.7.45)

Jiuṇ jananī garbhu pālatī sūt kī karī āsā

As does the mother cherish her pregnany, in her son-
pinning her hope;
That grown up, would he give her wherewithal,
And bring joy and pleasure—
Even such is the love God's devotee to the Lord bears,
Succouring him by His arm.[2] (1)
Lord ! ignorant am I; Master ! succour me. P. 166
In Thy servant's honour lies Thy greatness. (Pause I)
Joy of mansions, houses in the heart's love for the Lord lies.
All joyful delectations are tasted as is sung the
Lord's praise.
The Lord's devotee to his clan brings liberation
To twenty-one of his generations; and the world he liberates. (2)
All that has happened is by the Lord ordained,
Expression of the Lord's greatness.
Lord ! all creatures are Thine; Thou art pervasive,
Inspiring devotion to Thee.
Devotion Thou dost grant and confer. (3)
The slave that in the market is purchased,
What plea[3] can he make ?
Should He grant him kingship, he still is the Lord's slave—
Chopping grass too, the Lord's Name must he utter.
Nanak, servant of God, is the Lord's slave—
To the Lord belongs all exaltation. (4) (2.8.46)

1. The tormenting minions of the god of death.
2. (The original is 'giving him His arm').
3. Clever argument.

In the measure Gauri Guareri—Composition of Sri Guru Ram Das

Kirsaṇī kirsaṇu karei lochai jīu lāe

As the tiller tills the soil, and with his whole heart
in it is absorbed;
Ploughing and making effort that his progeny may thereby
find sustenance –
With such fervour does the Lord's devotee utter His Name,
That at the end may bring him liberation. (1)
Lord ! to me, ignorant, grant Thou liberation :
In service of the Master, the holy Preceptor, engage me. (Pause I)
As with *train of* horses the merchant starts off,
Earns wealth, in hope *of more* his Maya-involvement increasing:
Even with similar fervour does the Lord's devotee
His Name utter,
Bliss to obtain. (2)
As the shopkeeper, earning much from his shopkeeping,
only poison gathers;
All his spreading concern a show of falsehood, to falsehood
attached—
Even thus God's devotee the wealth of *devotion to* God garners,
And with him carries as provision the wealth that is God. (3)
In the family of Maya-attachment, in duality in it is *man* caught.
One that is God's humble servant,[1] by the Master's teaching
liberation finds.
Saitn Nanak, servant of God : On the Name by the Master's
teaching manifested,
Have I meditated. (4) (3.9.47)

In the measure Gauri Bairagani—Composition of Sri Guru Ram Das

Nit dinasu rāti lālachu karei bharmai bharmāiyā

In illusions caught, day and night ever is man into
avarice fallen;
Like one in bonded labour caught, with a load on his
head he wanders.
One in service to the Master engaged,
Is by the Lord to His own task oppointed. (1)
Lord ! snap Maya-bonds; in Thy task engage me,
That absorbed in the Lord's Name, ever the Lord may
I laud. (Pause I)

1. Slave of slaves.

Rulers and monarchs for the sake of lucre does man serve.
The ruler may put him in bonds, impose on him fines,
or may himself die.
Blessed, fruitful is the holy Preceptor's service,
Wherein by repetition of the Name Divine is obtained bliss. (2)
For Maya's sake, ever does man make bargains, in various
ways earns profit—
In profit-making feeling joy; in loss, pining to death.
One that the Master's merits absorbs,[1]
Everlasting joy finds. (3)
Hunger for pleasures other *than God* is unquenchable.[2] P.167
Whoso by Divine grace is favoured, his life to the Master
dedicates.[3]
Nanak, servant of God, by joy in God is filled,
Never again to hunger. (4) (10.48)

Hamrai mani chitt Hari ās nit kivṇ dekhāṇ Hari darsu Tumhārā

Ever to the Lord is my yearning attached—
how your sight I may behold.
He who this love has inspired, knows how great
in my heart is love for the Lord.
To the Master may I be a sacrifice, who with the
Creator, separated from me, has granted union. (1)
Lord ! we sinners at the Divine Portal have come for succour,
In hope that in His grace, to us, beings devoid of
merit, union He may grant. (Pause I)
Many are our demerits, repeatedly done, without count.
Thou repository of merit, art the Lord campassionate,
In Thy pleasure granting liberation.
In the Master's company are we sinners saved,
By his teaching that the Name Divine is the saviour. (2)
Holy Preceptor ! how of Thy merits may I make count ?
At the Master's words[4] am I wonderstruck.
Many more sinners like us has the holy Preceptor saved,
As us from Yama's bondage he has succoured.
Master ! thou art father, mother, brother, friend. (3)

1. Shares.
2. Is felt again.
3. His head to the Master sells
4. (Also interpreted as, 'utterance of the Master's name,' and 'sweet accosting by the Master').

Holy Master ! to you is known into what state were we fallen.
Rolling in dust were we, regarded by none—
By association with the holy Preceptor, the Master,
were exalted worms such as we.
Saith Nanak : Hail ! Hail the Master of this humble slave,
In whose company are lifted all sorrow and suffering. (4) (5.11.49)

Kaṇchan nārī mehṇ jīo lūbhatu hai mohu mīthā māyā

The mind by gold and woman is attracted,
And by delightful attractions of Maya;
To delights other than God—in houses, mansions,
steeds, and such pleasures
Is it attached.
Never is the Lord brought to mind—
Lord ! in this state how may man liberation find ? (1)
Lord God ! such be my low actions :
Thou repository of merit, compassionate Lord !
In Thy grace all my demerits forgive. (Pause I)
Neither beauty nor high caste nor pleasing manners have I :
What plea can one make,
That is lacking in merit, that never Thy Name has contemplated ?
With the Master, by the holy Preceptor's merit
Are we sinners saved. (2)
The gift of life, limbs, mouth, nose to us has been given :
Water for our use;
Grain for sustenance, cloth for cover to us has been given;
And other pleasures besides, to enjoy.
Those on whom are these bestowed, bring *Thee* not to mind—
The *dull* animal taking these to be result of his own *effort.* (3)
All happens as by Thee ordained : Thou controller
of all faculties.
What power with us creatures lies ? All, Lord ! is Thy play.
Nanak, Thy slave in the market is purchased—
The Lord's slave of slaves. (4) (6.12.50)

Jiūṇ jananī sūtu jaṇi pālatī rākhai nadari majhāri

As the mother rears the child after bearing it, P. 168
And ever in her sight keeps it;
In the home and outside feeding it with morsels,
Each moment patting it—
Thus does the holy Preceptor his disciple preserve,
In love and devotion to the Lord. (1)

Blessed be the Master, the holy Preceptor, *true* teacher
Who by his precept has to us granted wisdom. (Pause I)
As in the sky is flying the white-winged *crane*,
Contemplating her brood, ever in mind keeping it—
Thus does the holy Preceptor to the disciple *grant*
love of the Lord,
And cherish him close to his heart. (2)
As against the knife[1] of thirty or thirty-two teeth
is preserved the tongue made of flesh—
Wrong it would be to think, anything with the knife
or the flesh lies :
All, Lord ! is in Thy power.
Even thus amid slanders of God's devotees by mankind,
The Lord His devotee's honour preserves. (3)
Brother ! believe not that anything in anyone's hand lies—
All happens as by the *Lord* ordained :
Old age, death, disease,[2] aches, curses—
All in the Lord's power lie :
Unless sent by Him these torment not.
Saith Nanak : Ever with mind and heart on the Lord meditate,
Who in the last moment shall succour ye. (4) (7.13.51)

Jisu miliyai mani hoe anandu ṣo satiguru kahīyai

The holy Preceptor is he by whose contact[3] bliss comes;
Duality of mind is shattered
And the Lord, Supreme Blessing, obtained. (1)
By what device union with the beloved holy Preceptor
may be found ?
Each moment I pray that with the holy Preceptor,
perfectly endowed, union be found. (Pause I)
By grace has the Lord granted union with the holy
Preceptor, perfectly-endowed;
By touching dust of the holy Preceptor's feet is
the devotee's desire fulfilled. (2)
Seek[4] the holy Preceptor who devotion to the Lord makes firm,
And to discourse of devotion to the Lord is attentive.[5]

1. Scissors.
2. Fever.
3. Meeting.
4. Meet.
5. Listens.

Thus shall ye never suffer loss, as by repetition of
the Lord's Name,
Gain ye earn. (3)
He who has the heart enlightened and from duality is free—
Saith Nanak, the contact of such holy Preceptor
Brings liberation and chanting the Lord's
praise inspires. (4) (8.14.52)

In the measure Gauri Purabi—Composition of Sri Guru Ram Das

Hari dayāli dayā prabhu kīnī merai mani tani mukhi Hari bolī

The Lord compassionate has in His grace,
To me utterance of the *Name* Divine granted;
By the Master's guidance is put on me the fast dye of devotion—
In the Lord's dye is my gown soaked. (1)
The Lord's handmaid am I.
By my devotion of heart to the Lord,
The whole world has He made my slave free of cost. (Pause I)
Devotees of God ! contemplate the Lord;
In your heart deeply search Him.
In all creation is the Lord's beauty, His light—
The Lord is close, by our side. (2)
The Lord, of illimitable extent, immeasurable, P. 169
Close to all the world abides.
The Master, perfectly-endowed, the Lord has manifested—
To him have I sold my life.[1] (3)
Lord ! within and without am I under Thy shelter—
Supreme in greatness Thou.
Nanak, servant of God, day after day the Lord's
praise chants
By contact with the holy Preceptor, the mediator. (4) (1.15.53)

Jagjīvan aprampar swāmī jagadisur purakh bidhātei

Life of the universe ! of immeasurable extent, Lord !
Master of the universe ! Creator ! (1)
We follow the path along which you guide.
Lord ! In Thee is my heart[2] dyed :
In holy company have I found Divine joy,
And in the Name Divine am absorbed. (Pause I)
The Lord's Name is the sole medicine for the world;

1. Head.
2. Mana.

By the Lord's Name comes peace and poise.
Of such all sins and evils are forgiven, as the
Divine elixir quaff. (2)
Those for whom in primal Time has the writ run,
In the Master, Pool of Content have taken holy bath:
All foul thinking and impurity gone of such,
As in joy of the Name Divine are dyed. (3)
Lord ! the sole Master are you, unequalled in bounty.
Nanak, servant of God, finds life in contemplating the Name,
That by Divine grace comes. (4) (2.16.54)

Karahu kirpā jagjīvan dātei merā manu Hari setī rāche.

Life of the universe ! beneficent *Master* ! show grace that
my heart[1] in the Lord be absorbed.
The holy Preceptor in the immaculate Wôrd has
instructed me,
Whose utterance in my mind inspires joy in God. (1)
Lord ! my mind and body by the Lord, all-holy is penetrated.
From death in whose jaws the whole world is caught,
By the Master's Word, Lord ! are we saved. (Pause I)
Such as to the Lord bear no love are reprobates[2]
ignorant and men of straw[3]:
On such does birth and death sit heavy,
With each death in filth absorbed. (2)
You are gracious cherisher of those seeking your shelter.
To me grant charity of *devotion* to the Lord that I seek.
Make me a humble slave of the Lord,
That *in devotion* my heart[1] may dance (3)
The Lord is the supreme Master, Merchant-Prince;
we his agent-dealers.
Holy Master, Lord of Nanak ! my mind and body is
Thy property. (4) (3.17.55)

Tūm dayāl sarb dūkh bhanjan ik binau sunuh dei kānei

You are compassionate, shatterer of all suffering:
With rapt attention to my supplication give ear !
To such a holy Preceptor, my very life, unite me,
From whom your realization, Lord ! may come. (1)

1. Mana-
2. Sakta.
3. Unbaked.

Lord ! the holy Preceptor I[1] visualize as embodiment
of the transcendent Supreme Being.
I[1] that am ignorant, foolish, of impure understanding,
By the Master, the holy Preceptor's teaching have
found realization of God. (Pause I)
All pleasures other than God that I[1] have tasted,
joyless I found :
The Name Divine, elixir of joy as I tasted by the
holy Preceptor's guidance,[2] P. 170
Found I sweet as sugar-cane juice. (2)
Those that of the Master's, the holy Preceptor's
touch are deprived,
Are reprobates, ignorant, mad.
In primal Time are such entered as luckless—
At sight of the lamp of avarice shrivelled. (3)
Those to whom in your grace you grant union,
In service of the Lord get engaged.
Saith Nanak, servant of God : By contemplation of the
Name Divine were they renowned—
Their thinking by the Master's teaching in the
holy Name absorbed. (4) (4.18.56)

Merei manu so prabhu sadā nāli hai swāmī kahu
kithai Hari pahu nassiyei

My self ! the Lord, the Master is ever by us—whereto from
Him shall we flee ?
The holy Lord Himself shall grant pardon;
Himself shall He grant release. (1)
My self ! from core of the heart, repeat the Lord's Name :
My self ! to the holy Preceptor's protection rush;
By the holy Preceptor's grace shalt thou find release. (Pause I)
My self ! serve the Lord, bestower of all bliss,
By whose service abode in one's true home[3] is found.
By the Master's guidance your home occupy;
As is rubbed sandalwood paste, rub thou the Lord's laudation. (2)
My self ! supreme is laudation of the Lord;
By acquiring this gain feel thou happiness of heart.

1. (In Hindi idiom, *we* stands for *I*).
2. By meeting, contact with.
3. (The Divine Essence is implied).

As the Lord Himself in grace this amrita elixir
grants, is it tasted. (3)
My self ! those that to other than God are attached,
are reprobates,[1]
By Yama tortured.
Reprobate[1] thieves are those that to God are indifferent—
My self ! come not near such. (4)
My self ! serve the *Lord* inaccessible, immaculate, mighty,
Whose service all reckoning eliminates.
Saith Nanak, servant of God : The Lord to *His servants*
has perfection granted—
Not by a whit, a grain's weight find they decrease. (5) (5.19.57)

Hamrei prān wasgati prabhu tumrai merā jīo piṇdu sabh terī

Lord ! under your power is our life;
My life and limb, all Thy *property*.
In your mercy Lord ! grant a sight of Thyself—
My heart and body are full with yearning for the Lord's sight.
By a little grace of the compassionate Master,
Has the Lord to me granted union. (Pause I)
Lord ! all that is in my heart and mind, to you is known.
Day after day in contemplation of the Name find I joy;
Ever in hope of *union with Thee* is my life passed. (2)
The Master, holy Preceptor, benevolent has the path revealed;
Thereby has the Lord granted me union.
Each day by great good fortune is joy-filled—
All hopes of His servant fulfilled. (3)
Lord of the universe, Master of the world, Creator—
All in the Lord's power lies.
Lord ! save honour of Nanak, Thy servant,
Come to Thy shelter. (4) (6.20.58)

Eh manūā khinu na tikai bahu rangī dah-dah disi
chali chali hāṇdhei

The mind is stilled not for an instant;
In various moods in ten directions it moves about. P. 171
By great good fortune as was met the Master, perfectly-endowed,
By the Divine Word imparted by him was the mind stilled. (1)
Lord ! the holy Preceptor's servitors are we called. (Pause I)
On our forehead are we branded as his slaves—

1. Sakta.

The Master's debts to us have to a large figure accumulated.
On us has he conferred great favour, and over the
impassable ocean carried us. (2)
Those without love of God in their hearts, false are
all their schemes.
As in water does paper rot, so in the womb rot egoists. (3)
Ignorant are we, now and ever :
As the Lord keeps us, we abide.
Erring creatures that we are, Master ! show your grace.
Saith Nanak, servant of God,
A dog's appellation we bear. (4) (7.21.59)

In the measure Gauri Purabi– Composition of Sri Guru Ram Das

Kāmi krodhi nagaru bahu bhariyā mili sādhu
khandal khaṇḍā hei

This city[1] with lust and wrath to overflowing was filled;*
Contact with[2] of the man of God these has removed.
By pre-recorded Divine writ is the Preceptor met;
Thereby is devotion to God in the mind fixed. (1)
To the holy with folded hands bow;
Great merit therein lies.
With all thy body in reverence lie prostrate;
Great merit therein lies. (Pause 1)
The reprobate,[3] of joy in God has not tasted—
Inside him is stuck the thorn of egoism ;
As he moves, its pricking pains;
On his head fall blows from Yama's mace, agent of death. (2)
In the Name Divine are God's devotees absorbed—
Their suffering of transmigration thus annulled.
To the immortal Supreme Being, supreme Lord
Have they attained :
Thereby is their repute all over the universe[4] wafted. (3)
Lord ! poor and humble that we are, we still are Thine.
In Thy greatness save us !
To Nanak, servant of God, the holy Name is the true prop.
By the Name Divine has he attained bliss. (4) (8.22.60)

1. The body, the mind.
2. By meeting.
3. Sakta.
4. In continents and over the universe.

* *Note* : The above hymn forms part of Kirtan Sohila, *ante*.

Isu garh mehṇ Hari Ramarāi hai kichhu sādu na pāwaiṇ dhīthā
In this citadel abides the Divine Lord; those
stubborn of will find nothing here to please.
The Lord, cherisher of the humble, in His grace
granted us joy of tasting Him by the Master's Word. (1)
Lord ! the Divine laudation by devotion to the Master
tastes sweet. (Pause I)
The Lord is inaccessible, unknowable, transcendent
Supreme Being,
By devotion to the holy Preceptor, the mediator, attained.
Those whose hearts in the Master's Word take delight,
This food to them is served. (2)
Hard is the egoist's heart, dark within.
Feed a venomous snake evermore on milk :
With all trial[1] he still will be venomous. (3)
Holy Preceptor ! with the Lord grant *us* union;
The antidote[2] of the holy pounded to our lips apply.
Saith Nanak, servant of God : the Master's slaves,
servitors are we;
In holy company the bitter to sweet has changed. (4) (9.23.61)

Hari Hari arthi sarīr ham bechiyā pūrei guru kai āgei
To obtain the Lord, our self to the Master,
perfectly-endowed, have we sold.
The holy Preceptor benevolent, *in us* the Name
has confirmed;
Thereby is our face with good fortune *marked.* (1)
Lord ! by wisdom by the Master given, are we to the
Lord attached. (Pause I)
In each being[3] is the Lord God pervasive— P. 172
By the Master's Word are we to the Lord attached.
My mind and body to pieces shall I cut, and to the
Master dedicate—
By the Master's Word have my illusion and fear[4] fled. (2)
In the dark is lighted the lamp,
As by the Master's illumination in devotion to the
Lord are we attached.

1. Probing within.
2. (Said with reference to poison in the foregoing verse).
3. Vessel.
4. (Fear of Yama's retribution is implied).

Shattered and destroyed is the darkness of ignorance;
As is the mind awakened, in the home[1] is found the objective. (3)
The reprobate[2] murderer, *hoarder* of pelf,[3] by Yama's
minions is sought after.
Such to the holy Preceptor have not submitted :
Unfortunate ones, in transmigration involved. (4)
Lord ! to our supplication give ear : the Lord's shelter we seek.
The Master is *source of* honour and respect of Nanak,
servant of God—
To the holy Preceptor our head have we sold. (5) (10.24.62)

Ham ahaṇkārī ahaṇkār agyān mati Guri miliyai āpu gawaiyā

Filled with pride, ignorant are we; by contact with[4]
the Master is our egoism shed.
As is gone the malady of egoism, have we found joy—
Blessed be the Master, image of[5] the Divine Lord. (1)
By Word of the Master is God, the Lord obtained. (Pause I)
In my heart is love for God the King, whose pathway
by the Master is revealed.
My life and body is to the holy Preceptor dedicated,
Who to me has united[6] the Lord, from me separated. (2)
Within me was yearning for the Lord's sight;
With my heart's love has the Master revealed Him :
Bliss in poise has my heart filled;
To the Master have I sold myself *in servitude.* (3)
Many are our sins and evils;
In evil of heart have we committed evil.[7]
Saith Nanak : To God's shelter have we come—
Lord ! in Thy grace[8] save Thou our honour. (4) (11.25.63)

Gurumati bājai shabadu anāhadu gurumati manūa gāwai

By the Master's teaching *is heard* ringing the unstruck sound,[9]
And the mind in holy melody engages.
By great good fortune is obtained sight of the Master;
Blessed be the Master who devotion to the Lord inspired. (1)

1. That is, the self.
2. Sakta.
3. Maya.
4. Meeting.
5. (This is the traditional interpretation of this difficult line).
6. Brought to my embrace.
7. Done thieving.
8. As it may please Thee.
9. Shabda anahad.

By his teaching, *the Master* devotion to the
Lord inspires. (Pause I)
The Master, perfectly endowed, is our lord;
My mind the Master's behests obeys.
The Guru's feet I wash clean, who of the Lord discourses. (2)
In our heart by the Mastsr's teaching pours the Divine elixir,
And the tongue Divine laudation chants.
The mind in ecstasy with joy in God is filled,
Never again hungering. (3)
Despite all devices and efforts, none without
Divine grace finds devotion.[1]
To Nanak, His servant has the Lord shown grace;
And by the Master's teaching the Name in his mind
is confirmed. (4) (12.26.64)

In the measure Gauri Majh—Composition of Sri Guru Ram Das

Gurumukhi jindū japi Nāmu karammā

My living self ! by the Master's guidance and thy
good fortune[2] engage in uttering the holy Name.
Make holy thinking thy mother, thy very life :
By the tongue utter God's Name.
Make contentment thy father; the unincarnated Purusha
make thy Preceptor. P. 173
By great good fortune with the Lord shalt thou have union. (1)
One to God united[3] have I found as Preceptor,
bringing me great joy.
The Preceptor in joy in God is dyed, ever immaculate.
By good fortune comes union with him.
Get ye from him wisdom and insight.
By his guidance are my mind and body in joy in God dyed. (2)
Come ye devotees of God ! in unison let us repeat the holy Name;
By service to men of God amrita may we taste.
Such union by good fortune recorded in Primal Time comes. (3)
By showers of Savan is amrita over the earth spread;
The peacock of the mind has raised the cry,
And from his tongue has come joyous sound.
By union with the Divine King has amrita rained.
Nanak, servant of God, is *thereby* in devotion dyed. (4) (1.27.65)

1. The Name.
2. Karamma (By karma), i.e. Good fortune made by good actions.
3. Jogi (yogi), literally is one united to the Supreme Self.

Āo sakhī guṇa kāmaṇ karīhāṇ jīo

Come sisters of my soul ! spells[1] of our good qualities we cast;
In union with God's devotees have we joyful dalliance.
Keep we the lamp of the Master's enlightenment ever
in our mind burning.
The Lord, in His pleasure may ecstatic union with us make. (1)
My mind and body with love for the Divine Beloved
are inspired.
This union by the holy Preceptor, mediator, is brought about.
To the devotees of God my heart I give,
Who to the Lord have united me.
To the Lord may I ever be a sacrifice ! (2)
Beloved, Lord, in Thy grace in my heart take abode !
My heart in joyous bloom at beholding the Master,
perfectly-endowed,
Has its desire fulfilled.
Supreme Master ! by obtaining the Name Divine have
I found true conjugal bliss :
Ever is my heart[2] in ecstasy of joy.
Supreme Master ! by great good fortune is obtained the Lord,
That to the mind brings everlasting gain of joy.[3] (3)
Himself does the Lord raise creation; Himself cherishes it;
Himself He sets all to *various* tasks.
Some have provision inexhaustible; to others is given only a
handful of grain.
Some has He made kings, seated on thrones, in pleasure
involved;
Other go about begging.
Lord of the universe ! everywhere is pervasive *Thy* sole
Ordinance[4].
This, Nanak, servant of God, by meditating on the holy
Name has realized. (2.28.66)

Mana māhīṇ mana māhīṇ merei Govindā Hari rang rattā
man māhīṇ jīo

Divine Master ! on my heart is settled the dye of the Lord;
Indescribable is this dye, Divine Master !

1. (Spells to bind another in love. Here only figuratively used).
2. Mana.
3. Joyful laughter.
4. Shabda.

By *guidance* of the Master, perfectly-endowed,
is this dye realized.
By manifestation of God's Name, Divine Master !
Is all penury and suffering washed off.
Divine Master ! by the Lord's grace is obtained the
exalted state;
To the supremely fortunate comes absorption in the Name. (1)
Beloved ! Divine Master ! rare are such as with eyes the
Lord's face have beheld.
Divine Master ! away from the Lord in great agony of
separation is my mind and body, P. 174
As withers the wife away from her spouse.
In holy company, Divine Master ! have I found the Lord,
true friend and relation.
The Lord, life of the universe, Divine Master ! to me was united;
In joy was thus my life's night passed. (2)
Lord ! to the holy unite me : After such company is my
mind and body hungering.
Without a sight of the Beloved I live not—within me is
affliction of separation.
The Master to the Divine King has united me, on my self
conferring new life.
All my hopes fulfilled,[1] Divine Master !
On union with the Lord feel I felicity. (3)
To Thee, Divine Master, am I a sacrifice ever and again.
In my mind and body is *treasured* love of the Beloved—
Protect Thou, Lord ! this my wealth.
Divine Master ! grant union with the holy Preceptor, mediator,
Who by his guidance, with the Lord may grant union.
Divine Master ! by grace is the Name Divine obtained :
Under your protection is Nanak, servant of God. (4) (3.29.67)

Chojī merei Govindā chojī merei piyāriyā Hari-Prabhu
merā chojī jīo

Wondrous Divine Master ! wondrous Beloved !
miraculous is the Lord.
Himself the Lord creates Krishna, Himself goes
questing after the Milkmaids.[2]
Divine Master[3] ! Himself has He delectation with all beings;

1. Hopes of my mind and body.
2. (Krishna's milkmaids are implied).
3. Govind.

Himself is He the Voluptuary.
The Lord, all-wise strays never, Divine Master !
Himself is the holy Master an anchorite.[1] (1)
Divine Master ! Himself the universe He creates;
Himself in diverse moods He disports.
Divine Master ! to some He provides delectation;
others go about naked, destitute.
Divine Master ! creating the universe, to all He grants
the boons desired.
Divine Master ! the Name is the devotees' prop; for the noble
Divine discourse they make supplication. (2)
Divine Master ! Himself the Lord inspires devotion;
Himself His devotees' desire fulfills.
Divine Master ! on water and land is He pervasive,
ever near.[2]
Divine Master ! within and without is the Lord—all space
by Him is filled.
Divine Master ! the Lord all-pervasive has this universal
play spread;
Himself He watches it, being manifest. (3)
Divine Master ! within us is the Lord, the ringing
instrument of breath;
Himself playing it.
Divine Master ! within us is wealth of the Name;
By the Master's Word does the Lord manifest it.
Divine Master ! Himself He inspires devotees to seek
His shelter;
Himself He protects their honour.
Divine Master ! by great good fortune as he joins
holy company, P. 175
Are the purposes of Nanak, servant of God,
fulfilled. (4) (4.30.68)

Maiṇ Hari-Nāmai Hari birahu lagāī jīo

The Lord for the Name Divine has in me induced yearning;[3]
By union with the Divine Master shall I find joy.
Mother mine ! by sight of the Divine Master find I life.
The holy Name is my friend and brother. (1)

1. Jogi (Yogi)
2. Is not far.
3. Pain of separation (*biraha*).

Holy devotees ! sing ye praise of the Divine Master :
By guidance of the Master utter ye the Name, and find *thereby* good fortune.
Repetition of the Lord's Name is my very life :
Thereafter shall no more be wandering over the ocean of existence. (2)
In my mind and body is yearning to behold the Lord.
Holy devotees ! with the Lord grant me union;
my heart for it yearns.
By guidance of the Master's Word is found the Beloved Lord,
As by great good fortune is the holy Name uttered. (3)
In my mind and body for the Master, the Lord is great yearning.
Devotees of God ! to the Lord unite me, who ever is with us.
By the wisdom by the holy Preceptor granted,
Is illumination of the Name for ever obtained.
Saith Nanak, servant of God : Thus is fulfilled the mind's desire. (4) (5.31.69)

Merā birahī Nāmu milai tāṇ jīvaṇ jīo

Life shall I find, when union with the Name[1] separated from me, comes.
In my mind lies amrita of the Name Divine, that by the Master's teaching alone is obtained.
My mind in joy in God is dyed;
This Divine elixir ever I quaff.
By obtaining the Lord's presence in my mind, find I eternal life. (1)
My mind and body by the arrow of Divine love are struck.
The Lord, all-knowing is my beloved and friend.
By the Master's guidance is found union with the Lord,
Sapient and all-wise.
To the holy Name may I be a sacrifice ! (2)
I seek to know *where to find* the Lord, truly loving friend.
Devotees of God ! tell me the way to Him;
this search am I making.
Should the holy Preceptor be pleased to give guidance, may the Lord be found :
Thus, by devotion to the Name Divine comes absorption in the Supreme Reality.[2] (3)

1. (The Name is manifestation of the Divine Reality).
2. Nām.

By agony of separation in love for the Lord am I afflicted :
The Master, to fulfil my desire, into my lips has poured amrita.
Lord ! show grace that on the Name Divine I meditate.
Saith Nanak, servant of God : Thus may I obtain
joy in God. (4) (6.32.70)

In the measure Gauri Guareri—Composition of Sri Guru Arjan Dev

Chaupade (Quartets)

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace.

Kin bidhi küsalu hotu merei bhāī

Brother ! how may weal be achieved ?
How attain to God, the *true* helper ? (Pause I)
Not by accumulation of much wealth in one's home
comes weal;
Nor by possession of lofty mansions with beautiful ceilings;
To be involved in these, is in false greed to make
waste of one's life. (1)
Man at sight of his elephants and steeds is pleased; P. 176
So also with assembled hordes, servants and attendants;
All these are noose of egoism's rope round the neck. (2)
Should one over *creation of* all ten directions rule,
And with numerous females indulge in pleasure and dalliance—
Such a one is like a monarch, who in dream has
turned beggar. (3)
One way to *attain* weal the holy Preceptor to me has revealed :
Whatever the Lord's will[1], to His devotees is it pleasing.
Nanak, servant of God, suppressing egoism, in God is
absorbed. (4)
Brother ! thus is weal achieved.
Thus is attained God, the true helper. (1) (I-Second Pause)
Why fall into doubt ? what basis for doubt,
When on water and land is He alone pervasive ?
The God-directed swim across; egoists into ignominy fall. (1)
Whomsoever the Lord compassionate succours,
Him none can equal. (Pause I)
In all is pervasive the one illimitable Being :
Thou therefore, from anxiety keep free.
All that happens, to Him is known. (2)

1. Whatever He does.

Egoists, hankering after other than God, meet death :
By the writ of Primal Time in numerous births they
wander about.
What they have sown, to their share falls. (3)
At the sight of the Divine Being is the heart in bloom :
In all that exists is visible Light of the Supreme Being.
The Lord the yearning of Nanak, His servant
has fulfilled. (4) (2.71)

Kaī janam bhae kīt patangā

For numerous births were we incarnated as worms and
winged creatures.
For numerous more births, elephants, fishes and deer.
For numerous births did we become birds, snakes;
For numerous births yoked as horses, bullocks. (I)
After a long period has thy human frame come into being :
Seek now union with the Lord of the universe—
Now at last is the occasion for union with Him. (Pause I)
For numerous births were we made rocks and mountains.
For numerous births were we created from the womb.
For numerous births were we created as branches and twigs :
Thus in eighty-four lakh births were we made to wander along. (2)
This human incarnation to us for joining holy company is given.
In this render thou service, and by the Master's guidance
contemplate the Lord.
Discard arrogance, falsehood, pride.
Those dying while living, at the Divine Portal find acceptance. (3)
Lord ! all by Thy will happens;
None else has any power.
With Thee we find union as Thou dost unite us.
Nanak ! *utter thou this supplication*, and the Lord's
praise chant. (4) (3.72)

Karam bhūmi mehṇ bowuh nāmu

In the field of action sow the seed of devotion to the Name.
Thus shall your desires be fulfilled :
Its reward shall you reap, and Yama's fear be removed.
To this end, praise and eulogy of the Lord you chant. (1)
The Name Divine in your heart lodge;
Forthwith will your purposes be achieved. (Pause I)
To thy Lord be thou fully attentive;
Thereby at the Divine Portal shalt thou attain honour.

Discard all argument and cleverness, P. 177
And at the feet of the holy make obeisance. (2)
He in whose hand lies the *destiny* of all creation,
Never does He forsake any; with each is He present.
Leave all devices; His shelter grasp.
In the twinkling of an eye shall thy release come. (3)
Know Him ever to be near thee.
Know the Lord's command to be holy.
By guidance of the Master's teaching thy egoism efface.
Ever, saith Nanak, utter thou constantly the
Lord's Name. (4) (4.73)

Guru kā bachanu sadā abinashī

Immortal, everlasting is the Master's Word :
By *blessing of* the Master's Word is snapped Yama's noose.
Ever by our self abides the Master's Word.
By guidance of the Master's Word is man with joy of
devotion to God inspired. (1)
The Master's teaching ever to the self is helpful.
Know the Word of the holy to be true. (I-Pause)
The Master Word's is of effect inevitable, ineffaceable.[1]
By the Master's teaching are effaced doubting divisions.
Never is the Master's Word powerless.[2]
By guidance of the Master's Word man Divine praise chants. (2)
The Master's Word with the self abides;
The Master's Word is cherisher of the helpless.
By following the Master's Word falls not man into hell.
By listening to the Master's Word the tongue[3] has joyful
taste of amrita. (3)
One following the Master's Word achieves universal renown;
By following the Master's Word comes not defeat.
Saith Nanak : Benevolence of the Master descends on one,
To whom the Lord Himself shows grace. (4) (5.74)

Jini kītā māṭī tei ratanu

Meditate day and night[4] on the Lord[5]
Who from clay turned you into a jewel,

1. Impenetrable (as by an arrow etc).
2. Lit. Strays; is wasted.
3. Palate is implied.
4. All eight pahars.
5. Fourth line put at head in rendering.

And in the womb by various devices preserved you;
Who conferred on you repute and exaltation.[1] (1)
Lord ! I pray I obtain dust of feet of the holy,
And in the Master's company on the Lord meditate. (Pause I)
Never is the mind forgetful of the Lord,
Who in place of my ignorance has made me eloquent;
From senselessness has granted me sense;
By whose grace have I obtained the Nine Treasures.[2] (2)
Contemplate day and night, with each breath and morsel Him,
Who to me, without shelter has granted shelter,
Who on one without honour has conferred honour,
Who all desires[3] has fulfilled. (3)
That Preserver I laud,
By whose grace the Maya-bond is snapped,
And through whom by the Master's grace bitter[4]
poison to amrita is transmuted.
Saith Nanak : Nothing by man's effort happens.
The Preserver you land. (4) (6.75)

Tis kī sharṇi nahīṇ bhau sogu

To one under His shelter comes not fear or sorrow :
Nothing but by His Ordinance happens.
Clever devices, trust *in my own* power and wisdom,
Foul thinking, have I discarded :
Himself His servant's honour He protects. (1)
My self ! in ecstasy the Lord's Name thou utter.
Everywhere[5] thus shalt thou be in joy. (Pause I)
Contemplate ever His shelter,
And the Master's Word, full of amrita-elixir quaff. P. 178
What good any other effort ?
In His grace Himself shall He protect thy honour. (2)
Say, what power has man ?
All is the false hullabaloo by Maya raised.
The Lord Himself is the Supreme Doer,
And each being's mind controls.[6] (3)
The true source of joy above all others is this :
Fix in thy mind the Master's teaching.

1. Exaltation of the human birth is particularly emphasized.
2. See Glossary.
3. The connotation is spiritual.
4. Lit. Sour, foul-tasting.
5. At home and outside.
6. Antarjāmi (antaryāmin).

Whoever to the Name Divine is attached,
Saith Nanak, is blessed, supremely fortunate. (4) (7.76)

Sūṇi Hari kathā utārī mailu

By listening to the Lord's discourse is removed
impurity of mind;
With purity come, into great bliss are we initiated.[1]
By great good fortune is found holy company,
And joy in the Supreme Being experienced. (1)
By utterance of the Name Divine is His servant saved;[2]
Across the ocean of fire has the Master carried him. (Pause I)
By Divine laudation have I turned of poised mind,
And sins of multiple births removed.
All blessings[3] now in the self are made visible:
What need now elsewhere to go seek these? (2)
As is the Lord's grace found,
His servant's endeavour is with success crowned.
By snapping of bonds has He made us His servants:
Now repeatedly[4] we contemplate that Repository of Merit. (3)
He, the sole Reality in ourselves and in all space abides;
All space by Him is filled.
The Master, perfectly-endowed, all my doubts has removed.
By contemplation of the Lord has Nanak found bliss. (4) (8.77)

Aglei mūe si pāchhai parei

Our forerunners who have died are forgotten;
Those that have survived, *have to the same tasks*
their loins girded up.
The involvements in which the former were caught,
By Maya for their successors are redoubled. (1)
Man reminds not himself of that *inevitable* hour:
To that which is perishable, is he attached. (Pause I)
Our blind[5] body in desire is involved—
In lust, wrath and attainment caught.
Although Dharmaraj[6] over man's head is standing,
Yet *Maya*-poison with delight is he consuming.[7] (2)

1. Have sojourned into bliss.
2. Carried across the ocean.
3. Treasures.
4. In the original *Simar* (remember) occurs thrice for emphasis.
5. Ignorant, stupid.
6. (Agent of death).
7. Finds it sweet.

Man intends some to subdue,[1] with others to settle scores—
Saying, who dare set foot on our land ?
Claims to be scholar[2]—wise, sapient;
The ignorant one the Creator not realizing. (3)
Himself He knows His state and extent :
What can one say to express it ?
All *creatures* engage in what He ordains—
Each his own good seeking. (4)
Thou the Creator; all is Thine.
Of Thy *might* is no end or extent *visible*.
To Thy servant Nanak, grant this boon;
May he of the Name never be forgetful ! (5) (9.78)

Anik jatan nahīṇ hote chhūtārā

By numerous devices comes not liberation;
Clever means only bring more suffering.[3]
By service to the Lord in pure love alone,
In the Lord's Court one finds exaltation. (1)
My self ! take shelter with the Name Divine; P. 179
Thereby a whiff of hot air shall not touch thee. (Pause I)
By contemplation of the holy Name is found joy,
As by a ship in the fearful ocean,
As by a lamp in darkness,
As by fire in *bitter* cold. (2)
Friend ! by the Master's guidance contemplate
the ambrosial Name :
Thereby shall your torment of desire be assuaged;
All your hopes be realized,
And your mind from doubt and despair be free. (3)
He alone medicine of the Name shall find,
To whom *God* in His grace grants it.
Saith Nanak : The suffering and pain of such shall go,
As lodge in heart the Lord's Name. (4) (10.79)

Bahutu darabu kari mana na aghānā

By accumulation of much wealth is the mind not satiated;
Nor by viewing much beauty satisfied.
In progeny, wife is *man* involved, considering these his.
One perishes, the other to a heap of ashes turns. (1)

1. Bind.
2. Pandit.
3. Heavy consequences.

Those without devotion to the Lord are ever wailing;
Cursed be the body and wealth of such as to Maya are attached. (Pause I)
As is a bonded labourer carrying another's load of coins,
Know, the wealth is the Master's; he only bears pain of the load.
These are such as someone who in dream turns king,
But on opening his eyes finds all unreal. (2)
As the guard looks after another's farm,
That is the landlord's; the guard shall be removed.[1]
For that farm the guard hardship bears,
Yet nothing out of it gets. (3)
His is the kingdom and the dream;
He who is Creator of Maya, has also created thirst for it.
Himself He unmakes and makes.
Saith Nanak : Supplicate ye the Lord. (4) (11.80)

Bahurang māyā bahu bidhi pekhī

Maya of many hues in numerous aspects have I seen;
I have seen much wisdom too by pen on paper recorded.
Status of chief, king and lord too have I beheld;
None of these to the mind brings fulfilment. (1)
Holy devotees ! tell me of that joy,
Whereby may desire be annulled and the mind's hunger be satisfied. (Pause I)
Riding steeds fast as wind and elephants;
Fragrance of attar and sandalwood; couching with beauteous females;
Musical and dramatic performance in theatre—
In none of these does the mind find satisfaction. (2)
In splendid assemblies to sit on thrones with carpets *spread*;
Enjoying gardens with all manner of fruits laden;
The spectacle of chase[2] by kings;
None of these to the mind brings joy :
All false shows appear. (3)
The holy in their grace have declared this truth,
Wherein lie all joy and bliss :

1. Depart.
2. Hunt.

In holy company chant Divine praise !
Saith Nanak : This by great good fortune is attained. (4)
Happy is one having such Divine wealth.
By Divine grace is found union with the holy. (12.81)
(I-Second Pause)

Prāṇi jāṇai ihu tanu merā

Man, believing this body to be his, P. 180
To it is excessively attached.
In progeny, wife and household involved,
To become God's devotee finds he no occasion. (1)
By what device may man the Divine praise chant ?
By what path[1] may he transcend[2] Maya ? (Pause I)
What is good *for him*, man thinks is harmful :
What truth is told, he takes to be poison.
He distinguishes not wherein his triumph or discomfiture lies :
Such is the involvement of the materialist[3] in the world. (2)
This madman drinks what is poison;
The Name ambrosial to him appears bitter.
Never approaches he holy company :
Thus, in eighty-four lakh births he whirls about. (3)
All birds *of self* in one same snare are caught;
Yet, with delight in various pleasures are engaged.
Saith Nanak : On whomsoever falls His grace,
By the Master's guidance is his snare snapped. (4) (13.82)

Tau kirpā tei māragu pāīyai

By Thy grace is the *true* path found.
By Divine grace comes inspiration on the Name to meditate.
By Divine grace are bonds loosened.
By Thy grace comes emancipation from egoism. (1)
By your prompting comes engagement in service to God.
Nothing, effulgent Lord[4] ! is by our effort accomplished. (Pause I)
By Thy pleasure alone, the holy text I chant;
By Thy pleasure alone, truth I utter.
Lord ! in Thy compassion lie all joys. (2)
What pleases Thee is pure doing;
What pleases Thee is truthful performance of religious duty.

1. (Religious view-point is meant).
2. Swim across.
3. Sakta.
4. Deva.

All treasures of merit with Thee lie.
Thou the Lord : For Thy servant is only supplication. (3)
By devotion to the Lord are mind and body rendered pure;
In holy company are obtained all joys.
In devotion to Thy Name may my mind ever be dyed—
Such is the highest weal that Nanak knows. (4) (14.83)

Ān rasā jetei haiṇ chākhei

By pleasure other than God that *thou* hast tasted,
Not a whit shall thy desire be assuaged.
Taste thou delight of joy in God :
In *ecstasy of* wonder will it leave thee. (1)
My beloved tongue ! drink thou of amrita :
Dyed in this joy, shalt thou find fulfilment. (Pause I)
My tongue ! chant thou Divine praise :
Each instant on joy in God meditate.
Listen to nothing other than *of God*; nowhere else go !
By great good fortune is obtained holy company. (2)
My tongue ! night and day[1] meditate thou on God,
The transcendent supreme Being, Lord unfathomable.
Thus in this world and the next shalt thou be full of joy.
My tongue ! by chanting Divine praise shalt thou
grow invaluable. (3)
The tongue, in joy *in God* dyed, shall not again to it be
indifferent.[2]
Taste of vegetation, fruit, flower, plant shall not satisfy it.
Saith Nanak : Never indulges in tastes other than God
He who the Master's guidance[3] receives. (4) (15.84)

Manu mandaru tanu sājī bāri

Round the temple of the mind is erected hedge of the body :
Inside this abides God without limit. P. 181
Within this is said to be abode of the *Divine*
Merchant-prince.
What dealer carries credit with Him ? (1)
Who is dealer in jewel of the Name ?
Whose diet is made up of amrita ? (Pause I)
With dedication of mind and body serve Him.
By what device may He be pleased ?

1. Eight pahars.
2. Leave alone, disregard.
3. Receives help.

Discard egoism;[1] at His feet fall.
Where is the man this deal to put through ? (2)
How may Mansion of that Merchant-prince be attained ?
By what strategem inside it by Him to be invited ?
Thou the Supreme Merchant-prince; millions[2] Thy dealers.
Who the benevolent one that to Him my access may arrange ? (3)
By continual search my true abode[3] have I attained;
Sight of Truth, the invaluable jewel to me is shown.
Saith Nanak : On credit of the Master,
By Divine grace is granted union. (4) (16.85)

Rayṇi dinasu rahai ik-rangā

Night and Day the *devotee of God* in equable state abides;
And at all times realizes, God is by his side.
Devotion to the Name Divine is his daily conduct :
By the sight of God is he filled and satisfied. (1)
Such in God dyed, their mind and body ever is in bloom,
Under shelter of the Master, perfectly-endowed, fallen. (Pause I)
The lotus feet of *the Lord* are their self's prop :
Obedient to the Divine will, the Sole Divine Reality
they behold.
The Formless Supreme Being their sole commerce and concern.
Of nothing else have they care.[4] (2)
From joy and sorrow are such free;
Ever immaculate, are they true yogis, *to the Lord* united.
To all united, yet are they from all emancipated.
Ever on the transcendent Supreme Being they meditate. (3)
What can I relate of the greatness of God's devotees ?
Of deep mystery, unknowable are they—their measure unknown.
Supreme Lord ! show me grace :
On Nanak confer *blessing of* dust of feet of the holy. (4) (17.86)

Tūṇ merā sakhā Tūṇ hī mera mītu

Thou art my Companion, Friend,
Beloved, centre of my affection.[5]
Thou my honour, my embellishment;[6]
Without Thee for an instant can I not live. (1)

1. Mine and thine.
2. Kot (i)=crore (ten million).
3. (The Divine Presence is implied).
4. Nothing else does he know.
5. With Thee am I in love.
6. Ornament.

Thou art my darling, my life's breath;
My lord, chief. (Pause 1)
As be Thy will, I abide.
Whatever be Thy command, I follow[1].
Wherever I look, Thee I behold abiding.
My tongue, uttering Thy Name, of fear has been relieved. (2)
Thou art my Nine Treasures, my store.
In Thee find I joy; Thou my mind's prop.
Thou my repute; to Thee am I attached.
Thou my shelter, my support. (3)
My self and body on Thee alone meditate.
From the Master have I obtained realization of Thy mystery.
From the holy Preceptor is confirmed in me faith in the Sole Crearor.
Of Nanak, servant of God, is the Lord the sole[2] prop. (4) (18.87)

Biyāpat harakh sog bisthār

Maya afflicts[3] mankind by causing multiple happenings[4] of joy and sorrow;
It afflicts also avatars and destines them to hell and heaven. P. 182
The indigent it afflicts as they view splendour of wealth in others.
It afflicts as avarice, root of all maladies. (1)
In many forms does Maya afflict mankind.
Thy devotees, Lord ! under Thy shelter live. (Pause I)
Maya afflicts one who by egoistic thinking is intoxicated;
It afflicts one involved with progeny and wife.
It afflicts too one attached to elephants, horses and *material* objects.
It afflicts one who with youth and fine looks is intoxicated. (2)
It afflicts masters of land; the indigent and those in pleasures involved.
It afflicts assemblies taking delight in song and music.
It afflicts those involved in delectation of the couch, mansions and self-decking.

1. Do.
2. (Repetition of *Hari* thrice yields such meaning).
3. This sense is yielded by the *Pause* following.
4. Bisthār : expanse.

It afflicts those groping in darkness *shed by*
the five agents of evil. (3)
It afflicts such as from egoism do ritual acts;
Householders and anchorites it grips.
It grips those performing ritual, and in caste-pride involved.
Except those that in the Lord's joy are dyed, it afflicts all. (4)
The Divine Lord His devotees' bonds has snapped:
From Maya are they immune.[1]
Saith Nanak: Maya approaches not one,
Who the dust of feet of the holy has obtained. (5) (19.88)

Nainuhṇ nīṇd par-drishti vikār

The eyes *to God* have slept by casting on others' beauty
foul glances;
The ears *to God* have slept by listening to thoughts of slander;
The tongue *to God* has slept in attraction for delicacies.[2]
The mind *to God* has slept amidst Maya-expanse. (1)
In this house *of the world* rare are those that are awake:
Such alone retrieve without loss their property.[3] (Pause I)
All the sisterhood[4] in their respective pleasures are involved,
Oblivious of their home.
Five robber-thieves,[5]
In this deserted city are engaged in robbery. (2)
From *these robbers* neither father nor mother can save;
Neither friend nor brother.
These robbers by offers of wealth or exercise of wisdom
are not restrained;
By keeping holy company alone are these evil-doers subdued. (3)
Lord,[6] show me your grace;
Grant dust of feet of the holy, in which lie all treasures.
In company with the holy Preceptor is one's capital
kept immune.
In joy in the Supreme Being is Nanak wide awake. (4)
Such are awake as have the Lord's grace:
Thereby is this capital, this wealth, kept unharmed. (20.89)
(I-Second Pause)

1. How may Maya grip them ?
2. Sweet-tasting objects.
3. (The uncontaminated self is implied).
4. The five senses are meant, herein called *Saheli* (Sister-friends).
5. The five sources of evil are meant.
6. *Saring-pani* (He who holds the bow in hand).

Jā kai vasi khān sultaṇ

He who is overlord of lords and kings,
Under whose sway the entire universe lies;
Whose will is almighty[1]—
None beyond His power lies. (1)
Before the Holy Preceptor lay your supplication :
He your objectives shall accomplish. (Pause I)
Higher than the highest is His court;
Of all devotees is He the prop :
Manifest everywhere, He is lord of all wealth—
In each being is His repute pervasive. (2)
By His contemplation is the abode of suffering shattered;
By His contemplation Yama torments not man;
By His contemplation bloom withered branches;
By His contemplation swim sinking stones. (3) P. 183
Hail company of the holy, ever victorious.
The Lord's Name is the devotee's prop of life.
Saith Nanak, the Lord my prayer has granted;
By grace of the holy in the Name has He given me lodgment. (4) (21.90)

Satiguru darshani agani nivārī

By sight of the holy Preceptor is fire of *desire* assuaged;
By contact[2] with the holy Preceptor is egoism suppressed;
In the holy Preceptor's company the mind vacillates not *in doubt.*
By the Master's teaching does one utter words *full of* amrita. (1)
To one dyed in truth the whole world appears holy :
As by the Master's *teaching* is the Lord realized, *the mind* becomes composed,[3] poised. (Pause I)
By grace of the holy is the Name Divine uttered;
By grace of the holy is Divine laudation chanted;
By grace of the holy all suffering goes;
By grace of the holy comes release from bonds. (2)
By grace of the holy are effaced attachment and doubt.
Immersion in dust of feet of the holy is perfect practice of Dharma.
By grace of the holy comes grace of the Lord of the Universe.
In teaching of the holy lies our life. (3)

1. All happens as He does.
2. Meeting.
3. Cool.

On the gracious compassionate Lord ye meditate;
Thus shall ye among the holy be seated.
The Lord to me, without merit, showed compassion;
So in holy company did Nanak the Name
contemplate. (4) (22.91)

Sādh-sangi japiyo bhagvaṇt

In holy company have I contemplated the Lord,
Master of all Bliss :
The Master to me has imparted the sole Name, the Divine *mantra*.
Thereby is pride discarded, and of rancour are we made free.
Day and Night at the Master's feet I worship. (1)
Shattered is sense of duality, alienation from God,
Since *the moment* my ears to the Divine laudation
have listened. (Pause I)
Thereby has come joy spontaneous and wealth of bliss.
The Preserver at the end shall save us.
Suffering from pain, fear and illusion—all are shattered :
By grace has the Lord from transmigration saved us. (2)
Himself He views all; His the utterance; He the sole listener.
Ever is He by us, my self ! Him thou contemplate.
By grace of the holy has this illumination on me dawned :
The sole Lord, Repository of Merit, of merits is full. (3)
Those expressing His merits are rendered holy; those
listening to these sanctified,
And ever they the Lord's praise chant.
Saith Nanak : To whomsoever grace He shows,
Fully fruitful is his endeavour. (4) (23.92)

Bandhan toṛi bolāvai Rāmu

The holy Preceptor, snapping all bonds, utterance of
the holy Name inspires,
Whereby in the mind enters holy meditation.
All afflictions gone, in bliss one abides :
Such a benefactor is the holy Preceptor. (1)
True bestower of bliss is one who contemplation
of the Name inspires,
And by grace to the Lord unites. (Pause I)
Himself He grants union to whomsoever He shows grace :
Such a one from the Master all treasures obtains.
His egoism shed, his transmigration is annulled.
In holy company is, by such, the Lord realized. (2)

As to His servant the Lord has shown grace,
The Lord alone is now His servant's prop.
In his mind is now one sole yearning, one sole *passion*
of love. P. 184
To God's servant, His Name is all treasures. (3)
As to the transcendent Supreme Being love is formed,
Our actions and way of life have been rendered pure.
Our darkness by the Master, perfectly-endowed, has
been lifted.
To Nanak is solely visible the Lord, beyond reach
and measure. (4) (24.93)

Jisu mani vasai tarai janu soe

He alone is saved in whose mind He abides:
One with good fortune[1] alone attains Him.
Such a one by suffering, maladies and fear is not afflicted—
From his heart the Name ambrosial he contemplates. (1)
On the transcendent Supreme Being, great Lord, meditate:
This wisdom from the Master, perfectly-endowed,
is obtained. (Pause I)
He is compassionate, almighty.
All creation He cherishes.
Inaccessible, unknowable, eternally beyond limit—
Him, my self, remember by instruction[2] of the Master
perfectly-endowed. (2)
Worship of the Lord brings exaltation,
In whose service lie all blessings.[3]
His service never unrewarded goes.
Ever thou the Lord's praise chant! (3)
Lord, to whom the state of each heart is known,
Treasure of joy, Lord inaccessible—
All creation under Thy shelter lies;
Nanak prays, exaltation *of devotion* on Him
be conferred. (4) (25.94)

Jīya jugati jā kai hai hāth

Contemplate ye the Lord, preserver of the helpless,
In whose hand lies dispensation of all creation.

1. *Karma*=*Fortune* made by good deeds.
2. *Manta*=*Mantra* (a holy or esoteric formula imparted).
3. Treasures.

By contemplation of the Lord is gone all suffering:
By contemplation of the Name Divine is all fear shattered. (1)
What fear other than the Lord's hast thou ?
In forgetfulness of the Lord what joy canst thou
find ? (Pause I)
Contemplate thou repeatedly the Lord, be rendered fearless;[1]
The Lord who the multiple earths and skies props,
Whose grace none dare efface—
Contemplate ever that Lord above fear. (2)
Day and night[2] the Lord's Name ye contemplate—
Thereby shall you get benefit of holy dips and
bathing at numerous *tirthas*.[3]
Under shelter of the transcendent Supreme Being thou fall :
In an instant thereby shall be effaced millions of obloquies. (3)
Above all desire, all-perfection, Supreme King is *He* :
To His servant is the Lord the true prop.
The Master, perfectly-endowed, by his *succouring*
arm has saved us.
Saith Nanak : All power with the transcendent
Supreme Being lies. (4) (26.95)

Guru-Parsādi Nāmi manu lāgā

By grace of the Master is devotion to the Name formed
in the mind :
Thus is awakened the mind asleep since muliple births.
Now by recitation of the Divine Word it utters the
Lord's ambrosial attributes.
This reward comes from noble teaching of the Master,
perfectly-endowed. (1)
By contemplation of the Lord is obtained all weal;
In all spots are found spontaneously all joys. (Pause I)
He who has created us, Him have we realized :
By His grace has the Lord to us granted union.
By grasping us by the arm has He made us His own ;
Thereafter at all times the Lord's merits[4] we utter. (2)
All incantations, spells, expiatory ritual—
In contemplation of the Name Divine lies our life's prop. P. 185

1. Fear of Yama's retribution is implied.
2. All eight pahars.
3. Tirtha : Holy bathing-spot.
4. *Katha*=Tale, story, discourse.

By joy in God have we found the true wealth.
By association with the holy have we crossed the ocean[1]
impassable. (3)
Rest in joy, you that are holy
friends and my true relations.[2]
The Divine wealth limitless have I earned.
This by bounty of the Master is obtained.
None, saith Nanak, from the Master turns back
unrewarded. (4) (27.96)

Hast pūnīt hohe tatkālā

My hands ! instantly purify yourselves,
Thereby shall be shattered Maya's snare.
My tongue : ever the Lord's attributes thou
with devotion utter—
Thus brethren, friends ! get you joy. (1)
On paper with ink and pen scribe thou
The Name Divine, the Word ambrosial. (Pause I)
By this action shall thy evil-thinking be annulled;
By contemplation of God shalt thou escape[3]
Yama's chastizement.
Dharmaraja's minions then shall not seek *thee*;
Nor intoxication of Maya involve[4] thee. (2)
By contemplation of the Name Divine,
the Sole Supreme Being,
Shalt thou find liberation,[5] and with thee the
world be liberated.
Live you by God's Name : to others impart it;
In your heart the Name Divine lodge. (3)
That person alone the Lord shall contemplate,
Whose forehead with such blessing is marked.
Those that day and night the Lord's attributes chant,
Saith Nanak, to such am I a sacrifice. (4) (28.97)

1. Ocean of existence is meant.
2. You that are of the family of the holy,
3. Yama shall not chastize.
4. Attach to itself.
5. Swim across.

In the measure Gauri Guareri—Composition of Sri Guru Arjan Dev

Quartets and Couplets

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's grace.

Jo parāiya soī apnā

What belongs to others, man *claims to be* his :
What is to be deserted, to that is his heart[1] attached. (1)
How may union with the Lord come about,
When to what is forbidden is man attached ? (Pause I)
What is false, he takes to be real;
To truth is his mind not a whit[2] attached. (2)
The forbidden[3] and crooked path he takes;
Leaving aside the straight web, the wrong way does
he weave. (3)
The Lord is Master of this end and the next life :
Whomsoever to Himself He unites, liberation finds. (4) (29.98)

Kalijüg mehṇ mili āe saṇjog

In Kali-yuga *man and wife*[4] are by divinely-ordained
conjunction associated;
As long as the Divine will lets them, in life's activity
they engage. (1)
The woman performing suttee by burning in fire
finds not union with the benevolent Lord :
By effect of her deeds and ordained fortune
into fire she burns[5]. (Pause I)
The woman, that to keep a convention, by stubbornness
of will burns herself,
Finds not union with her beloved *husband*;
In numerous births she whirls about. (2)
The woman that bears noble conduct, has restraint,
to her husband is obedient—
Never by Yama is tormented. (3)
Saith Nanak : The woman who regards the husband as her lord
Is truly a blessed suttee, at the Divine Portal
approved. (4) (30.99)

1. Mana.
2. A grain's weight.
3. Left-hand path (reference also to the path called Vam-marga, involving reprobate practices).
4. This is implied by the text.
5. Performs suttee.

Ham dhanvant bhāgath sach nāeṇ

By *attachment* to the holy Name are we truly wealthy and fortunate,
Spontaneously the Divine laudation chanting. (Pause I)
As the treasure-house of my ancestors[1] have I opened and viewed, P. 186
Is my mind with *joy in true* wealth filled. (1)
Therein lie jewels and rubies beyond price :
Of these are treasurefuls, inexhaustible, immeasurable. (2)
Brother ! this wealth let all consume and spend together :
Decrease in it shall not occur; ever shall it increase.
Saith Nanak : Whoever has the writ *of good fortune* on his forehead recorded,
In this treasure is given a share. (4) (31.100)

Ḍari ḍari martei jab jānīyaih dūri

Dread grips[2] us while we believe the Lord to be far :
As is He seen all-pervasive, shed is all fear. (1)
To the holy Preceptor may I be a sacrifice !
His devotee He deserts not;
Without a doubt, him He liberates. (Pause I)
As is the Name neglected, come suffering, maladies and sorrow:
With chanting of the Lord's praise is found bliss everlasting. (2)
Call not any bad or good;
Discarding pride, the Lord's feet you touch.[3] (3)
Saith Nanak : The Lord's *mantra* contemplate—
Thereby shalt thou at the holy court obtain bliss. (4) (32.101)

Jā kā mītu sājan hai samīā

Whoever has the Lord, equally cherishing all, for friend, helper
Never shall anything lack.[4] (1)
Whoever to the Lord has formed attachment,
His suffering, pain and illusions shall vanish. (Pause I)
Whoever to joy in God is attached,
Never in other joy is involved. (2)
Whoever has his wish at the Divine Portal realized,
Who else need he care for ? (3)

1. Lit. Father and grandfather : (Refers to the *Bani* bequeathed by the former Gurus, which got incorporated into the holy Granth Sahib. This whole hymn is in laudation of the holy text of Gurubani).
2. Die with dread.
3. Grasp.
4. Say what will such a person lack ?

Whoever belongs to God, whose is all that exists,
Saith Nanak, ever shall be blessed. (4) (33.102)

Jā kai dākhu sūkhu sam kari jāpai

Whoever takes suffering and joy alike,
Never shall sorrow grip him.[1] (1)
God's devotee, to the Divine King's will obedient,
In spontaneous joy shall abide. (Pause I)
Whoever in his self lodges God, above all anxiety,
Never in anxiety shall fall. (2)
Whoever from his self has banished[2] doubt,
Fear of Yama never shall torment him. (3)
Whoever has his heart with the holy Name, by the
Master's guidance filled,
Saith Nanak. of all treasures is lord. (4) (34.103)

Agam rūp kā mana mehṇ thānā

In the self is lodged the Form inaccessible—
This a rare one by the Master's grace has realized. (1)
The pools of amrita, spontaneously realized[3] lie there :
Whoever finds these, their water quaffs.
In the self, the wondrous spot, resounds the unstruck music,
By whose tune even the Lord is charmed. (2)
There are assemblages innumerable and endless,
Of spontaneous realization,
Where forgather the holy, companions of the
Supreme Being. (3)
The Master on Nanak has bestowed the station,
Wherein is all joy and bliss;
Sorrowing over any object[4] enters not there. (4) (35.104)

Kawan rūp Terā ārādhaun

What Thy form that I may meditate on ?
What the yoga-praxis to condition my body
for Thy realization ? (1)
Which of Thy merits whose praise I may chant ? P. 187
By what words shall I charm the Supreme Being ? (Pause I)
In what mode shall I worship Thee ?
By what device may I cross the ocean of existence ? (2)

1. How will sorrow grip him ?
2. Has his doubt shattered.
3. The original has Katha, lit. story, narrative : (applied sense, realization).
4. Anything else.

What the penance to make me an anchorite ?
What the Name that impurity of egoism may purge ? (3)
Such laudation, worship, enlightenment, meditation,
striving, says Nanak,
Is *alone* approved of God, whereby union with the holy
Preceptor, compassionate has been found. (4)
He alone has merit, his the realization,
Who approval of the Lord, bestower of bliss has
received. (Second Pause I) (36-105)

Āpan tanu nahīn jā ko garbā

The body that thou art proud of, is not thine.
Nor is authority, property and wealth thine. (1)
To what thou art attached, is not thine.
Thine is the Name alone, from the holy Preceptor
received. (Pause I)
Thy progeny, wife, brother is not forever thine;
Nor dear friends, father and mother. (2)
Nor are gold, silver, cash thine;
Thy steeds, elephants too shall not stead thee. (3)
Saith Nanak : Whoever by the Master's grace to God
is united;
With whomsoever is the Divine King pleased—
All is his. (4) (37.106)

Gūru kei charan ūpari merei māthei

On my head are resting the Master's feet—
Thereby is removed all my suffering. (1)
To the holy Preceptor am I a sacrifice,
By whose guidance, contemplating the self,
supreme joy I have found. (Pause I)
By touch of the Master's holy feet on my forehead,
Is discarded all my egoism. (2)
Sweet to my mind is the Master's Word,
Whereby vision of the Supreme Being I have had. (3)
The Master is bestower of joy, image of the Creator.
Saith Nanak : The master is prop of my life and
breath. (4) (38.107)

Rei mana merei tūṇ tā kau āhi

My self : seek thou Him,
Who no lack of anything has. (1)

My self ! make the Lord-Beloved thy friend :
Him, prop of life, ever keep thou in mind. (Pause I)
My self ! serve thou Him,
Who is Primal pervasive Divine Might,[1]
And above all deities. (2)
My self ! fix thy reliance on Him,
Who in all time is our prop. (3)
Him Nanak in unison with the Master lauds,
In whose love lies joy everlasting. (4) (39,108)

Mītu karai soī ham mānā

What our Divine Friend wills,[2] we obey :
His doings all are welfare embodied. (1)
On this prop my mind rests :
He who does all, is our true friend. (Pause 1)
That friend of ours is above all desire :
By the Master's grace my Friend has He become. (2)
That Friend of ours is controller of our self;
Almighty, pervasive Divine Reality, Supreme Being, Lord. (3)
Your slave am I, you the Lord. P. 188
By Thy grace is granted to Nanak all honour and
exaltation. (4) (40.109)

Jā kau tüm bhaei samrath aṇgā

Whomsoever a helping hand you lend,[3]
No obloquy to him can attach. (1)
Lord ! whoever in you his hope fixes,
No harm to him can the world do. (Pause I)
Whoever in his heart cherishes the Lord,
No doubt can his mind assail. (2)
Whomsoever you grant poise,
Suffering comes not near him. (3)
Saith Nanak : The Master that I have been blessed with,
To me the Supreme Being, all-perfection has
revealed. (4) (41.110)

Dūlabh deh pāī wadbhāgīṇ

By great good fortune is obtained the *rare* human incarnation.

1. Purusha (lit. Male, in philosophical terminology signifies immanent or pervasive might).
2. Does.
3. Become his supporter.

In this, those not contemplating the holy Name, are
taking their own life. (1)
Those forgetful of the Lord, *of shame* should die.
What use life passed without the Name ? (Pause I)
Their life to excess of eating, drinking, and laughter
and frolic is given :
What good their decking a corpse ? (2)
Whoever attends not to laudation of God, supreme joy,
Of less value than beasts, birds and reptiles is his life. (3)
Saith Nanak : The Master this holy text[1] in me has confirmed :
Solely the Name in my heart is now pervasive. (4) (42.111)

Kā kī māī kā ko bāp

Who is whose mother ? who the father ?
All relationships are nominal, false. (1)
Ignorant man ! why dost thou babble as in dream ?
Know, by conjunction made by God, by His Ordinance,
into the world hast thou come. (Pause I)
All from one clay are made: in all one Light shines.
One breath pervades all : what point any weeping
over another ?
Man wails over loss of what he calls his :
Know, the self is not perishable. (3)
Saith Nanak ; As the Master our mind's doors has opened,
Liberation we have got; and all shows of illusion
are shattered. (4) (43.112)

Wadei wadei jo dīsehṇ log

People that appear to be so important,[2]
Are all by malady of anxiety gripped. (1)
By exaltation through worldly possessions,[3] how may one
be reckoned great ?
Truly great is one who to the Lord has formed
attachment. (Pause I)
The landowner over land is ever wrangling :
This must he *one day* leave; yet is his desire unassuaged. (2)
Saith Nanak : This is the essense of wisdom :
Without devotion to God no release can come. (3) (44.113)

1. Mantra.
2. Big.
3. Maya.

Pūrā māragu pūrā isnānu

He who in his heart bears the holy Name, has all blessings;
Right his path, perfect his holy bath ritual. (1)
When God, Repository of Perfection saves our honour,
it is truly saved.
The Surpreme Lord's[1] servants His shelter alone
seek. (Pause I)
To the devotee comes complete joy and complete poise;
Complete his austerity and his sovereign yoga.[2] (2)
One taking to the Lord's path, away from impurity moves;
Perfect his repute, perfect his worldly dealing. (3)
The Lord, Supreme Doer, ever before us abides.
Saith Nanak : Such vision by the holy Preceptor,
perfectly-endowed, is granted. (4) (45.114)

Sant kī dhūrī mitei agh kot

By touch of dust of the feet of the holy are effaced
millions of sins;
By grace of the holy comes release from
transmigration. (1) P. 189
The sight of the holy is perfect ritual bath :
By grace of the holy is inspired contemplation
of the Name. (Pause I)
In company of the holy is lifted egoism,
And all that is visible is the Sole Supreme Being.[3] (2)
By grace[4] of the holy are the five evils subdued,
And the Name ambrosial in the heart gathered. (3)
Saith Nanak : By perfect good fortune
Is obtained touch[5] of feet of the holy. (4) (46.115)

Hari-guṇa japat kamalu pargāsai

By contemplation of the Lord's attributes is the
lotus of the heart illumined;
By remembrance of the Lord all terrors flee. (1)
That wisdom alone is perfect whereby is chanted
Divine laudation;
By supreme good fortune is obtained holy company. (Pause I)

1. Par-Brahm.
2. Raj-yoga (the yoga of devotion, as opposed to praxis in Hatha).
3. Ek Oankar.
4. Pleasure.
5. Meets, contacts.

In holy company is obtained wealth[1] of the Name;
In holy company are all objectives[2] fulfilled. (2)
In devotion to the Lord life finds Divine approval:
By grace of the Master is the Name uttered. (3)
Saith Nanak : That person alone is approved,
In whose heart abides the Lord. (4) (47.116)

Ekasu siūṇ jā kā manu rātā

Whoever has his mind in the sole Lord dyed,
To envy others he forgets. (1)
Except the Lord views he not nothing else—
The Lord who is the Supreme Doer. (Pause I)
He who by his mind lives holy teaching, and by his tongue utters the Name Divine,
Never is shaken or in doubt. (2)
Whoever has wealth of God's Name, is truly wealthy—
With God has the Master, perfectly-endowed, his credit established. (3)
Such the Divine, the Supreme Being that is life of the universe, have met.
Saith Nanak : Such the supreme station have achieved. (4) (48.117)

Nāmu bhagat kai prān adhāru

The holy Name is the devotee's life's prop;
The Name his wealth; the Name his commerce. (1)
The servant of God through exaltation by the Name gets repute—
This by the Lord's grace alone comes. (Pause I)
In the Name find devotees their station of joy;
The devotee in the Name dyed, is by the Lord approved. (2)
The Name Divine is prop of the servant of God;
With each breath the servant of God the holy Name contemplates. (4)
Saith Nanak : By perfect good fortune
Does the mind to the Name Divine form attachment. (4) (49.118)

Sant-prasādi Hari-Nāmu dhiyāiyā

As by grace of the holy the Name have I contemplated,
My restless mind poise has attained. (1)

1. Treasure.
2. (These concern devotion and liberation).

By chanting the Lord's praise has come joy and peace;
Struggle has ceased; is the evil influence[1] removed.[2] (Pause I)
By contemplation of the lotus feet of the Lord,
By remembrance of the Lord, is my anxiety annulled. (2)
Discarding all else, I that was helpless,
under the sole Lord's shelter came :
Thereby spontaneously was granted to me high station. (3)
My pain, suffering, doubt and fear vanished,
Saith Nanak, as the Creator in my self was
lodged. (4) (50.119)

Kar kari tehal rasnā gūṇa gāwouṇ

With my hands may I render service, with my tongue
God's merit chant;
With my feet may I the Lord's path traverse.[3] P. 190
Now is the auspicious occasion the Lord to contemplate.
By contemplation of the Name comes swimming across
the ocean of existence. (Pause I)
With the eyes have thou sight of the holy;
The Lord immortal in thy mind inscribe. (2)
By resorting to the holy, listen to Divine laudation;
Thus the fear of transmigration thou annul. (3)
By cherishing in thy heart the Lord's lotus feet,
Saith Nanak, liberate the human incarnation
rarely to be attained. (4) (51.120)

Jā kau apnī kirpā dhārai

To whomsoever His grace He shows,
By his tongue the Name Divine he utters. (1)
To be forgetful of the Lord is by doubts and
suffering to be assailed;
By contemplation of the Name are doubt and fear
banished[4]. (Pause I)
Suffering approaches not one
That to Divine laudation listens and Divine laudation
chants. (2)
By service of the Lord is one ennobled;
Maya-fire touches not such a one. (3)

1. Balā has the connotation of a supernatural evil.
2. Killed, destroyed.
3. Run along.
4. These flee.

By thy mind, body and tongue contemplate thou
The Name of the Lord gracious.
Saith Nanak : Discard all other entanglements. (4) (52. 121)

Chhād siyānap bahu.chaturāī

All cleverness and ingenious devices thou discard;
Adopt thou prop of the Master, perfectly endowed. (1)
By chanting the Lord's laudation shall suffering
be shattered, and joy come :
By touch of the Master, perfectly endowed, is the
mind in devotion fixed. (Pause I)
As by the Master is imparted *mantra* of the Name Divine,
All pining and sorrow are effaced, gone is anxiety. (2)
By contact with[1] the gracious Master have we found bliss,
Who by his grace Yama's snare has snapped. (3)
Saith Nanak : The Master, perfectly endowed,
have I found—
Thus has ceased maya affliction [2] (4) (53.122)

Rākhi līyā Guru pūrai āpi

The Master, perfectly-endowed, in his grace[3] has saved me;
The egoist ever by suffering is afflicted. (1)
My friend ! ever God's Name[4] utter,
That at the Court Divine thy face be made radiant. (Pause I)
Lodge in thy heart love for the Master's feet;
Thereby shall suffering, thy enemies and curses
be repudiated. (2)
The Master's word shall ever be by thee, be thy helper;
And *by its blessing* all creation to thee will show kindness. (3)
As the Master, perfectly-endowed, showed grace,
Saith Nanak, my success was full. (4) (54.123)

Anik rasā khāe jaisei dhor

Man feeds on objects of various tastes with animal hunger;
He is as a thief bound by the rope of attachment. (1)
One without holy company is like a corpse,
That by wandering[5] through births, by suffering
is exhausted. (Pause I)

1. Meeting.
2. Thus Maya afflicts me not again.
3. Himself (the idea of grace is implicit).
4. Guru, Guru.
5. Coming and going.

His wearing numerous attractive dresses,
Is only like the fearful scarecrow fixed in a field. (2)
All other bodies to some use are put;
Utterly without value is man without devotion to[1]
God's Name. (3)
Saith Nanak : To whomsoever the Lord shows grace,
Joined to holy company, to the Lord[2] practises
devotion. (4) (55.124)

Kali-klesh Guru-shabdi nivārei

All anxieties and suffering by the Master's Word
are resolved; P. 191
Transmigration annulled, in fullness of joy we abide. (1)
By contemplation of the Lord without fear is all fear shattered,
As in holy company is the Lord's praise chanted. (Pause 1)
The Lord's lotus feet in our heart have I lodged;
Thus has the Master taken us across the ocean of fire. (2)
The Master has from drowning saved us,[3]
And bonds for multiple births snapped, has he restored.[4] (4)
Saith Nanak : To the Master am I a sacrifice,
Whose contact[5] to me liberation has brought. (4) (66.125)

Sādh-saṇgi tā kī sharnī paruh

In holy company fall under His shelter;
Your mind and body before Him place.[6] (1)
Brother ! quaff amrita of the Name,
By whose contemplation is all burning assuaged. (Pause I)
Discard pride, and thereby escape transmigration.
At the feet of God's servants[7] show reverence. (2)
By contemplation with your full mind the Lord
with each breath,
Garner ye the wealth that in the hereafter shall
accompany you. (3)
This to such only comes as have good fortune on the
forehead recorded.
Saith Nanak : The feet of such you touch. (4) (57.126)

1. One who contemplates not the Name.
2. Gopal.
3. Brought out of water (rescued from drowning).
4. The figure is rewinding a broken string or rope.
5. Meeting.
6. That is, by way of dedication or sacrifice.
7. That is, devotees.

*Sūkhei harei kīyei khin māhe*ṇ

In an instant has He made dry shoots green;
By watering with the amrita glance has He revived them. (1)
The worshipful Master,[1] perfectly endowed, the
devotee's tribulations has annulled,
And inspired him to service to himself. (Pause I)
Thus by grace of the holy Preceptor, repository of merit,
Has anxiety ended, and the heart's desire[2] fulfilled. (2)
Suffering has fled, and joys the self have permeated;
In this, by the Master's commandment has occurred
no delay. (3)
By union with the Master, perfectly-endowed, is my desire
fulfilled.[2]
Saith Nanak : Those that are such, truly are
fulfilled. (4) (58.127)

Tāp gayei pāī prabhi sāṇti

Gone are maladies: the Lord has granted us peace;
Cooled is the self; this favour the Lord has conferred. (1)
By Divine grace have we found joy;
After separation of multiple births has the Lord
granted us union. (Pause I)
By constant remembrance of the Lord's Name,
Is the root of all maladies uprooted. (2)
Ye creatures of God ! spontaneously the Lord's Word utter;
Day and night remember Him. (3)
Saith Nanak : Whoever the Lord's praise chants
Pain, suffering and Yama shall not touch[3] him. (4) (59.128)

Bhalei dinas bhalei saṇjog

Auspicious are days and conjunctions of constellations,
Wherein occurs union with the Supreme Being immaculate. (1)
To that hour may I be a sacrifice,
Wherein my self the Lord's Name contemplates. (Pause I)
Blessed is the moment, blessed the hour
Wherein the tongue the Lord's Name utters. (2)
Blessed is the forehead that to the holy makes obeisance;
Holy the feet that the Lord's path tread. (3)

1. Gurudev.
2. Refers to desire for realization and liberation.
3. Approach.

Saith Nanak : Blessed[1] is my fortune,
Whereby the feet of the holy have I touched. (4) (60.129)

Guru kā shabdu rākhu mana māheṇ

Cherish ever in thy self the Master's Word : P. 192
By contemplation of the Name vanishes all sorrow.[2] (1)
None besides the Lord any power has;
He alone takes away life and grants it. (Pause I)
In thy heart and soul the Master's feet cherish;
By contemplation of the Name shalt thou swim across
this ocean of fire. (2)
On the Master's personality[3] fix thy thoughts —
Thus shalt thou be honoured in this world and the next.[4] (3)
Discarding all, to the Master's shelter have I come.
Saith Nanak : My anxiety gone, joy have
I achieved. (4) (61.130)

Jisu simrat dūkhu sabhu jāe

He by whose contemplation is all suffering removed,
And the jewel Name in the mind finds lodgement : (1)
My self ! contemplate thou the Lord's Word,
That the holy by their tongue have uttered. (Pause I)
Other than the Sole Lord none is *real* :
By His sight comes joy everlasting. (2)
Make the Sole Lord *thy* friend, associate and companion,
And in thy mind inscribe the Divine Word. (3)
The Lord in all spots is pervasive.
Nanak laudation of the Lord, controller of the inner
self sings. (4) (62.131)

Bhay meh̤ rachiyo sabhu sansārā

In fear abides the universe as by Him created :
No fear has he who by the Name is propped. (1)
To those under Thy shelter no fear attaches.
Such act as be Thy will. (Pause I)
Birth and death by sorrow and joy are enveloped :
Such alone have *real* joy as the Divine will obey. (2)
Maya engulfs man as the vast ocean of fire;
Those in it abide cool, who the holy Preceptor have found. (3)

1. Auspicious.
2. *Chinta*=anxiety.
3. *Mūrati*=figure (person).
4. Here and there.

Lord, saviour of all, save us !
Saith Nanak : What is this poor creature, man ? (4) (63.132)

Tūmrī kripā tei japīyai nāuṇ

By your grace comes inspiration to contemplate the Name;
By your grace is obtained resting-place at the Divine Portal. (1)
None besides Thee, Supreme Lord ! is *worthy of worship*;
By your grace is obtained joy everlasting ! (Pause I)
By your abiding in the self, no suffering afflicts;
By your grace doubt and fear vanish.[1] (2)
You are the Supreme Being, beyond limit, Lord !
The state of each being to you is known.[2] (3)
This supplication before the holy Preceptor I lay :
May devotion to the holy Name, true wealth,
To Nanak be granted ! (4) (64.133)

Kaṇa binā jaise thothar tūkhā

As is the husk empty without the grain,
Even thus are faces without devotion to the Name vacant. (1)
Brother[3] Man ! ever contemplate the Name Divine :
Without devotion to the Name is the body cursed, alien *from God*. (Pause I)
Without *devotion* to the Name is not man's face auspicious,
As without her wedded lord the woman has no conjugal bliss. (2)
Those that neglectful of the Name, to other objectives are attached,
Their desires ever unfulfilled remain. (3)
Lord ! in Thy grace grant this boon,
That Nanak may day and night contemplate the holy Name. (4) (65.134)

Tūṇ samrathu tūṇ hain merā swāmī

Thou art Almighty, my Master : P. 193
All by Thy might happens; Thou knowest all that is in each one's mind. (1)
The Supreme Being, all-perfection, is His servant's shelter :
Under Thy shelter are millions of human beings saved. (Pause I)

1. Flee.
2. Antarjami (antar-yamin) occurs in the original.
3. 'Brother' is added in the rendering.

All creation is Thine own;
By Thy grace come innumerable joys. (2)
All that happens is by Thy will;
Whoever Thy Ordinance realizes, into holy Truth
is absorbed. (3)
Lord ! in Thy grace grant this boon,
That Nanak the wealth of the Name may
ever contemplate. (4) (66.135)

Tā kā darasu pāīyai wad-bhāgīṇ

By great good fortune is obtained the sight of such,
As in the Name Divine have fixed their mind. (1)
Those that in their self the Lord have lodged,
Even in dream meet not suffering. (Pause I)
All treasures inside God's servant are lodged;
By association with him are banished sin and suffering. (2)
Beyond expression is praise of God's devotee :
The devotee in the Supreme Being is absorbed. (3)
Lord ! in Thy grace listen to my supplication :
Grant to Nanak dust of Thy devotee's feet. (4) (66.136)

Hari simrat terī jāe balāe

By contemplation of the Lord will thy evil influence[1] vanish
And all weal in thy self be lodged. (1)
My self ! contemplate thou the sole Name Divine :
This to thy self shall stand in good stead. (Pause I)
Such is the holy teaching of the Master perfectly-endowed :
Night and day chant praise of the Reality illimitable.[2] (2)
Discard all ritual devices; the sole Supreme Being
make thy prop :
Thereby taste thou the Supreme Boon, the elixir of amrita. (3)
Only such have crossed the terrible ocean of existence,
As, saith Nanak, have on them His glance
of grace. (4) (68.137)

Hirdai charan kamal prabh dhārei

As in the heart I lodged the Lord's lotus feet,
By contact[3] of the Master, perfectly-endowed, was I taken
across the ocean. (1)

1. Balāi.
2. Lines transposed in the rendering.
3. Meeting.

Brother ! chant praise of merits of the Lord;
In holy company the Name Divine contemplate. (Pause I)
As is obtained from the holy Preceptor the mark[1]
of the Name,
This human incarnation, such a rare blessing, has
Divine approval. (2)
By contemplation of the Lord have I realized the state
of perfection;
In holy company is my illusion shed. (3)
Wherever my eyes I cast, Him I see pervasive :
Nanak, servant of God, the Lord's shelter seeks. (4) (69.138)

Guru-jī kei darshan kau bali jāon

To the sight of the holy Master may I be a sacrifice.
In repeating the holy Preceptor's name find I life. (1)
Holy Master, perfectly-endowed, *image of* the
Supreme Being !
Show grace that in thy service myself I engage. (Pause I)
His lotus feet in my heart I cherish.
The Master is my wealth, prop to my mind, body
and life. (2)
Fruitful shall thy life be, and the *Lord's* approval
shalt thou win,
Shouldst thou realize the Master, *image of* the Supreme
Being near to thee. (3)
By great good fortune is obtained dust of *feet of* the holy.
Saith Nanak : By touch of the Master is formed attachment
to the Lord. (4) (70.139)

Karai duh-karam dikhāvai horu

One who doing evil deeds shows these as different—
At the Divine Portal shall be found a thief. (1) P. 194
Such alone are God's devotees, as the Lord contemplate,
Who on water and land is solely pervasive. (Pause I)
One harbouring venom within, in his words claiming
purity of amrita,
In Yama's demesne bound, chastizement shall receive. (2)
Man may do evil behind innumerable concealments;
In an instant shall it to the world be revealed. (3)

1. (Such a mark as indicates approval).

One dyed within in joy of the holy Name,
Saith Nanak, by the gracious *Lord* shall
be rewarded. (4) (71.140)

Rama-rangu kadei ütari na jāe

Ineffaceable is the dye of joy in God;
Such realization by the Master, perfectly-endowed,
is granted. (I)
Pure is the mind that in joy in God is dyed :
Fast red is the dye of the Supreme Being, all perfection,
Rewarder of good deeds. (I-Pause)
Whoever seated in holy company chants the *Lord's* praise,
His dye *of devotion* never shall be washed off. (2)
Except in contemplation of the Lord, joy comes not :
All other joys are dull maya-dyes. (3)
Those by the Master dyed are supremely happy.
Saith Nanak : To such has the Master shown
compassion. (4) (72.141)

Simrat swāmī kilvikh nāsei

By contemplation of the Lord flee sins,
And man in joy and spontaneous bliss is lodged. (I)
To God's devotees God is the sole prop;
By contemplation of the Name is anxiety gone. (Pause I)
In holy company abides neither fear nor doubt;
Day and night is there chanted the Lord's praise. (2)
In His grace the Lord our bonds snapped,
And the shelter of His lotus feet granted. (3)
Saith Nanak : The servant of God in whose mind
is fixed firm faith,
Ever tastes[1] pure Divine laudation. (4) (73.142)

Hari charnīṇ jā kā manu lāgā

The suffering, pain and doubt of such flee
As have their devotion fixed at the Lord's feet. (1)
Perfection belongs to one holding commerce in
wealth of Divine devotion;
Truly heroic is one whom the Lord Himself exalts. (Pause I)
Such as the Lord's grace have,
To the Master's feet are devoted. (2)

1. Quaffs, drinks.

To such comes spontaneous joy, poise and bliss;
In contemplation of God, in Supreme Bliss they abide. (3)
In holy company is obtained wealth of devotion to the Name.
Saith Nanak : Of such is the suffering of transmigration annulled. (4) (74.143)

Hari simrat sabhi mitehṇ klesh

By contemplation of the Lord is effaced all suffering,
And in the Lord's lotus feet is the mind absorbed. (1)
Utter millions of times the Name Divine;
Thus, my beloved tongue, the elixir of amrita shalt thou taste. (Pause I)
The life of one in Divine contemplation absorbed, in supreme bliss shall pass :
In joy, spontaneous happiness and supreme felicity shall such a one abide. (2)
His lust, wrath, greed and intoxication of pride shall be effaced;
In holy company shall all his sins be washed off. (3)
Lord, compassionate to the humble ! show Thy grace;
On Nanak confer boon of dust of feet of the holy. (4) (75.144)

Jis kā dīyā pehnaiṇ khāiṇ P. 195

Mother mine ! how may one be indifferent to Him,
By whose bounty we have our sustenance and wear ? (1)
One that neglecting the Master in other actions is engaged,
A jewel for a cowrie-shell is sacrificing. (Pause I)
One that neglecting the Master, to other attractions is drawn,
Is only to the slave making obeisance—little credit shall he thereby get. (2)
Man who has ambrosial delicacies to eat and drink,
Is cur-like, ungrateful to Him who has granted these. (3)
Saith Nanak : Ungrateful wretches are we.
Lord, who knowest our innermost mind ! grant us forgiveness. (4) (76.145)

Prabh kei charan mana māheṇ dhyānu

In the Lord's feet to be absorbed,
Equals dips and baths at all the holy spots. (1)
Brother ! by daily contemplation of the Lord,
Impurity of millions[1] of births is washed off. (Pause I)

1. Koti=crore (ten million).

By lodging in heart the Lord's discourse,[1]
Are fulfilled all coveted desires.[2] (2)
One in whose heart is lodged the Lord,
In life, death and birth does have His approval. (3)
Saith Nanak : To such alone does perfection belong,
As have obtained dust *of feet* of the holy. (4) (77.146)

Khāṇdā pehandā mūkari pāe

One who receiving sustenance and wear, still denies God,
Is by Dharmaraja's minions sought after. (1)
One that to Him is indifferent, who life and body
has granted,
In millions[3] of births and incarnations shall
wander about. (Pause 1)
Such is the reprobate's[4] way :
All that he does is contrary *to goodness*. (2)
The Lord that life and vitality in the self and body has placed,
Has he[5] neglected. (3)
His[5] evil doings increasing, his record of evil embellished.
Saith Nanak, by grace of the Ocean of Bliss alone
may he find, liberation. (4)
Lord Supreme ! under Thy shelter are we :
By devotion to the Name Divine shall our bonds be snapped,
And the ocean of existence shall we swim. (78.147)

(I Second Pause)

Apnei lobh kau kīno mītu

For fulfilment of our purpose[6] have we made *the Lord*
our friend.
All our objectives has *He* granted; granted also the
state of liberation. (1)
Let all adopt such a one as Friend,
From whom none returns disappointed. (Pause 1)
Those that to achieve their purposes into their heart
have lodged Him,
Their suffering, pain, maladies—all are annulled. (2)

1. Lit. Tale, story.
2. Desire for devotion and liberation is implied.
3. Koti=crore (ten million).
4. Sakta.
5. Refers to the Sakta, *ante*.
6. Interest (lit. Greed). implies liberation.

As the tongue to uttering God's[1] Name is inured,
Achieved are all our objectives.[2] (3)
Innumerable times is Nanak a sacrifice to the Lord,
From whose sight comes never-failing blessing.[3] (4) (79.148)

Koti bighan hirey khin māheṇ

Whoever in holy company to the Divine discourse[4] listens,
In an instant are removed millions of his impediments. (1)
Whoever the joy in God, and ambrosial qualities and
merits of the Lord quaffs,
His hunger by contemplation of the Lord is
removed. (Pause I)
All weal and wealth of spontaneous joy comes to one,
In whose heart the Lord has taken abode. (2)
Lodge in thy heart the Creator :
All medicine, incantations and spells are as ashes. (3) P. 196
Discarding all illusion,[5] on the Suprems Being have
we meditated.
Saith Nanak : Know this to be the eternal creed. (4) (80.149)

Kari kirpā bhetei Guru soī

By Divine grace is met such a Preceptor,
By whose blessing[6] no malady afflicts me. (1)
By contemplation of God is crossed the ocean of existence;
Under shelter of the puissant *Preceptor* are torn
Yama's records. (Pause I)
The holy Preceptor has revealed to us spell of the
Name Divine :
By virtue of this are my objectives[7] achieved. (2)
By aid of the gracious Master, the Lord,
Have I obtained merit of contemplation, austerity and
self-restraint. (3)
The Master my pride, attachment and doubt has annulled :
Nanak ! behold the Lord pervading all
existence. (4) (81.150)

1. Rama.
2. (These are devotion and liberation).
3. Saphal-darshan : One whose sight never fails to produce the desired effect.
4. Story.
5. Implies superstition; the sense is thus related to the third couplet.
6. Power.
7. Devotion, liberation are implied.

Bikhai rāj tei aṇdhulā bhārī

Better a blind man than one to vices given,
As the blind one in distress the Lord's Name
contemplates (1)
Thou to Thy servant art all his honour.
Involvement in Maya to hell drags one. (Pause I)
One in malady caught God's Name remembers:
One given to vices no place shall find *in this world*
or the next. (2)
To God's lotus feet am I in love attached:
To other pleasures is my mind not inclined. (3)
Ever the Lord, the Master I contemplate.
Thus Nanak prays : Lord, knower of the inner self.[1]
To Nanak grant union ! (4) (82.151)

Āṭh pahar saṇgī batwārei

Highwaymen[2] day and night[3] were haunting me:
The Lord in His grace has cast them off. (1)
Let each quaff the Divine elixir—
Elixir of the Lord, all-perfection in His faculties. (Pause I)
In an instant the Lord takes *the devotee* across
The burning ocean of worldliness.[4] (2)
Man is powerless to snap his numerous bonds :
By contemplating rhe Name the boon[5] of liberation
he achieves. (3)
It behoves not man to indulge in argument and cleverness.
Saith Nanak : By Divine grace the Lord's praise
must he chant. (4) (83.152)

Thātī pāī Hari ko nām

By achievement of the wealth of God's Name,
Move thou in the world, free from anxiety: thus shall all thy
objectives be fulfilled. (1)
By great good fortune is one to chanting Divine
laudation inspired :
This by God's gift alone is achieved. (Pause I)
The Lord's feet in your heart you lodge :

1. Antarjāmi.
2. Implies the five sources of evil.
3. Eight pahars.
4. The world.
5. Fruit.

Thereby embarking this boat, shall you cross the ocean
of existence. (2)
Let all with the holy associate—
Then shall come perpetual weal; no suffering shall
then touch man. (3)
With loving devotion contemplate the Repository of Merit.
Saith Nanak : Thus is obtained honour at the
Divine Portal. (4) (84.153)

Jali thali mahīyal pūran Hari mīt

The Lord, Supreme Friend, over water and land is pervasive :
By ever chanting His laudation, are illusions shattered. (1)
In the state of waking and sleep, accompanying us is the
Lord, the watchman :
By contemplation of Him is Yama no more
frightful. (Pause I) P. 197
By lodging in the heart the Lord's lotus feet,
Is all suffering annulled. (2)
He is our sole desire, honour, strength and wealth :
By that holy Merchant-Prince is our self propped. (3)
Indigent in the extreme, helpless that we were, of God's
devotees we became servants :
Thereby the Lord by His mighty arm gave us
protection. (4) (85.154)

Hari Hari nāmi majanu kari sūchei

By the dip in the Name Divine have we been purified;
This has brought merit equalling millions of baths taken
on occasions of eclipse.[1] (Pause I)
As are lodged in heart the Lord's feet,
Have sins of multiple births fled. (1)
Such is the fruit of Divine laudation in holy company :
Yama's way to us has not been shown.[2] (2)
The Lord, of our mind, utterance and action is now prop;
Thereby of the poison-laden world[3] have we been relieved. (3)
In His grace has the Lord made us His own :
So is Nanak in contemplation of the Lord constantly
absorbed. (4) (86.155)

1. Bathing at holy spots on occasions of the lunar and solar eclipse is believed to confer especial merit.
3. We have not seen.
3. Lit. may mean poison of the world, poisonous world.

Pau sharṇāī jini Hari jātei
Seek shelter with such as the Lord have realized;
By love of the Lord's feet shall their mind and body
feel blessed.[1] (1)
Should the Lord, shatterer of Yama's fear, in mind be
not lodged,
In constant fear are multiple births passed. (Pause I)
Whoever in heart the Lord's Name has lodged,
Are all his objectives and purposes fulfilled. (2)
With each breath and morsel contemplate thou the Almighty,
In whose power lies birth, decline[2] and death[3] (3)
The Lord is the sole Friend, helper and companion of all.
Saith Nanak : The Lord's Name is the true prop. (4) (87.156)

Bāhari rākhiyo ridai samāli
Away from home in our heart have we cherished Him;
Coming back home, have we brought with us the Lord. (1)
The Name Divine is ever by the side of God's devotees—
Their mind and body ever in joy in God dyed. (Pause I)
By the Master's grace is the ocean of existence crossed,
And sins of multiple births cast off. (2)
Such is the holy teaching[4] of the Master, perfectly-endowed :
In devotion to the Name lies noble repute, awakened
intelligence and good fortune. (3)
Nanak finds life in beholding the glory of such,
As in their heart the Lord's lotus feet cherish.[5] (4) (88.157)

Dhannu ehu thānu Govind guṇa gāe
Blessed is this spot where is chanted the Lord's praise :
Here the Lord has Himself lodged welfare and
well-being. (Pause I)
Misfortunes abide where the Lord's contemplation is not :
Innumerable[6] joys live where is chanted the Lord's praise. (1)
By forgetfulness of the Lord come suffering and
multiple maladies.
In service of the Lord Yama approaches not. (2)

1. Feel cool.
2. Old age.
3. Lines transposed in the rendering.
4. Mantra (a short, pithy formula, expressive of some profound truth).
5. Utter, contemplate.
6. Koti=crore.

Blessed and immutable is the spot,
Where is contemplated the Lord's immaculate Name. (3)
Wherever I move, the Lord is by my side:
Nanak with the Controller of the Inner Self[1]
has found union. (4) (89.158)

Jo prāṇī Govindu dhiyāvai

Whoever in contemplation of the Lord engages,
Be he lettered or unlettered, to the Supreme State
must attain. (1)
In holy company the Lord thou contemplate. (1)
Without devotion to the Name, all thy wealth and substance is
of no worth[2]. (Pause I)
Whoever the Divine will has obeyed, P. 198
May be reckoned handsome, truly understanding
and wise. (2)
Whoever in each being the Lord views,
Has his sojourn in the world approved. (3)
Saith Nanak : One with good fortune blessed
Has his mind to the Lord's feet devoted. (4) (90.159)

Hari kei dās siūṇ sākat nahīṇ saṇgu

Between the Lord's devotees[3] and reprobates[4]
no fellowship can be !
One to evil is addicted; the other in God's joy dyed. (1)
Know this to be impossible,
As one ignorant of riding trying to get astride a
caparisoned mare;
As a hermaphrodite trying to make love to a woman;
As someone trying to milk a bullock by tying
it with a spancel;
As one riding a cow trying to chase a tiger; (2)
As one worshipping a sheep like Kamadhenu;[5]
As one trying to make merchandise without capital. (3)
Saith Nanak : With devoted mind the Name
Divine contemplate;
Keep in mind the Lord, Divine Friend. (4) (91.160)

1. Antarjami (antaryamin).
2. Lit Is false.
May be interpreted also as 'It shall not last with thee'.
3. Servants.
4. Sakta.
5. The mythcial cow, fulfilling all desires.

Sā mati nirmal kahīyat dhīr

Brother ! such understanding may pure and poised be called,
As the Divine elixir quaffs. (1)
Make the Lord's feet thy support;
Thereby mayst thou from transmigration be delivered. (Pause I)
Pure is the body wherein arises not *prompting* to sin;
From joy in God comes glory of purity. (2)
In company of the holy are annulled evil thoughts;
Theirs is the highest benevolence. (3)
Those that in loving devotion to the Lord are dyed,
Nanak of such holy ones seek dust of the feet. (4) (92.161)

Aisī preeti Govind siūṇ lāgī

With the Lord such intense love is formed,
That thereby by supreme good fortune to Himself
has He united us. (Pause I)
As the wife at sight of her spouse is in bloom *of joy*,
Thus does God's devotee live by contemplation *of His* Name. (1)
As by sight of her son lives the mother,
So completely[1] is the devotee in the Lord dyed. (2)
As the avaricious man at sight of wealth is overjoyed,
So is the devotee to the Lord's lotus feet devoted. (3)
Thou that art prop of Nanak's life,*
Forget me not the least particle.[2] (4) (93.162)

Rāma-rasāiṇi jo jana gīdhei

Those that to the Divine elixir are habituated,
By loving devotion to the Lord's lotus
feet are penetrated. (Pause I)
To such all other joys appear as ashes;
Other than the Name the whole world they
find of no consequence.[3] (1)
Himself has He pulled them out the dark well of worldliness;
By laudation of the Lord, wonderful is their glory. (2)
In forest glade, grass blade, all three worlds,
the Lord all-perfection they behold :
The Lord, whose is the universal expanse, the compassionate,
to their self they behold united. (3)

1. In warp and woof.
2. As much as a sesame grain.
* Lines transposed in rendering.
3. Fruitless, worthless.

Saith Nanak : That utterance alone is noble,
That the Creator's approval meets. (4) (94.163)

Nit-prati nhāvaṇu Rāma-sari kījai

Each day in the Divine Pool take bath;
Stir its water and quaff the Supreme elixir,
Divine amrita. (Pause I)
The Name Divine is holy water;
Taking dips into it brings fulfilment of all objectives.[1] (1)
There are held discussions in holy company, P. 199
Whereby sins of millions of births are effaced. (2)
There devotees of God contemplate *Him* and are in bliss,
Their mind and body in supreme joy absorbed. (3)
Whoever the wealth of *devotion* to the Lord's feet has obtained,
To him is Nanak, servant of God, a sacrifice. (4) -(95.164)

So kichhu kari jitu mailu na lāgai

Do what shall keep thee from impurity free,
And by Divine laudation make thy mind awakened. (Pause I)
Contemplate the Sole Supreme Being; to no other
in devotion be attached.
In holy company contemplate the Sole Name Divine. (1)
This is the true ritual, performance of duty,
keeping of vows, fasts and worship :
Other than the Supreme Being, recognize[2] no other. (2)
Truly fulfilled is his endeavour,
Who with the Lord is in love. (3)
Saith Nanak : He alone is a Vaishnava of merit beyond count,
Who evil thinking has discarded. (4) (96.165)

Jīvat chhādi jāheṇ dewānei

Mad man ! those that in life have deserted thee,
What benefit can they confer after death[3] ? (1)
Contemplate the Lord! this command in *our* mind and body
from primal Time is recorded.
Maya-poison is of little avail. (Pause I)
Those that the Maya-drug have swallowed,
Never is their thirst[4] assuaged. (2)

1. Spiritual objectives are implied.
2. Implies worship.
3. (This is an adjuration against the worship and propitiation of manes or spirits of dead ancestors).
4. Used symbolically.

This world is a terrible, impassable ocean of suffering :
How without *devotion to the* Name Divine might
it be crossed ? (3)
In holy company get liberation for both thy
lines of ancestors.[1]
Saith Nanak : To the Name Divine devote thyself. (4) (97.166)

Gharībāṇ ūppari ji khiṇjai dāṛhī

Whoever over the humble and the meek vows to tyrannize,[2]
The Supreme Lord in flames burns him.[3] (1)
The Creator perfect justice dispenses,
And preserves His devotee. (Pause I)
His majesty since the primal hour to end of time
is manifest !
The traducer is destroyed, afflicted with a great malady. (2)
He is destroyed by Him, against whom no saviour exists :
Of such here and hereafter, evil is the repute. (3)
His devotee He cherishes, to His bosom[4] clasping him.
Saith Nanak : The Lord's shelter have we sought by
devotion to His Name. (4) (98.167)

Mehjaru jhūthā kītonu āpi

The Lord Himself proved his representation false;
Thereby was the evil-doer with pain afflicted. (1)
Whoever has the Lord's aid,
Never is he assailed by Yama. (Pause I)
The stubborn[5] fool that in the holy Divine Court has
stated lies,
Must in the end in regret beat his head and rub
his hands. (2)
Those indulging in evil by maladies are gripped;
The Lord Himself dispenses justice. (3)
By their own doings are they bound :
With their life-breath is gone also their wealth. (4)

1. (Those on the father's and mother's side).
Note : The above hymn is believed traditionally to express thanks giving to God for saving the Guru from Sulahi Khan's aggression.
2. Lit. One that pats his beard against the humble. 'Patting the beard' symbolizes a vow or an arrogant resolve.
3. It (with reference to the 'beard' earlier indicated). Sulahi was burnt in a kiln.
4. Neck.
5. Blind.

Saith Nanak : At the Court Divine have we sought shelter:
Our honour by the Creator is protected. (5)* (99.168)

Jaṇa kī dhūri mana mīth khatānī

Whoever has such good fortune on his forehead
from primal Time recorded,
To him appears sweet dust of feet of the holy. (Pause I)
The mind greased and soiled by egoism, P. 200
By dust of the feet of the holy is rubbed clean and pure. (1)
He that innumerable times with water washes his body,
Its impurity goes not, nor is it purified. (2)
By contact with[1] the ever-compassionate holy Preceptor,
By contemplation of the Lord is annulled fear of death. (3)
Saith Nanak : With loving devotion chant the Lord's praise.
The Name Divine is our liberation, offering and
yoga-praxis. (4) (100.169)

Jīvan padawī Hari kei dās

The devotees[2] of God such a high state of life *have obtained,*
That by their contact[3] comes illumination of the self. (1)
My self ! with thy ears listen to remembrance of the Lord :
Thereby shalt thou obtain joy at the Divine Portal. (Pause I)
Day and night[4] on the Lord meditate.
By His sight, says Nanak, comes bliss. (2) (101.170)

Sāṇti bhaī Guru Gobindi pāī

Brother ! by union with[5] the Master,[6] *image of* the
Lord, has come poise;
Shattered are all maladies and sins. (Pause I)
By thy tongue ever as is the Lord's Name uttered,
Are maladies removed and weal established. (1)
Contemplate thou merits of the Supreme Being, inaccessible;
From union with the holy comes liberation.[7] (2)

* This hymn, like the previous one has also reference to an event. A Khatri of the Marwaha caste had made a false representation in the court of Akbar against Guru Amar Das. This was rejected. This hymn gives expression to faith in Divine justice. The Marwaha petition is also the theme of a hymn of Guru Ram Das.

1. Meeting.
2. Servants.
3. Meeting.
4. Eight Pahars.
5. By obtaining.
6. Refers to his Preceptor, Guru Ram Das.
7. Swimming across.

Ever the Lord's immaculate merits ye chant;
Thereby friends ! shall maladies go and man be saved.[1] (3)
Meditating on the Lord with mind, word and deed,
Thy servant Nanak with Thee seeks shelter. (4) (102.171)

Netra pargāsu kīyā gurudev

The holy Preceptor on the eyes[2] has bestowed light :
Thereby are illusions shattered, and my devotion
rewarded. (Pause I)
The mirthful child[3] from small-pox has He saved.
This by grace of the Supreme Being, the Lord,
has come about. (1)
Saith Nanak : He who contemplates the Name alone truly lives,
As in holy company amrita elixir he quaffs. (2) (103.172)

Dhannu uhu mastaku dhannu terei neit

Blessed is the forehead bowing to Thee; blessed
the eyes having sight of Thee;
Blessed Thy devotees who with Thee are in love. (1)
Without devotion to the Name, how may joy come ?
With the tongue utter ye laudation of the Name of God. (Pause I)
May I be a sacrifice to such, saith Nanak,
As the immaculate Lord have contemplated. (2) (104.173)

Tūṇ haiṇ maslati tūṇ hain nāli

Thou art ever Thy devotees' guide;[4] ever by their side;
Thou their preserver and cherisher. (1)
Brother ! in this world and the next[5] is the Lord our helper;
His devotees' honour He ever protects. (Pause I)
This world under His sway lies; in the hereafter
too is He *the Master* :
My self ! day and night contemplate thou the Lord. (2)
He alone is of devotion approved, his the badge of holiness,
For whom the Lord so ordains Himself. (3)

1. Saved from drowning.
Note : This hymn is by way of thanksgiving to God on the recovery from an attack of small-pox of Sri Hargobind, son of Guru Arjan Dev. The child succeeded him later as the sixth Guru of the Sikh faith.
2. The eyes of the child Hargobind are referred to, which appeared to be in danger from small-pox.
3. *Bihari* refers to the mirthful, sportive child Hargobind. May also refer to God—*Bihari* being one of the attributive names of Krishna. Also : 'The Lord from small-pox saved him'.
4. Maslat (Ar. Maslihat)=counsel.
5. In the original, 'The next world and this'.

Himself is He Bestower; Himself the Cherisher.
Nanak ! ever thou the Name Divine contemplate. (4) (105.174)

In the measure Gauri—Composition of Sri Guru Arjan Dev

Satiguru pūra bhaiyā kripālu

By grace of the Master, perfectly-endowed,
Has the Lord in my heart taken abode. (1)
By grace of the Divine King, all-perfection, P. 201
By contemplation of God have I obtained joy. (Pause I)
Saith Nanak : One with perfect good fortune blessed,
Is granted devotion to the Name Divine,
That confers eternal conjugal bliss.[1] (2) (106)*

Dhotī khohli vichhāe hethi

This hypocritical Brahmin strips himself of his dhoti[2]
and spreads it under him;
Then *filling his belly*, like a donkey he rolls. (1)
Without good deeds no liberation may be found;
Liberation by meditation on the Name is obtained. (Pause I)
Such a man performs worship, draws the paste-mark
and takes ritual bath,[3]
Yet with show of dagger does he extract charity. (2)
With a pleasing accent the Veda he recites;
Yet has no scruples in slaughtering human beings. (3)
Saith Nanak : To whomsoever He shows grace,
With pure heart is granted contemplation of the
Supreme Being. (4) (107)

Thiru ghari baisuh Harijan piyārei

Beloved devotees of God ! rest ye in the abode of poise;
The holy Preceptor your objectives has fulfilled.[4] (Pause I)
The Supreme Lord all minions of evil and evil-doers[5]
has destroyed,
And His servant's honour preserved. (1)
Kings and monarchs has He reduced to submission *to His devotee*;
The devotee quaffs the supreme elixir of the Name ambrosial. (2)

* From this point on, only the single count is maintained.
1. This has reference to the image of the devotee as the loving wife.
2. The loin-cloth, especially marking a pious Hindu.
3. These are part of the orthodox Hindu ritual.
Note : In the above hymn is the sketch of a hypocritical Brahmin, exacting offerings by intimidation.
4. The objective of grant of devotion is implied.
5. The reference is to the evil within.

Bereft of fear, meditate ye on the Lord :
This from holy company in grace is received. (3)
With the Lord, Controller of the Inner Self, have we
taken shelter.
With the Lord, the Master, has Nanak sought succour. (4) (108)

Hari saṇg rātei bhāhi na jalaiṇ

Those absorbed in the Lord, by fire[1] are not burnt;
Nor by Maya deluded.
Those absorbed in the Lord, in water are not drowned :
Those absorbed in the Lord, are fruitful entirely. (1)
By devotion to your Name is all fear effaced;
By union with holy company comes inspiration to chant the
Lord's praise. (Pause I)
Of those dyed in the Lord, is all anxiety annulled;
In God is absorbed one who to the holy Preceptor's
teaching listens.
Those dyed in the Lord, of Yama's terror are freed.
Of those dyed in the Lord, all objectives are achieved.[2] (2)
Those absorbed in the Lord, by suffering are not gripped;
One absorbed in the Lord, is ever awake.
One absorbed in the Lord, in the house of poise and
enlightenment[3] finds abode.
Of those absorbed in the Lord, illusion and fear are effaced.[4] (3)
Of those aborbed in the Lord, the understanding is exalted;
Of those absorbed in the Lord, is pure the repute.
Saith Nanak : To such am I a sacrifice,
As of the Lord never are forgetful. (4) (109)

Ūddanu karat sītal mana bhayei

By endeavour in the way of God, has our heart become joyful[5] :
By treading this path, is all our suffering gone.
By contemplation of the Name have we found bliss,
As in ecstasy the merits of the Lord, supremely joyful,
have we chanted. (1)
By union with holy company is our curse lifted,
And in peace and weal have we returned. (Pause I)

1. In the stanza 'fire', 'water' and 'fruitful' are used symbolically. 'Fire' is thirst, 'water' is 'ocean of existence'; 'fruitful' is in respect of the desire for devotion and liberation.
2. The objectives are spiritual.
3. Original, sahaj.
4. Flee.
5. Cool.

At sight of the Lord are our eyes made holy;
Our forehead at touch of the Lord's lotus feet is blessed.
Fruitful is this body in service of the Lord. P. 202
By grace of the holy have we thus the supreme
state attained. (2)
The Lord to His servant Himself has been aidant;
By touch of His devotee's feet have we found joy.
By banishing egoism have we in the Lord's essence[1]
become absorbed.
This by seeking shelter with the Master, Repository of
Grace, has come. (3)
When all we sought[2] is achieved,
Where need we now go out in further search ?
Established on the cushion of bliss, have we become immutable :
By grace of the Master, says Nanak, in joy have we
found abode. (4) (110)

Koti majan kīno isnān

Lodging the Lord's Name in the self,
Equals millions[3] of holy dips and baths
And charity worth thousands of millions.[4] (1)
All who chant the Lord's praise have become pure;
Their sins by seeking shelter with the gracious
Preceptor have been effaced. (Pause I)
Devoted utterance of the Lord's Name by the tongue
Equals performance of numerous austerities
hanging head downward :
Thereby are innumerable gains achieved,
objectives fulfilled. (2)
Contemplation of the holy Name and
absorption of the mind in God
Equals exposition of Simritis, Shastras and Vedas;
And the joys *promised by* yoga, enlightenment and siddhi.[5] (3)
Of the Lord, unfathomable by understanding,
inaccessible, of unknown extent,
Would Nanak, the Name contemplate;

1. *Āpeh* (The self i.e. the Divine Essence).
2. That is, devotion.
3. Koti (crore)=ten million.
4. Arb, Kharb=thousand million and hundred thousand million.
5. Successful performance of esoteric rites of Tantric yoga.

On the Name in his heart meditate,
Should the Lord's grace be on him. (4) (111)

Śimari simari simari sūkhu pāiyā

By constant contemplation of God have I found joy;
The holy feet of the Master in my heart have I lodged. (1)
In devotion to the Divine Master, Supreme
Lord, all perfection,
Has my mind found poise. (Pause I)
Day after day the Lord's Name I contemplate :
Thereby are all my objectives[1] achieved. (2)
At His sight is the mind joy-filled,[2]
And sins of innumerable births effaced.[3] (3)
Saith Nanak : Brother ! now no fear is;
Himself has He His servant's honour upheld. (4) (112)

Apnei sevak kau āp sahāī

Himself is He His servant's succourer,
Ever cherishing him like father and mother. (1)
Under shelter of the Lord are all saved,
Who is almighty, all-perfection, eternal and holy.[4] (Pause I)
As is the Creator in my mind lodged,
Shattered are fears, and the self has perfection of joy. (2)
In His grace His servants has He succoured,
Their sins of multiple births shed. (3)
Inexpressible is the Lord's might.[5]
Saith Nanak : His servants His shelter ever seek. (4) (113)

In the measure Gauri Cheti—Composition of Sri Guru Arjan Dev

Couplet Stanzas

In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace,

Rāma ko balu pūran bhāī

Brother ! limitless is the Lord's might:
Thereby comes no suffering *to His devotees*. (Pause I)
Mother mine ! all that is in thoughts of
the Lord's servant, P. 203
That the Creator Himself inspires. (1)

1. These are spiritual objectives like devotion.
2. Cooled.
3. Gone, fled.
4. *Sach.*
5. *Wadiyāī* : lit. greatness.

The traducer from the Lord gets ignominy.
Saith Nanak : Free from the *traducer's* fear,
His devotees His praises chant. (2) (114)

Bhüjbal bīr Brahm sūkh sāgar

Thou Supreme Being of mighty arm, hero, ocean of bliss :
Grasp by the finger the world that is falling.[1] (Pause I)
Power of hearing have I none; neither understanding
nor beauty—
One afflicted, lame and halt, at Thy portal cries for help ! (1)
Thou saviour of the humble and helpless ! compassionate;
Helper, friend, father, mother !
Saith Nanak : In their hearts grasping His lotus feet,
The devotees the ocean of existence cross. (2) (2.115)

In the measure Gauri Bairagani—Composition of Sri Guru Arjan Dev

In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace.

Daya Gosāīṇ mītūlā tūṇ sangi hamārai bāsu jīo

Creator, Lord of the Universe, Friend !
with me abide ! (Pause I)
In separation from Thee live I not for an hour—
In such state cursed is life in the world.
Bestower of life and breath ! each instant to Thee am
I a sacrifice ! (1)
Lord ! grant me support of Thy arm; me that am
falling[2], succour Thou !
Without merit am I, of little understanding;
Thou ever to the humble art gracious. (2)
How may I recall the blessings by Thee conferred ?
By what device contemplate ?
Thou all-high, inaccessible, of unknowable extent,
In Thy shelter *this* servant enfold. (3)
All boons and the eight Siddhis[3] in the Name,
Supreme Elixir, lie.
Those the Lord's praise chant, on whom lights His[4] pleasure,
Thou my mother, father, progeny, relation, prop of life !

1. Use symbolically, falling into the pit or morass of sin.
2. Falling into sin.
3. Occult powers obtained through Hatha-yoga.
(These are variously described as eight and eighteen).
4. In the original is Keshava (one of the names of Vishnu—of beautiful tresses—symbolizing here the Supreme Being).

Thee as in holy company Nanak contemplates,
Is the poisonous world crossed. (4) (1.116)

In the measure Gauri Bairagani—Composition of Sri Guru Arjan Dev

To be sung in the tune of Rahoe* songs

In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace.

Hai koī Rāma piyāro gāwai

Is there any the Beloved Lord's praise to sing ?
Such a one all weal, joy and the Eternal
Truth shall obtain. (Pause I)
Bairagis in wild places[1] wander to seek Him;
But rare are such as in the Sole Lord are absorbed.
Supremely fortunate are those that the Lord have attained. (1)
Brahma and other deities along with Sanak and
Brahma's *other* sons yearn for Him;
Yogis, celibates, Siddhas—all after the Lord seek :
Whoever has obtained Him, the Lord's praise chants. (2)
I seek shelter with such as of *the Lord* are never forgetful :
By great good fortune comes about union
with God's devotee.
Of such is transmigration totally annulled.[2] (3)
In Thy grace, Beloved, grant me union.
Lord all-high, of immeasurable extent,
to my supplication give ear.
Nanak the prop of Thy Name *alone* seeks. (4) (1.117)

In the measure Gauri Purabi—Composition of Sri Guru Arjan Dev

SCORE 1

In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace.

Kavan güna Prān-pati milouṇ merī māī

Mother mine[3] ! by what qualities with the Lord of life
may I find union ? (Pause 1) P. 204
Neither looks nor understanding nor strength have I—
A stranger coming from a distant land. (1)

* A variety of old folk songs, of a long lilt, now practically extinct. Detail of this may be studied in Bhai Vir Singh's *Santhya Pothi* 3, Page 1266-67 with reference to Dr Charan Singh's exposition in *Bani Beora.*

1. *Ban*=forest.
2. Lit. for such birth and death do not occur at all.
3. Throughout this hymn the image of the seeker as the yearning female is maintained.

Substance have I none, nor am by youth intoxicated ;
Me helpless one, into your self absorb ! (2)
With seeking Him ever so persistently, anchorite[1]
have I become :
For a sight of the Lord am I athirst. (3)
Saith Nanak : The Lord, compassionate to
the humble, gracious,
In holy company my thirst has assuaged. (4) (1.118)

Prabh milbei kau preeti mani lāgī

Love of union with the Lord in my heart[2] is aroused ;
For this the feet of the holy I touch—
May a holy one by good fortune meet me ! (Pause I)
To him shall I dedicate my self, my substance,
And all egoism discard.
Day after day shall I follow in passion of yearning[3]
After one who of the Lord to me discourses. (1)
As shoots of deeds of previous births burst forth,
Appeared a person yearning[4] *after God,*
thirsting for joy in Him.
At touch[5] of the Lord was Nanak's darkness dispelled;
After sleep of multiple births was my
understading awakened. (2) (2.119)

Nikasu rei paṇkhī simari Hari pāṇkh

Thou bird of my self ! on wings of contemplation of God
from *this well* come forth.
Under shelter of the holy, grasp thou God, all-perfection;
Close to thy heart keep this jewel. (Pause I)
This well is of illusion, full of mud of yearning and desire;
Tight-gripping[6] is the snare of attachment.
This the Master of the Universe, the Lord alone snaps :
At His lotus feet be thou settled. (1)
In Thy grace, Lord, Master, Beloved, Protector of the Humble,
To my supplication give ear.

1. Bairagan=feminine of *Bairagi*, one who is out of tune with the material world.
2. Mana.
3. In sorrow of separation.
4. Bairagi=One out of tune with the world. (Applied sense, yearning, fallen in sorrow of separation). This refers to the Preceptor.
5. Meeting.
6. Lit. Sharp.

Lord of Nanak ! with your hand succour Nanak :
His life and body is all Thy substance. (2) (3.120)

Hari pekhan kau simrat manu merā

To have a sight of the Lord, ever is my mind contemplating Him.
Full of yearning, day and night Him I contemplate—
What devotee shall take[1] me close to Him ? (Pause I)
Of such a devotee shall I serve the servant of servants,
And numerous pleasing appeals make.
In the balance have I weighed all *worldly* joys—
Other than sight of the Lord, all are wanting. (1)
By grace of the holy have I lauded the Ocean of Merit,
Retrieving thus, one for multiple births lost.
Saith Nanak : At sight of the Lord was obtained bliss and joy;
Fulfilled was my birth, and fruitful and happy
its years.[2] (2) (4.121)

In the measure Gauri Purabi—Composition of Sri Guru Arjan Dev

SCORE 1

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Kin bidhi milai gosāīṇ merei Rāma-rāi

Divine King ! how may union with the Lord come about ?
Would that some devotee, bestower of spontaneous joy,
show me the way ! (Pause I) P. 205
Within us abides the inexpressible; yet is He inaccessible :
In between is spread the curtain of egoism.
The whole world in Maya-illusion lies asleep—
Tell me, how shall this illusion be lifted ? (1)
Both[3] abide close to each other, in the same house—
Yet commune with each other never.
Without one object[4] all five Sources of Enlightenment
in suffering abide.
That object beyond the senses lies. (2)
The Master of the House has put on it a lock;
The key to the Preceptor is given to keep :
This, without seeking the holy Preceptor's shelter,
With no effort may be found. (3)

1. Make me united.
2. Happy time or occasion.
3. (The self and Lord).
4. (This of course, is realization of God).

Those whose bonds the holy Master has snapped,
To devotion to holy company are inspired.
The five[1] in unison the paean of joy are singing;
Between them and the Lord now no difference remains. (4)
Divine King ! by this means is union with the Lord made :
With spontaneous enlightenment, illusion in an instant flees,
And light *of the self* into *Divine* Light is merged. (122)

(Second Pause I)

Aiso parchau pāiyo

In His grace the compassionate beloved Lord
The clue revealed,[2]
And to me the holy Preceptor showed it. (Pause I)
Thereby was formed the faith that all that I behold is Thyself :
To whom else my supplication may I address,
When the Divine Lord[3] Himself to it is listening ? (1)
With illusion shed, the Master snapped the bond;
Thereby was obtained everlasting spontaneous joy,
With the faith that what is inevitable must happen.
Now what place for *feeling of* joy or sorrow ? (2)
One sole resting-place is for the world and the universe;
This as the Master lifted the curtain, was revealed.
The wealth of the Name, source of the Nine Treasures,
in one spot[4] lies—
Why then stray away from it ? (3)
From the same gold are fashioned numerous forms
and objects of various kinds.
Saith Nanak : The Master my illusion has removed;
Thereby is essence to the Divine Essence united. (4) (2.123)

Audh ghatai dinasu ṙaynārei

Day and night is this our span of life decreasing.
My self ! with the Master seek union, and thy objective
achieve (Pause I)
Cherished friends, to you I humbly appeal :
Avail yourselves of this life's occasion to serve the holy.
In this life earn merit of devotion to God—
In the hereafter shall your life be happy. (1)

1. The five sources of knowledge in the self.
2. This line stands at the opening, producing a highly poetic effect.
3. *Raghurai* (Attributive name of Rama).
4. (The self).

Day and night is life ebbing away.
My self ! by the Master's guidance[1] achieve
fulfilment. (Pause I)
This world in evil thinking and doubt is involved;
The enlightened alone in this are saved.
He alone who by God is awakened and given the Divine
joy to quaff,
Knows of its indescribable mystery.[2] (2)
Earn ye the gain you came for in this world;
By the Master's guidance, in your hearts lodge the Lord;
Thus finding abode and serene joy in your true home,
Nevermore shall transmigration befall you. (3)
Lord ! controller of our mind's powers,
Creator,
Fulfiller of heart's desires !
Herein lies Nanak, Thy servant's joy:
Thus he supplicates—
Make me dust of the feet of holy devotees ! (4) (3.124)

Rākhu pitā prabh merei

Divine Father ! Lord ! save me.
Without merit that I am, Thine is all merit. (Pause I)
Five[3] are the tormentors of one poor being; P. 206
Save me, Thou who art the Preserver.
These cause pain and great torment.
Against these, to your shelter have I come. (1)
Numerous devices, of various kinds, to save myself have
I employed to exhaustion,
Yet escape have not found.
One way have I heard of to seek shelter :
In holy company are these effaced. (2)
By Divine grace found I union with the holy.
By that came peace and poise.
The holy devotees, in the *mantra*[4] instructed me
that banishes fear;
Following that, the Master's Word have I lived. (3)

1. Meeting.
2. Lit. Story, tale.
 Note : The above hymn, with the addition of the opening verse, forms part of Kirtan Sohila, ante.
3. The five sources of evil according to Indian ethical thought.
4. A formula enshrining holy vision or a truth.

Those great tormentors thus I overcame, by power
of the holy Word,
That spontaneous joy confers.
Saith Nanak : Thereby was my mind illuminated
And the state of liberation achieved. (4) (4.125)

Ohu abināshī rāiyā

Immortal King !
To us that in your fearless company abide
Where has fear[1] come from ? (Pause I)
In some of Thy abodes[2] art Thou proud and arrogant, and
in others humble;
In one abode art Thou the Sole Master; in another poor,
indigent. (1)
In one abode art Thou a scholar[3] discoursing,
in another ignorant :
In one abode everything dost Thou grasp, in another
dost renounce all[4] ! (2)
What can man, a poor marionette of wood do ?
All to its operator is known.
As the play by the Operator enacted, does it make
performance. (3)
Many and of various kinds are the chambers made by Him—
Of these is He the Keeper.
Man lives as God keeps him— (4)
What can poor man do ?
He who has done this, who all this scheme has made,
Alone knows it.
Saith Nanak : Beyond comprehension is the Lord;
The worth[5] of His own doings He alone knows. (5) (5.126)

Chhodi chhodi rei bikhyā kei rasūā

Discard this world, thou of poison enamoured.
Mad man, ignorant fool ! in it art thou involved,
As an animal in green fields. (Pause I)
What thou thinkst to be thine, not a blade of it
with thee shall go :

1. Fear of Yama's retribution is meant.
2. Human bodies or selves; states of mind.
3. Pandit.
4. Dost accept nothing.
5. (Inner significance is meant).

Naked camest thou, naked shalt depart—
Thereafter, in transmigration involved, by death
shalt thou be gripped. (1)
Beholding the frail Kasumbha's[1] charm,
By it attracted, art thou pleased.[2]
The cord of thy life day and night is wearing away;
Yet hast thou done nothing for good of thy self. (2)
In worthless pursuits involved, has old age come.
Thy speech faltering, thy limbs weakened—
As by the attraction of the youthful enchantress
Maya art thou gripped,
Not for an instant does thy involvement decrease. (3)
As the Master to me revealed reality of the world,
His shelter I sought, all pride discarding.
As the devotee of God the Lord's path to me showed,
In the mind of God's servant Nanak was confirmed devotion
to Divine laudation. (4) (6.127)

Tūjh binu kavanu hamārā

Beloved, prop of life !
Who other than Thee is our helper ? (Pause I)
You alone know the state of our inner self,
You our friend, comforter.
All joys from Thee have I obtained, P. 207
Lord immeasurable, beyond computation ! (1)
Thou Repository of Merit, Bestower of Joy,
Thy wonderful doings have I no power to express.
Inaccessible, unknowable, immortal Lord !
By guidance of the Master, perfectly-endowed
Is your realization achieved. (2)
Banishing[3] our illusion and fear
With annulling of egoism, hast Thou made us pure essence :
By the sight of holy company is fear of transmigration lifted. (3)
Washing the Master's feet, him I serve;
A million[4] times am I to him a sacrifice :
A sacrifice to him by whose grace is crossed
this ocean of existence,
Saith Nanak, and union with the Lord come about. (4) (7.128)

1. A flower with a frail red dye, symbolizing Maya, in spiritual poetry.
2. Dost smile.
3. Cutting off.
4. Lakh : A hundred thousand.

Tujh binu kavanu rījhāvai Tohī

The whole universe of Thy sight is enamoured :
Except Thyself, who else Thy love may win ? (Pause I)
In heaven, nether regions, the mortal world,
Regions of the earth—
Is He all pervasive.
Invoking Thy image of universal weal,
all before Thee fold their hands;
All for Thy grace raising cries. (1)
Cherisher of the fallen, Lord ! is your Name :
Bestower of joy, immaculate, annuller of torment.[1]
Discourse with Thy devotee is to Nanak exaltation,
Illumination and absorption in meditation. (2) (8.129)

Milahu Piyārei jīyā

Cherished Beloved ! to us grant union with Thee.
Lord ! all by Thy will has happened. (Pause I)
For endless births in numerous species have I wandered.
By Thy grace is obtained the human incarnation.
Divine King ! Thy sight pray, grant. (1)
All has happened as by Him willed—none else has *in it* a hand.
By Thy will was I in illusion of attachment caught.
One asleep, thus is not awakened. (2)
To my supplication, listen, beloved Lord of Life;
Ocean of grace, compassionate--
Save me, Father, Lord;
This helpless one cherish. (3)
This blessing[2] Nanak seeks :
In Thy grace grant me dust of feet of the devotees,
To whom your sight you have revealed,
As fruit[3] of blessing of holy company. (4) (9.130)

Hauṇ tā kai balihārī

To such am I a sacrifice,
As have made the Name their sole prop. (Pause I)
How may praise of such servants of God be recounted,
As in love of the Supreme Being are dyed ?
Joy, spontaneous bliss in their company lies—
None such great benefactors as they :

1. Lit. One that brings coolness.
2. Joy.
3. For the sake of.

Such alone have come the world to save,
As after *sight of God* are thirsting.
Whoever their shelter seeks, is saved.[1]
In holy company his desire[2] fulfilled. (2)
In falling at their feet find I life;
In company with God's devotees feel I blessed.
Lord, in Thy grace grant,
That my mind become dust of feet of the holy. (3)
Authority, youth and life—all in each Age[3] has shrunk :
Wealth of the Name is ever youthful, pure – P. 208
This Divine wealth, says Nanak, have I earned. (4) (10.131)

Jog jugati suni āiyo Guru tei

The true praxis[4] to achieve union,[5] from the Master
have I learnt[6]—
To me has he imparted realization of the holy Word. (Pause I)
He who in earth's nine continents is pervasive,
is also pervasive in this self :
Each instant to Him in worship I bow.
The Master's instruction is the rings in my ears;
The sole Supreme Being's Name have I in my
mind confirmed (1)
The five disciples[7] assembled, under one persons's[8]
rule are placed.
Ten females[9] are made subservient to my will—
By burning my illusions have I with such ashes smeared
my limbs;
One sole Path to God have I envisioned.
Spontaneous joy[10] have I made my daily food;
This the Lord on my forehead has recorded. (3)
In the realm of fearlessness my cushion have I spread.

1. Swims across.
2. Desire for devotion and liberation is meant.
3. The four Ages of Indian Cosmology are meant.
 Note : Herein is the spiritualized vision of yoga. The usual yogic symbols are transmuted into terms of God-realization.
4. Jugati.
5. Lit. *Yoga* is union.
6. Heard.
7. The five sources of knowledge.
8. The absorption in God.
9. Ten faculties, which have turned away from the world.
 Five of these perform action; five absorb knowledge.
10. (As against the forcible praxis of Hatha-yoga).

The horn of unsturck music[1] have I blown.
Realization of the Essence have I made my staff;
My praxis, contemplation of the Name that brings joy to
my heart. (4)
By great good fortune is such a yogi encountered,
as the bonds of Maya snaps :
To such a form perform I service, pay it homage,
Its feet kiss. (5) (11.132)

Anūp padārathu Nāmu sünahu sagal dhiyāilei mītā

Friends ! listen to the valuable Name, beyond definition;
On it all meditate :
Purified are the hearts of such as by the Lord are
administered this medicine. (Pause I)
Gone is darkness from the self wherein light of the lamp
Of the Master's Word has fallen.
Snapped is the snare of illusion of such as in holy
company have formed faith. (1)
In the ship of holy company
Swim thou across the storm-tossed ocean of existence.
Fulfilled is the mind's desire, in union with the Master,
God-intoxicated.[2] (2)
As is obtained by devotees wealth of the Name,
Are mind and body fully satiated.
Saith Nanak : This blessing the Lord to such alone grants,
As He makes obedient to His will.[3] (3) (12.133)

Dayā maiyā kari prānpati morei mohi anāth saraṇi prabh tori

Lord of life ! Thy grace and compassion show—
This helpless creature to Thy shelter has come.
In the dark cavern[4] save me by support of Thy arm—
No understanding or reasoning of mine avails. (Pause I)
You are Almighty, all lies within your power—
None else anything can accomplish.
Your state and measure to you alone known.
They alone serve you on whose forehead is good fortune
recorded. (1)
Lord ! of your devotees are you enamoured;

1. Anahat-Bani.
2. One that is in love with God.
3. (That is, those obedient to His will get this blessing).
4. Well.

With them are your bonds utterly unbreakable.[1]
Like the Chatrik thy Name they utter;
Thy sight they seek as the *Chakor* sight of the moon. (2)
Between God and His devotees no difference is—
Such a devo tee one among millions may be.
One in whose heart the Lord has manifested Himself,
Day after day in joy of Divine laudation is absorbed. (3)
Of immense might, sublimely high, bestower of joy are you,
And prop of our life.
Lord ! to Nanak show grace— P. 209
In company with Thy devotees keep him ! (4) (13.134)

Tüm Hari setī rātei santuh

Devotee of God ![2] in love of the Lord are you dyed.
Exalted person ! image of the Creator ! in your company
ever keep me;
To attain the desired end help me ! (Pause I)
Your mystery to your alone known,
You that are image of the perfect being,[3] Creator,
Under your shelter keep this helpless one, this humble one.
To attain liberation help me ! (1)
By touch of the ship of your feet is crossed the ocean of existence.
Your way to you alone known.
Whomsoever in your grace in your company
you keep, swims across. (2)
In this world and the next are you almighty—
All in your hand lies :
Devotee of God ! grant me such a treasure as in the
next world shall go with me.
To me, without merit, grant merit, that my self the
holy Name may contemplate.
By grace of the holy has Nanak found union with the Lord;
Thereby have my mind and body got joy[4]
and fulfilment. (4) (14.135)

Sahaji samālyo Dev

Lord, since such time as the holy Preceptor
to me has shown grace,
In spontaneous enlightenment am I absorbed. (Pause I)

1. Are thoroughly united to them.
2. Believed to be addressed to Guru Ram Das.
3. Purakh, Pūran Purakh.
4. Become cool.

Snapping my string of *attachment*, in service to the holy
devotee he engaged me;
Of the Sole Name Divine was I made devotee—
God's wonderful aspect to me was by the Master revealed. (1)
As the Master in my mind brought illumination of realization,
All was light and effulgence;
By quaffing the Name ambrosial was my mind satiated.
And was all other fear banished.[1] (2)
In obedience to the Lord's will found I all joys;
And was banished the centre of suffering.
As was pleased the supreme Lord.
The whole universe was revealed bearing
aspect of joy. (3)
Nothing is born, nothing dies; all is the Divine King's play.
Saith Nanak : Inaccessible, inaccessible is the Lord;
His Name the devotee's prop. (4) (15.136)

Pār-Brahm pūran Parameshur mana tā kī ote gahījai rei

My self ! take thou shelter with the Supreme Being,
all-perfection, Lord paramount[2] :
My self ! contemplate Him who the universe and the
worlds is holding. (Pause 1)
Ye devotees of God ! discard egoist thoughts :
By realization of the Divine Cosmic Order obtain joy.
Whatever be the Lord's will, to that you consent;
In joy and sorrow on Him alone meditate. (1)
In an instant has He saved millions[3] of sinners, without delay.
The Lord, shatterer of the suffering and sorrow of the humble,
Blesses whomsoever He pleases. (2)
Of all is He Mother and Father, Cherisher,
Life of life and ocean of joy.
Without end is the Creator's bounty—
A mine brimful of jewels is He. (3)
Lord ! this supplicant for Thy Name makes appeal,
That in each vessel abides.
Nanak, servant of God, seeks shelter with Him,
who disappointed *sends away* none. (4) (16.137)

1. Also interpreted as : 'my mind in *spontaneous realization* was fixed'—Bhai Vir Singh in Santhya Pothi III).
2. Par-Brahm Puran Parameshwar.
3. Koti=crore (ten million).

In the measure Gauri Purabi—Composition of Sri Guru Arjan Dev

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace P. 210

Hari Hari kabahūṇ na manuh bisārei

Man must nowise be neglectful of contemplating the Lord;[1]
Then in this world and the next, *the Lord*, Bestower of all joys,
In all conditions cherishes him. (Pause I)
As runs on the tongue the Name Divine, in an instant
The greatest torments He annuls;
Then come under shelter of God, cooling peace and joy,
And is assuaged the flaming fire *of desire*. (1)
The Lord saves us from hell of the womb-pit,
And across the ocean of existence takes us.
By cherishing in mind the lotus feet of God,
Is cast off Yama's terror. (2)
The Supreme Being, all-perfection, great Lord,
all-highest, inaccessible, limitless—
Whoever His laudation chants and on the occean
of bliss meditates,
His life on a gambler's throw is not forfeited. (3)
Thou benefactor of us without merit !
Our mind in lust, wrath, avarice, attachment is absorbed :
In your grace grant us blessing of your Name—
May Nanak ever be a sacrifice to you ! (1.38)

In the measure Gauri Cheti—Composition of Sri Guru Arjan Dev

SCORE 1

In the Name of the Sole supreme Being, Realized
by the holy Preceptor's Grace

Sükh nāhīṇ rei Hari-bhagati binā

Man ! except in devotion to God lies no joy :
By contemplating God in holy company, even for an instant,
Win thou this life's invaluable jewel. (Pause I)
Many have left behind joys of the world,
Centring in progeny, wealth, woman and pastimes. (1)
Steeds, elephants and pleasures of authority—
The ignorant shameless[2] man leaves here, and departs (2)
This body with fragrance and sandal-oil pampered,
In the end in dust rolls. (3)

1. Should not forget Him (cast Him off) from his mind.
2. May also be interpreted as destitute.

Man in attachment involved thinks God to be far :
Saith Nanak, ever is He by us. (4) (1.139)

Manu dhar taribei Hari-Nāmno

My self ! to swim across the oceen of existence, seek prop of the Name Divine.
In the ocean of the world are rising waves of doubt :
The Master is the ship to carry across this. (Pause I)
In Kaliyuga is black darkness of ignorance spread :
The Master, in it a lamp has lighted. (1)
The poison of evil-doing is thickly spread :
Those contemplating the Lord, Repository of Merit, alone are saved. (2)
Man is asleep, by Maya intoxicated.
By union with the Master are cast off doubt and fear.[1] (3)
Saith Nank : As the sole Lord is meditated on,
In each vessel is He seen manifest. (2.140)

Dībānu hamāro tūhī ek

Thou alone art our Lord :
By seeking succour[2] of the Master is your service acquired. (Pause I)
Despite multiple devices were you not attained :
The Master to your service appointed us. (1)
Vanquished were the five[3] aggressors;
By the Master's grace was this horde brought under sway. (2)
Reward and pay have we obtained of devotion to the Name Divine :
Thereby has been found spontaneous joy, bliss and peace. (3)
Noble are those serving the Lord.
Saith Nanak : Their faces radiate light. (4) (3.141) P. 211

Jīya rei ohlā Nām kā

My self ! the true shelter is of the Name:
All other doings bring on only Yama's terror. (Pause I)
By other devices is He not obtained.
By great good fortune comes meditation on the Lord. (1)
A million[4] feats of intellect may one know,
Yet at the Divine Court not a whit[5] are these approved. (2)

1. Fear of Yama's retribution is meant.
2. Support.
3. The five sources of evil.
4. Lakh (a hundred thousand).
5. As much as a sesame grain.

To act from egoistic thinking
Is building houses of sand, carried away by water. (3)
Should the gracious Lord be kind,
Saith Nanak, in holy company may devotion to the
Name be attained. (4) (4.142)

Bārnai balihārnai lakh barīyā

A million times may I be a sacrifice to the Lord's Name,
That is my life's sole[1] prop. (Pause I)
Thou alone art the Supreme Doer;
Thou the sole prop of all beings. (1)
Lord ! Thou the Treasurer[2] doling out authority and beauty.[3]
Thou both the Unattributed and the Attributed.[4] (2)
In this world and the next art Thou the Preserver :
By the Master's grace mayst Thou be realized. (3)
Thou Controller of the Inner Self, all-knowing,
Nanak Thy shelter alone seeks. (4) (5.143)

Hari Hari Hari ārādhīyai

On the Lord repeatedly[5] meditate :
As in holy company the Lord in the self is lodged,
Are doubt, attachment and fear overcome. (Pause I)
Vedas, Puranas and Simritis all declare :
Set in the most exalted places are the devotees of God. (1)
Know all other places to be full of fear :
The servants of God from fear are emancipated. (2)
All others in eighty-four lakh species wander along;
God's devotees from birth and death are exempt. (3)
Our strength, intellect and understanding lies defeated.
At last has Nanak sought[6] shelter with God's
devotees. (4) (6.144)

Mana Rāma-Nām güna gāīyai

My self ! chant praise of merits of the Lord's Name.
Ever serve the Lord : with each breath on Him
meditate. (Pause I)

1. Repetition of Nām in the first verse yields this emphasis.
2. Dhani=master of great wealth.
3. Joban (Yauvana, Skt) Youth; applied sense, beauty of youthfulness.
4. The Unattributed (nirguna) and Atributed (saguna, sargun) are two well-known aspects of the Godhead, contemplated in Indian philosophy.
5. 'Hari' is repeated thrice in the first line.
6. Grasped.

In holy company is the Lord in the mind lodged;
And suffering, pain, darkness, doubt—are all removed.[1] (1)
Whoever by grace of God's devotees the Holy Lord
contemplates,
Suffering touches him not. (2)
Whomsoever the Master with the Divine *mantra* blesses,
From Maya-fire is extricated. (3)
Lord ! to Nanak show this grace :
In my mind and person may the Lord's Name be
lodged ! (4) (7.145)

Rasnā japīyai eku Nām

My tongue ! the sole Name Divine you utter.
Here will it bring joy abounding; in the hereafter
will it stand the self in good stead. (Pause I)
As is the malady of egoism annulled,
By grace of the Master, shalt thou practise soveriegn yoga.[2]
Whoever elixir of the Lord's joy has tasted,
Ended is his thirst.[3] (2)
Whoever the Lord, source of peace, has obtained,
Nevermore in restlessness does he run abont. (3)
Whoever by the Master, devotion to the Lord's Name is granted,
Saith Nanak, annulled is his fear.[4] (4) (8.146)

Jā kau bisrai Rāma-Nām tāhū kau pīṛ

Whoever of the Name Divine is neglectful,
on him alone falls suffering : P. 212
Those in holy company contemplating the Lord, are
repositories of merit. (Pause I)
Whoever by guidance of the Master has enlightenment
in heart lodged,
On palm of his hand lie the Nine Treasures[5]
and yogic accomplishments.[6]
Whoever has firm faith in the Lord as source of all prosperity,
Never shall feel want. (2)
By realization of the Creator,
Comes one to enjoy full bliss of happiness. (3)

1. Flee.
2. Raja-yoga.
3. Used symbolically : desire.
4. Fear of Yama's retribution is implied.
5. Nau-Nidhi.
6. Siddhi.

Whoever has wealth of the Lord's devotion in his
house stored,
Saith Nanak, away from him shall all suffering flee. (4) (9.147)

Garb baḍou mūlu itno

How small is man's origin, yet how great his pride !
Short is his stay; yet how firmly to the world he
clings ! (Pause I)
Whatever by the holy and the scriptures is forbidden,
To that art thou attached.
As art thou slave to thy senses,
Like a gambler art thou losing the game. (1)
Of joy in lotus feet of the Almighty, who takes
away and gives, art thou bereft.
Saith Nanak : Liberation by holy company comes,
That the Lord, Treasure of Grace to
me has granted. (2) (10.148)

Mohi dāsaro Thākür ko

The Lord's slave am I,
On His bounty subsisting. (Pause I)
Such is our Lord :
In an instant granting fulfilment.[1] (1)
I do what pleases the Lord :
Songs, narratives and laudation of the Lord I sing. (2)
With the Lord's minister have I sought shelter,
Whose sight to my mind has brought peace
and strength.[2] (3)
One sole prop and support have I :
Nanak, servant of God, in His service is engaged. (4) (11.149)

Hai koī aisā haumai torei

Is there a hero who our egoism may shatter,
And from this sweet-tasting substance
turn the mind away ? (Pause I)
Man in his ignorance seeks what is not possible :
Dark, moonless is his life's night—
By what device into dawn may it turn ? (1)
In wandering involved, is he exhausted;
Various devices for enlightment he tries.

1. He who puts everything right.
2. *Dhir* expresses both concepts.

Saith Nanak : By Divine grace have I obtained
wealth of holy company.[1] (2) (12.150)

Chintamaṇi karuṇāmaei

Fulfiller of desires,[2] compassionate ! (Pause I)
Compassionate to the humble, transcendent Supreme Being,
By whose contemplation comes joy ! (1)
Immortal Supreme Being, of realization beyond
our computation,
Listening to whose laudation millions[3] of sins annuls; (2)
Lord, ocean of compassion ! Grant[4] in your grace
That Nanak the Name Divine may
constantly utter. (3) (13.151)

In the measure Gauri Purabi—Composition of Sri Guru Arjan Dev

SCORE 4

Merei mana sharaṇi Prabū sūkh pāi

My self ! abiding in the Lord's shelter, get joy;
Each day of forgetfulness of the Bestower of joy to life,
Is day wasted. (Pause I)
One night's sojourner that you are,
Your hopes to aeons[5] run :
These houses, mansions, wealth that you behold,
Are evanescent as shade of tree. (1)
You think, mine is this body, mine all the wealth,
orchards, property and land :
The Bestower, Lord, have you forgotten—
In an instant shall these become others'. (2)
While bleached dresses you wear after bath, P. 213
And apply to yourself scents of attar and sandal-paste;
Without contemplation of the Lord fearless, formless,
All your bathing is useless as elephant's bath.[6] (3)
Should the Lord be gracious, with the holy Preceptor
He grants union :
In devotion to the Lord's Name lies all joy.
As has the P receptor loosened my bonds, has liberation come;

1. The answer to verse 1 above, is given here. In holy company comes enlightenment.
2. Chintamani : A stone believed to fulfil all desires.
3. Koti=crore (ten million).
4. Lit. Assume grace.
 Note : In all the verses in the above hymn, the vocative form is maintained.
5. Yugas : Each of the four yugas of cosmic time runs to thousands of years.
6. (The elephant after bath throws dust over himself).

Now in thankfulness Nanak, servant of God, the Lord's
laudation chants. (4) (14.152)

In the measure Gauri Purabi—Composition of Sri Guru Arjan Dev

Merei mana Güru Güru Güru sad karīyai

My self ! ever the holy Preceptor's name thou utter.
This jewel birth has the Master made fruitful :
To His sight am I a sacrifice ! (Pause I)
As many times as the breaths or morsels consumed,
Should one chant praise of the Master's merits.
Such wisdom and realization by grace of the
Master alone comes. (1)
My self ! by utterance of the holy Name comes release
from Yama's snare,
And the Supreme Bliss attained.
In service of the Master, Bestower of the *Name*,
Are all desires of heart fulfilled. (2)
The holy Name is the sweet friend, progeny, Creator;
With thee, my self ! shall it last.[1]
By service of the holy Preceptor, from the Master
is it received. (3)
The compassionate Master, the Lord, grace has assumed,
And is all fear banished.
Saith Nanak : In chanting the Lord's praise have I found joy,
And ended is all torment. (4) (15.153)

In the measure Gauri—Composition of Sri Guru Arjan Dev

In the Name of the Sole Supreme Being, Realized by the
holy Preceptor's Grace

Trishnā birlei hī kī būjhī hei

Rare are such as have their fire of thirst
for the world assuaged. (Pause I)
Hoarding of millions upon millions[2] yet
turns not the mind away from it,
Involved in seeking more and more. (1)
Despite possession of charming women of various kinds,
Yet others' womenfolk[3] he seduces—
Between evil and good not discriminating. (2)

1. Go (into the next world).
2. *Koti* and *crore* (each standing for ten million).
3. Home (standing for the inmate, woman).

Bound by Maya with numerous honds, into illusion fallen.
Laudation of the Repository of Merit has he not chanted—
His mind in evils ever absorbed. (3)
Such alone die while living,[1] as His grace have,
And in holy company cross beyond Maya.
Saith Nanak : Such alone at the Divine Portal are blessed. (4) (1.154)

Sabahū ko rasu Hari ho

All in seeking joy in the Lord are involved. (Pause I)
Some in yoga are absorbed, some in enjoyment of the world;[2]
Some in seeking enlightenmcnt, some in meditation are absorbed;
Some as Sannyasis carry a staff. (1)
Some in muttering mantras are engaged,
Some in austerities;
Others in worship, burning sacrifices and observance of vows :
Others still wander from place to place.[3] (2)
Some to river-banks go, some in holy water bathe;
Some the Vedas study.
Saith Nanak : *The Lord* of devotion alone is enamoured. (3) (2.155)

Güna kīrati nidhi morī

Laudation of the Lord's merits is my treasure. (Pause I)
Thou art my joy, Thou too my repute, my beauty, my charm.
In Thee is my hope; with Thee I seek shelter. (1)
Thou my honour, my wealth; P. 214
Thou my esteem, my life :
With Thee has the Master rejoined my snapped bonds. (2)
Thou with *me* art in the home and in the forest;
Thou with me art in habited places,[4] thou in deserted corners. (3)
Ever to Nanak art Thou close. (3) (3.156)

Māto Hari-rang māto

Intoxicated am I—

1. Used symbolically, for dying to the world.
2. (As Tantrics etc.).
3. (Jangams, yogis, have this practice).
4. Village.

With joy in the Lord intoxicated. (Pause I)
That have I drunk; with that intoxicated.
This cup by the Master
In charity is granted.
With that is my heart[1] in ecstasy dyed. (1)
That Divine inebriation is the still; that too the cooling trickle;
That the cup and the urge.
In that does the heart[1] feel joy. (2)
In spontaneous abandon have I experienced play of joy;
Thereby is transmigration ended, and union
with the Lord come about.
By the Master's Word have I the essence realized.[2] (3) (4.157)

In the measure Gauri Malwa*—Composition of Sri Guru Arjan Dev

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace
Hari-nām lehu mītā lehu

Friend ! utter thou, utter the Name Divine.
Ahead of Thee lies a hard and fearful path. (Pause I)
Serve, serve the Lord ! ever serve Him :
Death ever by thy side is present.[3]
Serve the holy, whereby listen[4] thou, may be
snapped Yama's snare. (1)
Burnt offerings, sacrifices, holy baths hast thou done :
These only increase of egoism and evil thinking
within have brought;
With this does one experience hell and heaven,
Taking multiple births. (2)
Neither Shiva's demesne nor of Brahma or Indra,
None is immutable.
Without service of the Lord comes not bliss :
Listen ! the reprobate in transmigration is involved. (3)
As has the Master instructed, have I proclaimed aloud.
Saith Nanak : Listen, my self ! laud the Lord,
That liberation to thee may come. (4) (1.158)

1. Mana.
2. Also interpreted as 'joined', 'stitched'. (Nanak by the Master's Word is united).
* Malwa is the region lying south of the Sutlej in Punjab. This measure takes its name from this region.
3. Lives by thee.
4. Ho ! (This is an interjection).

In the measure Gauri Mālā—Composition of Sri Guru Arjan Dev

SCORE I

In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Pāiyo bāl-buddhi sükh rei

In adopting the state of child-like innocence
have we found joy :
By union with the Master have joy, sorrow, loss, death,
Suffering, happiness —
All to us grown alike. (Pause I)
While in thinking, brooding am I engaged,
Suffering have I borne,
As was the gracious Master, perfectly-endowed, met,
Came spontaneous joy. (1)
All ritual actions by clever ceremonial performed,
Have only brought on bondage;
When the holy Master his hand on our forehead placed,
Were we liberated. (2)
When cry of possessiveness[1] have we raised,
Has Maya-poison surrounded us.
When mind, body and understanding to the Lord we surrendered,
Came to us spontaneous joyful slumber. (3)
While the bundle of worldliness was I carrying,
penalties I had to bear.
As by union with the Master was the bundle cast off,
Saith Nanak, came emancipation from fear. (4) (1.159)

Bhāvanu tiyagiyo rī tiyāgiyo

Desire[2] have I discarded, my sister-friend !
This have I discarded.
By union with the Master was it discarded.
In submission to the Lord's will was found
Complete joy, bliss, abandon and ecstasy. (Pause I)
As on the Master's feet my forehead I placed, P. 215
Thoughts of honour and dishonour vanished.
As was felt joy in the Lord,

1. Mine, mine.
2. To seek wha t pleases.

Vanished all thought of delight in wealth and
suffering in misfortune. (1)
That sole Lord in inhabited places and in wilds[1]
have I envisioned.
From fear[2] have I become free, as the holy Preceptor[3]
my illusion has cast off,
And beheld the Lord as all-pervasive. (2)
None of what the Lord has done, has my mind disapproved :
In holy company and by grace of God's devotees[4]
Is my mind from *long* slumber awakened. (3)
Nanak, servant of God with you has sought shelter,
And to seek your protection come.
Thereby has he delight of ecstasy of devotion to the Name,
and joy in poise;
Never after has suffering touched him. (4) (2.160)

In the measure Gauri Mālā—Composition of Sri Guru Arjan Dev

SCORE 2

Pāiyā lālu ratanu maiṇ pāiyā

The precious[5] Jewel of devotion in my mind have I found.
My body and mind are in bliss,[6]
As in the holy Preceptor's Word am I absorbed.[7] (Pause I)
Gone is all hunger and thirst; all anxiety forgotten.
The Master, perfectly-endowed, his hand on my forehead
rested;[8]
Thereby the whole world have I conquered. (1)
In my heart am I satisfied, fulfilled,
All uncertainty gone.
The holy Preceptor to me an inexhaustible
treasure has granted,
That never is decreased or depleted. (2)
Brother ! listen to the wondrous realization by
the Master granted.
As was the curtain of ignorance lifted,

1. Forests.
2. Fear of Yama's retribution.
3. Sant.
4. Sant.
5. In the original occur *lāl* (ruby), *ratan* (diamond).
6. Cool.
7. Last line in this verse placed first in rendering.
8. (By way of blessing).

As was the Lord's face beheld,
Was all envy, animosity forgotten. (3)
Inexpressible is this wonder :
He alone knows of it who of it has taste.
Saith Nanak : As from the Master treasure of the Name
in the heart was entered,
Came Divine illumination. (4) (3.161)

Ubrat Rājā Rāma kī ṣharnī

By seeking shelter of the Divine King alone comes
liberation.[1] (1)
All other worlds are Maya-regions;
Those entering these, fall again and again to earth. (Pause I)
Sastras, Simritis and Vedas have we studied;
The great sages too have this affirmed :
Without devotion to the Lord no liberation[1] comes—
No other way does one find bliss. (1)
With accumulation of the three worlds,
still are not assuaged flames of desire.
Without devotion to the Lord is not found poise;
Such day and night are restless.[2] (2)
With numerous acts of attractive dalliance,
still is the mind's craving not satisfied.
This burning craving in no way is assuaged—
All efforts without devotion to the Name are of no avail. (3)
My friend ! contemplate the Name Divine—
In this lies essence of complete bliss.
Saith Nanak : Holy company and dust of the feet of
God's servants
From transmigration brings emancipation. (4) (4.162)

Mo kau ehi bidhi kou samjhāvai

Who shall this mystery to me expound ?
Who but the Creator Himself the answer may give ? (Pause I)
In ignorance has man performed various deeds,
Engaging neither in contemplation nor austerities;
In all ten directions has his mind wandered :
By what deeds then is he in bonds put ? (1)

1. In the original is used *ubhrat* (risen above water, as of a drowning person), *nistārā* (swimming).
2. Each *pahar* keep wandering.

Presuming himself owner of his self,
bodily strength, wealth and lands, P. 216
In possessiveness is he involved.
By illusion and attachment blinded, with these
are his feet tethered. (2)
What deeds this creature performed when no existence
he had,
When the sole immaculate Formless Lord was Himself
doing all ? (3)
He who made this creation, alone knows the mystery
of His doings.
Saith Nanak : The holy Preceptor has my doubts removed—
The Lord alone is sole Doer of all. (4) (5.163)

Hari binu awar kriyā birthei

Other than *devotion to* the Lord, are all ritual actions of
no avail.
Such recitations, austerities, self-restraint and
various rituals actions.
This side of the Divine Court are of efficacy bereft.[1] (Pause I)
One engaging is fasts, vows and restraints shall
benefit from these not half a cowrie :
In the hereafter, brother ! the order is different—
These shall there not avail.
Bathing at sacred spots and wandering over the earth,
Shall not in the hereafter find approval.[2]
Such devices shall there not avail—
These only the people's approbation find. (2)
One by recitation from memory[3] of the four Vedas,
Still in the hereafter to the Divine Mansion
shall not attain :
Without realizing the holy Word
Vain are all efforts.
Nanak this after deliberation affirms :
Whoever in devotion lives, liberation shall find.[4]
Serve the Master; the Name contemplate,
And pride of mind discard ! (4) (6.164)

1. Robbed (of efficacy).
2. Shall find no place.
3. By mouth.
4. Shall go across to the other shore.

Mādho Hart Hari Hari mükhi kahīyai
Lord ! *grant* that ever the Lord's Name we utter.
Nothing by our effort, Lord ! happens :
As you ordain, we abide. (Pause I)
What can man do ? What his power ?
What lies in the hand of this helpless creature ?
Lord, all-perfection ! he follows the path along
which you guide him !
Benefactor of the whole universe !
In your grace to your sole essence attach us in
devotion.
This to the Lord is Nanak's supplication :
Grant that your Name we contemplate. (2) (7.165)

In the measure Gauri Majh—Composition of Sri Guru Arjan Dev

SCORE 1

In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Dīn-dayāl Damodar Rāiyā jīo
Listen, Thou who art compassionate to the humble,
Divine King ![1]
Who hast created millions and to your service set them !
To love Thy devotees is Thy habitual way;
Thou who dost pervade all spots. (1)
How, beloved ! may I have sight of Thee ?
By what good deeds to behold Thee ?
This by humble service at the feet of the holy may come.
This life to them may I sacrifice;
Myself I in ecstasy[2] dedicate,
And in humility their feet may touch ! (2)
The Brahmin-scholar scriptures and Vedas studies;
Some turning away from the world[3] at holy spots bathe;
Others in song and music Divine laudation chant :
I only meditate on the Name of the Lord, above fear. (3)
By grace of the Lord,
At touch of the Master's feet are we fallen ones
rendered pure. P. 217

1. Damodar (one of Krishna's attributive names).
2. Bali, Bali is repeated twice, giving force of ecstatic dedication.
3. Turning Bairagi.

Annulling illusion and fear[1] has the Lord made us free of
rancour.
The Master thus, our heart's desire has fulfilled. (4)
Those blessed[2] with the Name are truly wealthy.
Those meditating on the Lord have the true repute.
Whoever is in holy company, pure is all his doing.
Nanak, servant of God, thereby in spontaneous
enlightenment[3] is immersed. (5) (1.166)

Āo hamārai Rāma-piyārei jīo

Grace my home, holy one, beloved of God !
That night and day with each breath Him we contemplate.
Holy one ! falling at your feet I supplicate :
tell me tidings of the Lord.
How without your grace may we be saved[4] ? (1)
In your holy company have I enjoyed bliss :
In the forest, in each blade of grass,
In all three worlds have I realized the Lord, Supreme Bliss.
In the couch of joyful realization has my heart[5]
been in bloom :
At your sight alone is obtained such joy. (2)
Washing your feet may I ever serve you !
May this be my worship, offering and homage to deities.
While serving you humbly, may the holy name I utter.
This my supplication pray, to the Lord convey. (3)
Fulfilled is my desire; in bloom is my mind and body.
At sight of the Lord is all my suffering cast off.
By constant utterance of the Lord's Name have
I been liberated.
This bliss, ecstasy beyond endurance, prayeth Nanak,
may I have strength to bear. (4) (2.167)

Sūṇi sūṇi Sājan mana-mitt piyārei jīo

To my supplication pray listen, noble Friend of my
heart, Beloved !
My mind and body all is Thine; this life too to
Thee I sacrifice.

1. Fear of Yama's retribution.
2. Those that have obtained the Name.
3. Sahaj.
4. Swim across.
5. Mana.

Lord, prop of life ! be never from my thoughts away [1]
May I ever in Thy shelter abide ! (1)
Brother ! by grace of the Master is attained the Lord,
By whose contact[2] life to the self is imparted.[3]
All is the Lord, all places His.
To the Lord may I ever be a sacrifice ! (2)
Only the supremely fortunate this wealth contemplate.
In the sole immaculate Name is my devotion fixed.
By contact with[4] the Master, perfectly-endowed, is all
suffering effaced,
And day and night in chanting Divine laudation
is passed. (3)
Lord ! precious jewel is your holy Name—
Thou the true Merchant-prince, Thy devotees agent-dealers.
With capital of the Lord's devotion may one make
holy commerce.
To those engaging in this may Nanak, servant of God,
Be ever a sacrifice ! (4) (?.168)

In the measure Gauri Majh—Composition of Sri Guru Arjan Dev

SCORE 2

In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Tūṇ merā bahu māṇu kartei Tūṇ merā bahu māṇu

Lord-Creator ! Thou art my great source of honour;
Source of great honour to me art Thou.
On Thy strength in joy I abide, with the mark on me of the
holy Word. (Pause I)
Man in Maya involved ! never hast thou the way of
wisdom grasped :
All things of the way of God, though Thou hast known,
Yet hast to them been indifferent.[5] (1)
What wisdom in indications has revealed, P. 218
That with thy eyes hast thou seen :
Yet senseless and greedy as thou art, no whit to such
teaching hast thou listened. (2)

1. Be not forgotten.
2. By meeting whom.
3. The self finds life.
4 Obtaining, attaining.
5. Silent.

No solitary individuals or a few[1] only, but the whole
world in the same Maya-pleasure is ruined.[2]
A rare place by such as are enamoured of the
Name is inhabited. (3)
God's devotees at the holy Portal are exalted—
Day and night in bliss abiding,
In joy in God dyed :
Nanak to such is a sacrifice ! (4) (1 169)

Dūkh-bhajanu Terā Nāmu jī dūkh-bhajanu Terā Nāmu

Devotion to Thy Name is shatterer of suffering;
Shatterer of suffering is Thy Name.
Thus has the Master, perfectly-endowed, imparted
his teaching :
Day and night[3] on it meditate. (Pause I)
Where the Supreme Being abides, is the loveliest of spots.
Yama's minions approach not one whose tongue the
Lord's laudation chants. (1)
To serve Thee have I not learnt, nor the way of
contemplation and meditation.
Lord inaccessible, beyond measure ! life of the universe !
On Thy shelter have I fallen. (2)
By grace of the Lord have sorrows and torments fled.
Not a whiff of hot air touches one, whom the holy
Preceptor grants protection. (3)
The Master is *image of* the Primal Being;[4] the Master
is *image of* the Lord,[5] the Creator.
By grace of the Master have I obtained all boons—
To him is Nanak, servant of God, a sacrifice ! (4) (2. 170)

Hari Rāma, Rāma, Rāma Rāmā

Utter Name of the Divine Lord, God,
By whose contemplation are all objectives achieved. (Pause I)
By utterance of the Name of God, the Lord, is the
tongue[6] made pure.
Whoever to us relates Divine laudation, is alone
our brother, friend.

1. 'Two or four'—in English idiom would be 'two or three .
2. Robbed.
3. Eight pahars.
4. Narayan.
5. Dayu.
6. Lit. Mouth.

Why put out of mind the Lord, whose contemplation
all suffering removes,
And wherein lie all boons, all fulfilment[1], all merit ? (2)
By joining holy company comes liberation, and one's
face at the Court Divine becomes radiant :
By seeking His prop[2] is found true life,
And the ocean of existence crossed. (3)
The Lord's laudation is embodiment of true life,
the real capital of God's devotees.
Saith Nanak : By contemplation of the Name comes liberation,[3]
And approbation at the holy Portal. (4) (3.171)

Mīthei Hari-gūṇa gāo jindū tūṇ mīthei Hari-guṇa gāo

My life ! chant thou the Lord's sweet praise; chant it.
By love[4] of the holy Lord, have the shelterless found
shelter. (Pause I)
All other joys are tasteless; body and mind they
leave tasteless.
Whoever without God passes life, cursed is his existence. (1)
By holding at the sash[5] of the holy, does one cross ocean
of the world.
By meditation on the Supreme Being is all one's
family saved. (2)
He is our true sympathizer, relation, friend, who in our
heart the holy Name lodges,
And annulling our faults, on us confers a favour. (3)
God's holy feet are the true substance, treasure, estate,[6]
home and the Nine Boons.
Nanak, mendicant at this door, in charity asks gift of
Thy own self. (4) (4.172)

In the Measure Gauri—Composition of Sri Guru Tegh Bahadur

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Sādho mana ka māna tiyāgo

My devotee *friends*, from your mind banish egoism; P. 219

1. Fruit.
2. Catching at His sash, symbolizing dependence.
3. Emerging from water, as in case of a drowning man.
4. Being dyed in.
5. Grasping someone's sash is to be dependent on him, as a bride on her groom.
6. Lit. Village. Implied meaning, manor, landed estate.

Flee ever by day or night lust, violence[1] and
consorting with the evil-minded. (Pause I)
He alone has known the Essence
Who meets indifferently pleasure and suffering,
Worldly honour and neglect,[2]
And has risen beyond joy and sorrow—
Such a one has realized the Essence in this world; (1)
Who indifferently receives praise and calumny,
And seeks alone the state sublime of transcendence.[3]
Saith Nanak, servant of God :
Hard is this way[4] of life—
Only by the holy Preceptor's guidance may its
secret be mastered. (2) (1)

Sādho rachnā Rama banāī

My devotee *friends*,
Behold ! such is this creation of God !
Amidst the universal play of death
Man considers himself immortal.
Strange is this beyond words ! (Pause I)
Man gripped by lust, wrath, attachment[5]
Has put away from his mind the Divine Image,
And holds eternal this mortal frame,
Insubstantial as dream at night-time. (1)
All that is visible is mortal as passing cloud-shadows.
Nanak, servant of God has known this world to be
insubstantial,
And for Divine protection prays. (2) (2)

Prānī kau Hari-jasu mani nahīṇ āwai

Man is forgetful ever of laudation[6] of God.
Wrapped in love of the world, how may he chant
hymns of devotion ? (Pause I)
Absorbed in love of family,[7] friends, property
With these is he bound.[8]

1. Krodh : Lit. Wrath, but the more general evil of violence is implied.
2. Lit. Disgrace.
3. Nirban : Nirvana, the sublime state in which all experience relating to matter (maya) is transcended.
4. Lit. play (The figure is changed in the rendering).
5. Moha : Lit. stupor; applied meaning, attachment to world.
6. Lit. Praise of God.
7. Lit. Children, progeny.
8. May also imply : With these is bound by Yama.

This world, false as mirage,
Man rushes to grasp. (1)
The Lord, Master of joy and liberation,
In his folly he forgets.
Saith Nanak, servant of God :
A rare person, one in millions[1] attains the wealth of
devotion to God. (2) (3)

Sādho ehi mana gahiyo na jāī

My devotee *friends*, hard it is to restrain[2] this *restless* mind,
Immersed in desire,[3] and unfixed therefore. (Pause I)
In this mind abides wrath insurmountable,[4]
By irresistible force snatching jewels of enlightenment. (1)
Yogis despite their praxis, and sages with their
chanting of Divine laudation –
All fail to attain the Lord.
Saith Nanak, servant of God : Only by His grace
may union with Him be achieved. (2) (4)

Sādho Gobind kei güna gāwou

My devotee friends, chant ye hymns of Divine laudation;
Why waste away this human incarnation so invaluable ? (Pause I)
Seek ye shelter of the Redeemer of the Fallen,
Cherisher[5] of the Humble.
Why be indifferent to Him who annulled the Elephant's[6]
agony[7] ? (1)
Abjuring egoism and attachment to worldly goods,[8]
Turn your hearts towards devotion to God.
Saith Nanak : This is the true path of liberation;
Attain to it by God-ward turning of your hearts. (2) (5)

Koī māī bhūliyo mana samjhāvai

Mother mine, who may instruct this mind gone astray ? P. 220
Neither Vedas nor Puranas[9] nor knowledge of the way
of saints induces it to devotion to God.[10] (Pause I)

1. Lit. Kot=Karor, ten million.
2. Lit. Grasp.
3. Lit. Thirst.
4. Lit. Hard violence. Original, *Krodh*=wrath.
5. Lit. Relation.
6. Reference is to the famous myth in *Bhagavat Purana* of the rescue of the Elephant from the Crocodile when it prayed to the Preserver, Vishnu.
7. Lit. Terror.
8. Maya.
9. Refers to religious texts in general.
10. Original, Chanting hymns of Divine laudation.

Man attaining the human incarnation, hard to attain,
Yet makes waste of his life.[1]
His attachment is for Maya,[2] source of all suffering;
To that is he inclined; (1)
Disinclined to love of the Lord[3] present everywhere
and ever by his side.
Saith Nanak : He alone is liberated in whose heart[4]
God is lodged. (2) (6)

Sādho Rāma-sarani bisrāmā

My devotee *friends*, in God's shelter alone lies peace[5] !
Instruction in Vedas and Puranas[6] is of value alone if
devotion it induces. (Pause 1)
One untouched by avarice, attachment, egoism and pursuit
of evil passions,
And one risen above joy and sorrow—
Know such a one to be God's own image. (1)
Indifferent is he to heaven and hell,[7]
Amrita and poison, copper[8] and gold;
So also to praise and calumny;
Unconcerned with attractions of avarice and attachment. (2)
One not bound by pain and pleasure—
Know such alone to be enlightened.[9]
Saith Nanak : Know such a one to be truly liberated. (3) (7)

Mana rei kahā bhaiyo taiṉ baurā

My heart,[10] why strayest thou in this madness—
Forgetful that day and night is thy life nearing the end,
And avarice has made thee worthless.[11] (Pause I)
This frame thou believest thine, and the comely wife[12]—
Consider carefuly, neither of these will last with thee. (1)
In gamble hast thou lost thy life's jewel,
All thoughtless of the Lord :

1. Lit. Passes it to no purpose.
2. As elsewhere, stands for pursuit of worldly objectives in general.
3. Original, Rama.
4. Lit. Pitcher—a common symbol for the heart or self.
5. Lit. Rest.
6. Refers to religious scriptures in general.
7. The meaning is that to him devotion is the end, and not attainment of heaven or avoidance of hell.
8. Original, Paisa.
9. Original, *Jnani* (Gyani).
10. Original, Mana, mind—but 'heart' will yield the sense more appropriately.
11. Lit. Lit., Of no weight.
12. Original, Wife of thy home.

One moment didst thou not engage in worship at His feet—
And made waste of thy life.[1] (2)
Saith Nanak : Truly happy is one who chants God's praises;
The whole world is enmeshed by Maya and
gripped by fear.[2] (3) (8)

Nara achet pāp tei dar rei

Man, thou who art so thoughtless—
Beware of falling into evil;[3]
Take shelter with Him who is full of grace to the
humble and annuls all fear. (Pause I)
Lodge in the soul His Name whom Vedas and Puranas[4] laud.
The holiest of all names is the Lord's—
Ever cherish it in thy mind and cast off[5] thy sins. (1)
Not again mayst thou get the human incarnation.[6]
Engage in the effort now to attain liberation.
Saith Nanak : Laud[7] the compassionate Lord;
Thus wilt thou cross over the ocean of
thy earthly life. (2) (9.251)

In the measure Gauri—Composition of Sri Guru Nanak Dev

Ashtpadiyan (Octets)

In the Name of the Sole Supreme Being, Supreme Creator,
Realized by the holy Preceptor's Grace

Niddhi siddhi nirmal Nāmu bichāru

In contemplation of the Name immaculate, lie *boons* of
Nine Treasures and Yogic accomplishments.
As are suppressed evil propensities,
In all creation is seen the Lord pervasive.
As is the self in purity enveloped[8], release from
the Three Qualities comes.[9]

1. Lit. Passed thy life purposelessly.
2. Original, Attains not to fearlessness.
(The 'fear' implied is that arising from anxiety, apprehension of the loss of that which man must inevitably lose. Yama's fear of retribution for evil actions is also implied).
3. Lit. Sin (This line may also be rendered : 'Man ! fear the evil in thy heart, *unknown to thee*'. In that case *achet pap* in the original would mean evil in the sub-conscious or unconscious mind).
4. As elsewhere, stands for religious scriptures in general.
5. Lit. Carry away, remove.
6. (The basic concept here is transmigration).
7. Lit. Sing (praises of).
8. In midst of purity.
9. Alternative rendering : 'Release from apprehension of distinction between the doer, doing and action comes'.

Thus is the Master's teaching to the self
proved beneficent [1] (1)
By thus contemplating God, is the mind in faith fixed. P. 221
By the collyrium of enlightenment and the holy Word
is the Lord realized. (Pause I)
By immersion in spontaneous enlightenment[2] have we
experienced joy.
By force of the immaculate Word is illusion vanquished.
Deep red *of devotion* are we dyed;
washed is Maya's frail vermilion [3]
By grace of the Lord is Maya-poison annulled. (2)
Our mind *from the world* turned : the self that to *the world* was
living, *to it* died and was awakened.
By contemplation of the holy Word was the mind
to the Lord attached.
Joy *in God* we gathered; poison was thrown off, discarded.
In love *of God* we came to abide; fled was Yama's terror. (3)
Taste *for the world,* and disputation from pride
arising, were all discarded.
The mind in the Lord dyed, to the infinite
Ordinance became compliant.
Discarded were conventions of caste-pride
and worldly honour.
As came the Divine glance, in joy has the self dwelt.[4] (4)
Other than God no friend I see :
So, whom to serve, to whom my heart to give ?
With whom in hardship to take counsel, at whose feet fall ?
In whose teaching should I my devotion fix ? (5)
The holy Preceptor shall I serve; at his feet fall.
In devotion engaged, to the Name Divine shall I
attach myself.
The Master's teaching and guidance shall *I make*
my food and object of love.
By attachment to the Divine Ordinance, to my true
home *in God* shall I repair. (6)

1. Of use, of value.
2. Sahaj.
3. (The colour imagery is pervasive in Gurubani and the poetry of spiritual experience).
4. Joy has the self adopted or assumed.

By vanishing[1] of pride has come joy with
absorption in meditation.
As was the self with realization illumined,
in the Divine Light was it immersed.
Such writ, by the mark *on me* of the Word, is ineffaceable.
The Creator solely have I realized to be source
of all happening. (7)
Neither *to me* now is anyone a scholar nor a sapient sage:
Nor is anyone ignorant or in illusion strayed.
Realizing the Ordinance now, into discourse I enter not.
Saith Nanak: By the Master's guidance in spontaneous
enlightenment am I absorbed. (8) (1)

Manu kuṇcharu kāyā üdyānai

The mind, an elephant, is in forest of the body *wandering.*
Should the Master apply the goad, and to it affix the
mark of the holy Word,
At the Royal Portal would it be exalted. (1)
By clever devices is the *Lord* not realized:
How may the mind without being broken[2] be aware of
Divine greatness[3]? (Pause I)
In *man's* home[4] lies amrita, that thieves are carrying away;
None to restrain them.
Himself does He save and exalt. (2)
In the spot *of the mind* is gathered the fire of
desire beyond count;
By the water of realization by the Master granted,
is it assuaged.
By dedicating to the Master *our* heart,[5] in ecstasy
we chant Divine laudation. (3)
In the self and without is He the same;
Why then take to a cave *on Him* to meditate?
The Lord above fear in the ocean and on the
mountain is the same. (4)
Who may destroy one *to the world* dead?
To one rendered fearless by *God* what fear?

1. Going away.
2. (As of an animal). Lit. Killed; subdued.
3. Value.
4. The self is meant.
5. Mana.

Such a one by illumination of the Word has realization
of the three worlds. (5)
Such as without realization discourse of Him, have only
empty words to retail;
One with realization has known *true* poise.
By *deep* meditation is my mind in faith fixed. (6)
By meditation on the Sole Name of God comes good
repute, *true* beauty and liberation.
In the Name is absorbed the Lord immaculate :
In His own station, *His* own abode in the heart,
does He abide. (7)
Many are the sages that with devotion laud Him;
Their bodies and minds pure; truth in their selves abides.
Nanak, ever on the Lord meditate ! (8) (2) P. 222

Na manu marai na kāraju hoe

While the mind is not subdued[1], achievement of the
objective comes not ;
The mind is in the power of minions of evil
thinking and duality.
As the Master's teaching by the mind is absorbed,
To the Creator is it united. (1)
God, who is without attributes Himself to *man's* good
qualities is responsive[2] :
This after banishing the ego is realized. (Pause I)
The mind, misguided, in thoughts of evil is involved.
The mind, deluded, with sin is burdened.
With realization is the mind to the sole
Supreme Being[3] united. (2)
The mind deluded into Maya-abode enters;
In lust involved, in poise is it not fixed.
Man ![4] on the Lord meditate; to your tongue impart
taste of this. (3)
By excessive anxiety for elephants, steeds, gold, progeny
and woman
Does man lose the bout.
In this with false counters he is playing. (4)

1. Is dead (to the world).
2. Is compliant.
3. Ekankar (Ek Oankar).
4. Prani (one that lives).

In hoarding wealth comes evil-thinking,
And pleasure and pain at our doorstep keep standing.
By meditation on the Lord comes to the
heart spontaneous joy. (5)
Should He show grace, with the Preceptor He grants union.
With good qualities garnered, are evils in the holy Word consumed;
And man by the Master's guidance boon of
the Name acquires. (6)
Without *devotion to* the Name is one's lodgement
solely in suffering.
The thoughtless egoist's mind in Maya is fixed.
By writ of primal Time comes realization
by the Master's guidance.[1] (7)
The restless mind constantly runs about and
from running ceases never.
The holy and the pure to impurity *of mind* are averse.
Saith Nanak : The God-directed[2] ever the
Divine laudation chant. (8) (3)

Haumoi kartiyāṇ neh sūkhu hoe

In practice of egoism[3] lies not happiness—
False is ego-centredness.[4] He is holy Truth.
All those in duality caught are ruined.
Man does what in primal Time for him is recorded. (1)
Such a desperate gambler is the world—
Although of the Name neglectful, yet it seeks happiness. (Pause I)
Should the invisible Supreme Being ever become visible,
one may describe Him.
Vain it is without seeing Him, to set out to describe Him.
By the Master's guidance comes His sight spontaneously.
This by service to the Master and single-minded absorption
in meditation *comes*. (2)
To seek pleasure is only to get *more* suffering:
Such a one wears a necklace strewn all of evil actions.
Without faith in the Sole *Supreme Being*, one false within
gets not liberation.
All doings are within sight of the Creator, ever-watchful. (3)

1. Gurumukhi.
2. Gurumukh.
3. *Haumai* (Pride, egoism).
4. Manmati.

Whoever the fire of desire through the holy Word assuages,
Spontaneously is his illusion of duality banished.
Such is he who by the Master's guidance the Name in his heart lodges,
And by the holy Word Divine laudation chants. (4)
Those by the Master's guidance in devotion engaged, in the self[1] have the holy Eternal lodged.
Without *devotion* to the Name is not attained essence of the self.[2]
The Beloved Lord to *our* love is compliant.
To whomsoever He shows grace, the holy Name realizes. (5)
Maya-attachment is all Yama-snare;
The egoist in it bound is impure, of evil repute and horrifying aspect.
By the service of the holy Preceptor is this snare lifted.
The Name ambrosial is ever bringer of joy. (6)
The God-directed by realization, in the Sole Supreme Being are absorbed;
In truth absorbed, in the holy Divine Essence[3] they abide,
Their transmigration annulled.
From the Master, perfectly-endowed, is such enlightenment received. (7)
To discoursing *on the Lord* is there no end. P. 223
My Master have I queried : Other than God no Portal is for man.
Suffering and joy by His desire and will comes.
The lowly Nanak exhorts ye : In Him be absorbed. (8) (4)

Dūjī Māyā jagat-chitt vāsu

Maya that is duality, in the mind of world is lodged :
The world by lust, wrath and pride is being ruined. (1)
Whom may I name second to the Supreme Being ?
None such is there.
In all creation is pervasive that immaculate One. (Pause 1)
Foul thinking, duality-inspired, speaks of a reality other than God.[4]
Those following this, in transmigration caught, die and away from God[5] abide. (2)

1. In the body.
2. One's own place.
3. In one's own home.
4. Speaks of two.
5. Becomes the other (is manifested as the other)

In the earth and sky see I not duality manifest:
In all humanity[1] is manifest the same Divine Light. (3)
As the refulgent lamps of sun and moon I view,
In all is manifest the youthful[2] Beloved Lord. (4)
The holy Preceptor, granting me enlightenment of the
Sole Supreme Being,
In his grace my heart to Him attached. (5)
By guidance of the Master the Sole immaculate Being
have I realized;
Annulling Duality, by the holy Word have I
envisioned Him. (6)
In all worlds is operative God's sole Ordinance;
From the One has arisen all creation. (7)
Two[3] are the paths; of each know the Lord to be the same.
By the Master's teaching the Divine Ordinance realize. (8)
All diverse forms and colours by the mind alone
are created,[4]
Saith Nanak : Laud thou the Sole Reality. (9) (5)

Adhiyātam karam karei tāṇ sâchā

One is pure only when acting by guidance of the true self;
The uninitiated know not the true secret of liberation. (1)
That yogi alone the true praxis has contemplated,
Who subduing the five sources of evil, in heart
cherishes truth. (Pause 1)
Such alone the reality of yoga-praxis realize,
As have within them the Divine Essence.[5] (2)
To a true yogi are heat of the sun and cool atmosphere
of the moon and home and forest alike;[6]
Also to Him is action and devotion of the same order
of performance.[7] (3)
The sole Name of God his charity—
Ever awake in enlightenment, meditation, yoga-praxis
and truth. (4)

1. Each woman and man.
2. This epithet is expressive of beauty.
3. The path of the Gurumukh (the God-directed) and manmukh (the ego-directed).
4. That is, have no existence in reality.
5. Sachu (lit. truth, holy truth).
6. Here 'sun and moon' are yogic symbols for the passages Ida and Pingala, joining with Sushumana to impart realization and infinite power.
7. Are alike.

In fear of God absorbed, from the self he strays not;
Who may evaluate him in his absorption ? (5)
Whomsoever the Lord to Himself unites, and his
illusion lifts,
By grace of the Master the supreme state attains. (6)
The holy action of *such a yogi* in service of the Master,
Contemplation of the Word and subduing egoism, lies.[1] (7)
Saith Nanak : The essence of utterance of God's Name,
austerity, sacred recitation of scriptures[2]
In this lies, that in the Lord, transcending our
knowing, has he faith. (8) (6)

Khimā gahī bratu sīl santokham

Forgiveness have I grasped; and taken vow of
noble conduct and contentment.
Thereby afflicts me no malady nor suffering from Yama;
Thus have we been liberated and merged into
the Lord without form or feature. (1)
What has the yogi to fear ?
In all that is without, including trees and
plants, is He pervasive. (Pause I)
The yogi, from fear emancipated, on the Lord
without fear meditates;
Awake ever[3], in truth is he absorbed.
To my mind is such a yogi pleasing. (2)
The snare of death in the flame of enlightenment he burns:
Old age, the path of death and pride he annuls;
Liberated himself, to his ancestors too he brings
liberation. (3)
The true yogi is one who to the holy Preceptor is devoted;[4]
In fear of God immersed, fearless he becomes;
As the Lord that he serves, he becomes. (4)
The Name is emancipator from fear, and bringer of the
immaculate state. P. 224
Of the helpless is it cherisher; to it may I be a sacrifice !
By chanting Divine laudation is one not again
into the birth *mould* cast. (5)

1. That is, does not go beyond the path of sahaj into ritual and hatha-praxis.
2. Purana (mythological Hindu scriptures).
3. Day after day.
4. Serves.

Let the yoga-practitioner realize one Supreme
Being within and without.
By the Master's teaching[1] should he himself realize.
By power of the holy Word shall he be marked with
bliss at the Divine Portal. (6)
Whoever by the holy Word to the world dies, in the
Divine Essence[2] abides;
His transmigration annulled, his desire ended,
By *blessing* of the Master's Word is illumined lotus
of his heart. (7)
Whomsoever *in the world* we view, is by hope and
despair filled:
By lust and wrath moved, for poison *of the world*
hungry and thirsty.
Saith Nanak : Rare are such as truly the world have
renounced. (8) (7)

Aiso dāsu milai sükhu hoī

Union with such a servant[3] *of God* brings joy—
Suffering is annulled, and the holy Eternal attained. (1)
By his sight comes perfection of realization :
Equalling merit of *bathing* at sixty-eight holy
spots is the dust of his feet. (Pause I)
By his sight are eyes with contentment filled,
and the mind in the Sole Supreme Being fixed;
By taste of the holy Divine elixir is the tongue made holy. (2)
By passion for devotion in the heart are our doings
made holy;
The mind *at sight of* the Lord inaccessible, of
impenetrable mystery, finds content. (3)
Wherever my glance I cast, the holy Eternal I envision;
Without such realization, the world in its ignorance[4]
into disputation falls. (4)
By guidance of the Master comes realization;
Rare are such as by the Master's teaching such
realization get. (5)

1. Word.
2. In his own abode (in the Divine Essence; eternity).
3. (One whose attributes in the last Ashtpadi are mentioned).
4. Kacha (unbaked, as of clay vessel; frail).

Divine Preserver ! in your grace save us !
Without realization are beings turned animals, goblins. (6)
The Master's teaching is, No other is there than God.
Who else is there to see to whom I may offer worship ? (7)
To manifest the holy[1] has He the three worlds created.
Holy is he who on his self meditates and the essence realizes. (8)
In his heart is lodged holy truth, sincere devotion.
Saith Nanak in supplication : To such am I a slave. (9) (8)

Brahmai garabu kīyā nahīṇ jāniyā

Brahma in pride realized not the Creator.
As fell on him the affliction of *loss of* the Vedas,
was he repentant,
As on the Lord he meditated, did faith in his mind arise. (1)
In this world is spread evil of pride :
Whoever has the Master's contact, in him is it annulled. (Pause 1)
King Bali[2] full of arrogance of his wealth,
By performance of a sacrifice was greatly bloated.
Without the Master's guidance into the nether region he fell. (2)
Harishchandra[3] doled out charity and earned merit.
Yet without the Master's guidance found he not end of
the impenetrably mysterious Divine Being.
The Lord Himself leads astray: Himself wisdom He grants. (3)
Harinakashyapu[4] of foul thinking and evil-doing—
The Lord all-pervasive[5] his pride tore away;
Saved in His grace Prahlad. (3)
Ravan, forgetful *of God*, ignorant, into error fell;
His Lanka plundered, his head *lost*.
As to the Lord no devotion he bore, fell his pride. (5)
Sahas-bahu[6], Madhu-kit[6] and Maikhasura;[6]
Harinyakashyapu[3] who with the Lord's claws was torn apart :
All such demons that practised not devotion, *by the Lord*
were destroyed. (6)
Destroyed were Jarasandh and Kāla-Jamun;
Torn were Raktabij and Kālunem[6] :

1. Sant (plural).
2. A king who was discomfited trying to dole out charity of land to the Lord as a dwarf.
3. Hari Chand in the text.
4. Harnakash in the text.
5. Narayan.
6. Demons mentioned in the Puranas.

The Lord destroyed the demons and to His devotees granted
liberation. (7)
Himself turning holy Preceptor, the holy Word He contemplates.
Demons in duality involved, He destroyed; P. 225
The God-directed, with sincere devotion, were saved.
Duryodhan[1] in dishonour was ruined[2] :
The Lord-Creator He forgot.
Whoever to God's saints does harm, meets suffering. (9)
Janmeja[3] the Master's teaching disregarded :
How may one, in illusion lost, find happiness ?
Even a sesame-grain's error to great regret leads. (10)
Kamsa,[4] Kesu and Chandur that were unmatched champions,
Disregardful of God, into ignominy were caught.
Other than the Lord of the universe no true protection is. (11)
Without the Master's guidance is not pride effaced;
By the Master's teaching comes righteousness,
poise and devotion to the Name.
Saith Nanak : From the Master is obtained devotion
to the Name and Divine laudation. (12) (9)

Choā chandanu anki charhāwouṇ

Should I rub scents of attar and sandalwood on my limbs,
And wear fine cotton and silk dresses—
With all these, without *devotion to* the Name Divine is
happiness not found. (1)
Whatever I wear and wrap myself in, without *devotion to*
the Lord of the universe, no happiness can come. (Pause I)
With rings in my ears worn, and necklace of pearls
round my neck;
With vermilion mattresses with red flowers bespread—
Yet without *devotion to* the Lord of the universe,
no happiness may be sought for.[5]
To have for dalliance a woman with bewitching[6] eyes,

1. The arrogant Kaurava king of Indraprastha.
2. Was sunk.
3. Son of Prikshat, who became a leper because of breaking a vow (mentioned in *The Mahabharata*).
4. Kamsa was the tyrant king of Mathura.
 Note : (In this hymn occur examples of the godless who were destroyed. The illustrations are drawn from Indian mythology and epic lore).
5. Without *devotion to* the Lord of the universe how may happiness be found ?
6. Lit. With a peculiar sprightly appeal.

Decked sixteen-fold[1], in amorous play engaged—
With this, yet without meditation on the Lord of the
universe, shall be met ignominy everlasting. (3)
With possession of fine portals, houses, mansions, and
luxurious couches,
With gardeners appointed day and night to deck these with
flowers—
Yet without *devotion to* the Name Divine will the body
in torment lie. (4)
With steeds, elephants, troops of lancers and beating of drums;
With troops of soldiers, officers, chamber-maids[2] and
such ostentation –
Without *devotion to* the Lord of the universe,
All this is a false show. (5)
Were I to become an accomplished yogi, and
invoke miraculous powers,[3]
Wear crown, ceremonial cap and have a royal umbrella
waving over my head—
Yet without *devotion to* the lord of the universe
how may I attain *holy* Truth ? (6)
Were I to be styled lord, monarch, king,
Arrogantly ordering each one about—all this is a
false show !
Without absorption of the holy Word is not the
supreme objective achieved. (7)
By absorption of the holy Word is egoism and avarice
cast off;
By the Master's teaching in my self[7] the Lord[8] have I
realized.
Nanak thus supplicates : Under Thy shelter myself
I place. (8) (10)

Sevā ek na jānasi awarei

One that serves solely the One Lord, and worships not another,
And the bitter maladies of *worldly* ostentation discards,

1. (Sixteen is the traditional number of articles of female decoration).
2. 'Khawas' in feudal Muslim households bears this sense.
3. Riddhi, Siddhi.
4. Calling others by derogatory vocatives.
5. That is, liberation.
6. Forgotten.
7. Heart.
8. Murari (an attributive name of Krishna, implying God).

By a life of devotion with holy truth finds union. (1)
A devotee of God of such description,
By chanting of Divine laudation, his impurity of mind
washes off. (Pause I)
The whole world's lotus of mind is upside down turned.
In fire of evil-thinking is the whole world consumed.
Only such from drowning are saved as the Master's Word
contemplate. (2)
The humming-bee, the moth, the elephant, the fish,
The deer—by their own action are ruined[2]:
In desire involved, the essence *of truth* they realize[3] not. (3)
The philanderer ever in thought of lust abides;
All evil-doers by wrath are undone.
By disregard of the *holy* Name are lost honour and wisdom. (4)
The ego-directed[4] man after another's woman
grows restless; P. 226
A noose round his neck, in worldly concerns is he involved.
The God-directed[5] by chanting divine laudation
find release. (5)
The ego-directed[4] are like a widow to a stranger
surrendering her body;
For lust and money, under another's sway she places herself:
Without her own spouse no fulfilment will she find. (6)
The mind in study and contemplation[6] of scriptures
and Simritis,[7]
Yet undyed in joy in God, restlessly hops[8] about. (7)
As is the Chatrik thirsting *in love* after *a drop of* water,
As finds the fish joy in water—
Nanak by tasting of joy in God is fulfilled. (8) (11)

Haṭhu kari marai na lekhai pāwai

In practising Hatha should one even die, of little
account is that *with God.*
Should someone adopt numerous ritual guises, rub
ashes thick over his limbs—

1. Knows.
2. Die; are destroyed.
3. See (Pers.); Discriminate (Braji Hindi).
4. Manmukh.
5. Gurmukh.
6. Listening.
7. Books of Hindu Codes and Social Organization.
8. Dances.

But should he neglect devotion to the Name,
Must he ultimately regret his life's course. (1)
My self ! shouldst thou in the Lord fix thy devotion,
joy to thee shall come :
By neglect of the Name Divine must thou suffer torment
at Yama's hands. (Pause I)
By absorption in attar, sandal-scent, agar and comphor,
And by Maya involvement, shall the supreme state by thee
remain unattainable.[1]
By neglect of the holy Name, all around thee is a display
of falsehood. (2)
Command over lance-bearing troops, martial drums,
homage to throne—
All lead to increase of desire,[2] and rise of lust.
Without seeking the Lord comes neither devotion nor
the Name. (3)
The arrogant disputant finds not union with God.
By sacrifice of egoism is attained the Name joy-giving.
In duality lies ignorance, source of suffering. (4)
Without the ship is not crossed the ocean :
So, without devotion[3] to the Master, all life is waste. (5)
Hail the Master that points the path;
Hail him who with the Lord brings about union. (6)
Hail the Lord whose is this life.
By guidance of the Master's Word churn and quaff amrita.
By Thy will, Lord, comes exaltation by devotion to the Name. (7)
Mother mine ! how without the Name may I live ?
Lord ! grant that for ever under Thy shelter on
Thee I meditate.
Saith Nanak : By immersion[4] in the Name is obtained
true honour. (8) (12)

Haumai karat bhekhī nahīṇ jāniyā

The false claimant to piety in egoism involved, realizes not God.
Rare are such as by the Master's guidance in devotion
fix their minds. (1)
By pride and egoism is not attained holy Truth.
As is egoism discarded, is the supreme state attained. (Pause I)

1. It shall remain far from thee.
2. Thirst.
3. Service.
4. *Ratte* : Lit. Dyeing.

Rulers in egoism involved are ever restless;[1]
By egoism destroyed, in transmigration involved. (2)
Egoism by contemplation of the Master's Word is cast off;
As is the restless understanding discarded, are the
five sources of evil vanquished.[2] (3)
With holy truth lodged within, into the house of
poise does man find entry;
And the Divine Monarch realizing, the supreme
state attains. (4)
The Master rids of illusion those[3] in truthful
action engaged;
On the Lord transcending fear, are they in meditation
absorbed. (5)
By dying in involvement of egoism nothing is attained;
By contact with the Master, perfectly-endowed, are all
conflicts resolved. (6)
Of little worth is all *visible* existence;
Those by the Master illumined, disregarding its lure,
in Divine laudation engage. (7)
One in bonds of egoism caught must in transmigration
be whirled about. P. 227
Saith Nanak : God's devotees eternal bliss shall have. (8) (13)

Prathmei Brahmā kālai ghari āiyā

At the beginning of the universe did Brahma the
house of Death enter;
Of the lotus of being found he not end of the tendril;[4]
Disregardful of the Divine Ordinance, in illusion was he lost. (1)
All that are created, by death must be destroyed.
We by contemplation of the Master's Word,
by the Lord are saved. (Pause I)
Goddesses and gods all are by Maya deluded.
Without devotion to the Master no escape from
death comes.
God alone is immortal, inaccessible, of impenetrable
mystery. (2)

1. Rush about.
2. Killed.
3. The original is in the singular.
4. This is based on a Puranic myth, and is part of the Hindu religious lore.

Kings, nobles, monarchs—none shall last.
All those forgetful of the Name, Yama's torment must bear.
The Name is my prop : I abide as you keep me. (3)
Chiefs, rulers—none shall last.
The wealthy hoarding wealth too must meet death.
Lord ! grant me wealth of Thy ambrosial Name. (4)
The common folk, headmen, squires and landlords—
None in this world is immutable.
Arrogant Death must strike on the head those in falsehood involved. (5)
One sole Reality, Eternal, is immutable.
He who made the world, must also bring it to dissolution.
By realization through the Master's guidance alone, is found *true* honour. (7)
Kazis, Sheikhs and mendicants[1] of numerous garbs—
Arrogating greatness to themselves, in torment of egoism are caught.
Without the holy Master's prop escape they not death. (7)
Death its snare by *our foulness of* tongue and eyes spreads;
By our ears too as we listen to poisonous words death overtakes us :
Humanity of the holy Word disregardful, day and night is robbed. (8)
By *devotion to* the Name Divine, abides truth in the heart.
By chanting Divine laudation death seeks not one who,
Says Nanak, by the Master's guidance in the holy Word is absorbed. (9) (14)

Bolehṇ sāch mithyā nahiṇ rāī

The God-directed ever speaking truth, not a grain of falsehood utter ;
And by the Masters's guidance obey the Divine will !
Under shelter of the holy Eternal, above Maya taint they remain;
Abiding in the house of truth, from death immune.[2] (1)
The egoist, in transmigration caught, in suffering is involved. (Pause I)

1. These are various Muslim religious orders. 'Mendicant' is 'fakir'.
2. Death does not seek them.

The God-directed quaff amrita
And the inexpressible express:
Realizing the self[1], the house of poise they occupy :
By Divine joy intoxicated, such bliss for them is ordained.[2] (2)
By the Master's guidance is their tenor of life
unshakeable, imperturbable;
By the Master's guidance spontaneous Divine
truths they utter:
Churning the Divine Essence, amrita they quaff. (3)
By beholding the holy Preceptor, from him instruction
we obtained.
Mind and body to him dedicating, into the self
have we penetrated.
By contemplation of the self, came realization. (4)
The purest sustenance is the Name immaculate,
That makes man the purest self,[3] with illimitable
truth illumined.
Then is beheld the Sole Supreme Reality[4] wherever
eye is cast. (5)
One in such state abides immaculate, truth his sole doing;
Attaining the supreme state, in service of the Master engaging;
By the Master's teaching[5] is in his mind instilled faith;
His illusion of egoism lifted. (6)
By such means are saved numberless seekers;[6]
By laudation of the Lord are the holy devotees
carried across the occean of existence : P. 228
As was attained the Lord, no other have we sought after. (7)
To the Eternal Divine Mansion, inaccessible, has the
Master granted us entry :
Immutable is this Mansion, not a Maya-shadow.
By content born of truth is all illusion lifted. (8)
Those in whose selves is lodged the Lord,[7]
By grace of the Master is obtained association of such.
Saith Nanak : By *devotion to* the holy Name is *the mind's*
impurity eliminated. (9) (15)

1. Sitting in their own home.
2. Expressed, explicitly ordained.
3. Param-hamsa.
4. Ek-Oankar.
5. From the Master's self or mantra.
6. How many are not saved ?
7. He.

Rāmi nāmi chittu rāpai jā kai
He whose mind in devotion to the Name Divine is dyed,
Every sunrise *bless* yourselves[1] by a sight of him. (1)
Not to contemplate God is *mark of* your misfortune :
Our Lord-God in each age[2] is bestower of boons. (Pause 1)
One that is perfectly-endowed, by the Master's guidance
on God meditates.
In the mind of such resounds music of the unblown pipe. (2)
Those that bear devotion and love to the Lord-God,
Are by His grace saved. (3)
The sight and touch of such as the Lord in their heart bear,
Is bringer of joy. (4)
In all beings is the Sole Creator pervasive :
Not realizing this, the egoist pride-filled, into
transmigration whirls. (5)
He alone has realization who with the Master is blessed[3] :
His egoism he suppresses and by the Master's Word,
To the Lord attains. (6)
How may the link between the lower *being* and the
Supreme be known ?
By the Master's teaching as faith is induced,
is this link known. (7)
Lord ! on us sinners; devoid of merit, confer Thou merit !
Saith Nanak : By compassionate grace[5] of the Lord alone
does man find liberation. (8) (16)
"Entered sixteen Ashtpadis in Guareri Gauri".
(Note from the original.)

In the measure Gauri Bairagaṇi—Composition of Sri Guru Nanak Dev*

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Jiūṇ gāīṇ kau goilī rākheh kari sārā
As keeps the cowherd the cows, full of concern,
So does the Lord day and night preserve creation,
and joy on each confers. (1)

1. Have sight of him.
2. (Reference is to the four ages of Indian cosmology).
3. Who finds the Master.
4. The lower and higher.
5. Dayal is from daya (compassion) with added connotation of grace.
* Octets (Ashtpadis) continuing.

Lord compassionate to the humble ! here and in the
hereafter cherish us.
To Thy shelter have I come : Grant me bliss by Thy
glance of grace. (Pause I)
Wherever I look, is the Preserver pervasive.
Bestower of boons are you; joy of all objects
you taste and are prop of life ! (2)
By consequence of his deeds, without contemplation
and enlightenment,
Man up and down *in transmigration* moves :
Without laudation[1] of the Lord is not shattered
this darkness. (3)
The world have I seen destroyed, caught in avarice
and pride.
By devotion to the Master is attained the Lord,
the eternal door of liberation. (4)
In the self is situated the limitless Divine Mansion,
Of immeasurable extent.
Without realization of the holy Word to none comes poise—
By such realization is found bliss. (5)
What has man brought into this world ? What shall carry away ?
In Yama's snare caught,
Like a bucket tied fast to a rope, moving skyward
and nether-ward. (6)
With guidance of the Master indifference to the Name
occurs not;
Spontaneously is found exaltation.
Within each is lodged treasure of the holy Word;
By its guidance as is egoism discarded,
comes union *with the Lord.* (7)
By the Lord's glance of grace enter merits into
the self :
Saith Nanak : Then shall not union with the Lord
ever end; P. 229
And profit of truth be attained. (8) (1.17)

Guru-parshādīṇ būjhi lei tau hoe niberā

Shouldst thou by the Master's grace have realization,
thy conflict shall then be resolved.

1. Upama : lit. Simile (applied meaning, praise).

Our Lord is He, whose immaculate truth[1] in each abode is pervasive. (1)
Contemplate this : Without the Master's holy Word comes not liberation :
With millions[2] of ritual actions performed, without the Master's guidance would still be pitch darkness. (Pause I)
The purblind, bereft of senses, what good teaching them anything ?
Without the Master's guidance is not seen the true path :
By what device to make accommodation with such ? (2)
In the Kali Age such is the marvel :
The spurious is called genuine; of the genuine they know not.
The blind[3] herein are dubbed judges of merit. (3)
In this age those fast asleep[3] are called wide awake, the awakened ones asleep;
The living are condemned as dead;
Over the dead none mourns. (4)
What is coming is described as departing,
What is another's they claim as their own;
What is their own have they never relished.[4] (5)
What is sweet they discard as bitter;[5] what is bitter they commend as sweet.
Those dyed in God they traduce—such is what in the Kali Age we have beheld. (6)
The handmaid[6] they serve; the Master[7] they disregard;
By churning water of a pond is butter not extracted. (7)
I would bow[8] to one who this aphorism truly understands.
Saith Nanak : One contemplating the self— endless is his merit. (8)

1. Nām niranjana.
2. Lakh (a hundred thousand).
3 The epithets in this and the next sections are symbolic, referring to spiritual merits and corresponding demerits.
4. This line is capable of several facets of interpretation. Of help is this from the Faridkot Teeka : This body that is not their own (being ultimately the food of hounds and jackals) they consider their own. God who is their own essence, to them appeals not).
5. Sweet is devotion, God's holy Name.
6. Maya.
7. God.
8. Original : He will be our preceptor.

Himself solely He pervades *the universe*;
Himself has He cast about illusions.
By the Master's grace you realize,
All that pervades is the Supreme Being. (9) (2.18)

In the measure Gauri Guareri—Composition of Sri Guru Amar Das

Ashtpadian (Octets)

Mana ka sūtaku dūjā bhāu

Duality is the mind's impurity[1] :
Those lost in delusion in transmigration remain involved (1)
Never is the egoist's impurity removed,
Till through devotion he engage in the holy Word and God's Name. (Pause I)
All existence is delusion-gripped, impure :
Ever and again involved in birth-death cycle. (2)
Fire, air, water—all bear impurity:
All food consumed too is impure.[2] (3)
In such impure state no ritual worship may be performed—
Only when dyed in the Name is the mind purified. (4)
Impurity through devotion to the holy Preceptor is removed—
Through such devotion are transmigration and death annulled. (5)
The study of scriptures[3] reveals :
Liberation only through devotion to the Name comes. (6)
In all four Ages the noblest path is devotion to the Name,
And contemplation of the holy Word.
Through Godward-turning alone may one find liberation[4] in Kali Yuga. (7)
The Lord holy, Eternal dies not, nor undergoes birth and death.
Saith Nanak : By the Master's guidance is one in the Eternal absorbed. (8) (1)

1. Original, Sūtak=ritual impurity believed to infect a house for a number of days after a birth.
2. For a parallel see Var Asa, XVIII, Slokas.
3. Shastras, Simritis.
4. Swims across.

Note : Throughout this Ashtpadi for 'impurity', in the original text, *Sūtak* stands.

Gurumükhi sewā prān adhārā
Devotion divinely-inspired is life's true prop :
Keep lodged in the heart the holy Lord.
The God-inspired at the Eternal Portal find glory. (1)
Thou learned Brahmin ! study devotion to God,
Discard foul thinking.
By the Master's guidance swim across the ocean of worldliness. (Pause I)
By the Master's guidance is egoism from the mind removed; P. 230
To those Godward-turned no impurity attaches;
By Godward-turning is the holy Name lodged in the mind. (2)
By the Master's guidance are acquired holy action, *dharma* and truth;
By the Master's guidance are burnt away egoism and Duality.
By the Master's guidance *is the heart* dyed in the Name,
And bliss found. (3)
Instruct your mind, learn the truth about God;
None listens to what one without enlightenment may preach.
Learning God's truth brings imperishable joy. (4)
Ego-prompted man makes show of piety and is full of cleverness—
His doings to the Lord unacceptable.
Involved in transmigration, no rest he finds. (5)
Ego-prompted man from pride engages in ritual acts;
His meditation false like the heron's—
His end, regrets at Yama's chastizement.[1] (6)
Liberation comes not without devotion to the holy Master :
The Lord though grace of the Preceptor is found.
The Preceptor is eternally[2] the bestower of grace. (7)
By the Master's guidance all honour of caste and greatness,
In devotion to the Name are found.
Such destroy and cast off Maya, ocean's daughter.[3]
Saith Nanak : Without devotion all intellectual feats are worthless,[4]

1. Lit. Being caught.
2. Lit. In all Four Ages.
3. (This illusion is mythological).
4. Lit. All cleverness is false.

Isu jug kā dharmu paṛuh tum bhāī
Brother ! contemplate the religious practice
appropriate to this age—
From the Master perfectly-endowed does such
awareness come :
In the Here and Hereafter God's Name is our true friend. (1)
Repeat God's[1] Name and contemplate it :
By the holy Preceptor's grace will thus your impurity
be removed. (Pause I)
Not through disputation and opposition is He realized :
In Duality mind and body become joyless;
Only through the Master's Word does absorption in
truth come. (2)
This world by egoism is fouled :
By constant bathing at holy spots is not egoism shed :
Without the Master's contact[2] is man chastized by Yama. (3)
He alone is holy[3] who suppresses[4] egoism,
And guided by the Master's Word destroys the five evils.
Such a one is liberated himself and liberated are his
family.[5] (4)
Through Maya-delusion is this magic show enacted :
In this are purblind egoists involved.
Those by the Master guided and contemplating Him,
by this are untouched. (5)
The hypocrite like a showman assumes many guises :
Inside him is egoism and desire—
Not contemplating his self, has he lost the game of life. (6)
In assumed guises he tries to play tricks,
Yet is he lost in Maya-delusion and doubt :
Without devotion to the holy Preceptor comes to him
much suffering. (7)
Those dyed in devotion are the real recluses[6],
Who even when householders, are to holy truth devoted :
One devoted to the holy Master is truly fortunate. (8) (3)

1. Original, Rama.
2. Lit. Meeting, contact.
3. Lit. Truthful, pure.
4. Lit. Destroys.
5. Lit. Tribe, family.
6. Original, Bairagi (Vairagi).

Brahmā mūlu veda abhyāsā

From Brahma has originated study of Vedas;
From him too originated the gods, imbued with
attachment and desire :
Involved in Three Qualities they wander, not
finding poise in their true selves.[1]
The Lord saved us through the holy Master's touch,
Who confirmed in us ceaseless[2] devotion
and contemplation of the holy Name. (Pause I)
Brahma's world involved in Three qualities is Yama's snare :
Those studying it are in disputation involved, P. 231
And by Yama chastized.
Not contemplating the Essence are they gathering
bundles of straw. (2)
The egoist in ignorance traverses the false way;
Practising much ritual has he neglected the Name Divine,[3]
And involved in Duality sinks in the ocean of
worldliness. (3)
Man hankering after lucre[4] is styled pandit;
Dyed in poison much suffering he gets;
Caught in Yama's noose, death ever torments him. (4)
Death approaches not those blessed with the Master's
guidance,
That burns away egoism and thoughts[5] of Duality.
Dyed in the Name, such ever laud the Lord. (5)
Maya is handmaid to God's devotees and serves them;
Those touching their feet find liberation;
Ever pure, they find serenity and poise.[6] (6)
Those listening to Divine discourses are in the
world truly rich—
All to them bow and at their feet worship :
In their minds they ever laud the holy Lord. (7)
Through the teaching[7] of the holy Master,

1. The doctrine expressed herein is familiar to students of Indian spirituality : The gods are not above Maya.
2. Lit. Each day, day after day.
3. Original, Hari-Nam.
4. Lit. Maya.
5. Lit. Words.
6. Original, Sahaj.
7. Lit. Word.

The Three Qualities got effaced and the self in the
Fourth State[1] was fixed.
Saith Nanak : Thus was egoism removed[2] and union with
the Absolute[3] found. (8) (4)

Brahmā vedu parhai vādu vakhāṇai

Brahma from his study of Vedas only makes controversies :
His mind darkened,[4] no self-realisation has he.
Only through study of the holy Preceptor's Word does
one find the Lord. (1)
Through devotion to the holy Preceptor death one
escapes. (Pause I)
Egoists through Duality are destroyed.
By the Master's guidance are even sinners purified—
Through the Preceptor's teaching their selves in
poise are fixed.
The Lord through absorption[5] of the Preceptor's Word
is realized. (2)
The Lord himself brings about the seeker's union with the
Preceptor;
Such blessing comes to those that please the holy Lord. (3)
In spontaneous absorption, the Lord they laud.
Without guidance of the Preceptor is man lost in illusions :
The egoists purblind ever consume poison,
Bear Yama's chastizement and undergo suffering. (4)
One under the Lord's protection escapes[6] Yama :
Eliminating egoism, such in holy truth are absorbed.
Ever are their minds absorbed in the Lord's Name. (5)
Those serving the holy Preceptor are pure, immaculate.
One uniting his self to the Universal Self is victor
over the world.[7]
Friend ! thus shalt thou be happy and blessed. (6)
Anyone serving the holy Master shall find the true reward—

1. This is Turiya or Absorption.
2. Lit. Destroyed.
3. Original, Brahm.
4. Original. Tāmas—sloth, darkness. This is the lowest of the three 'qualities'.
5. This the implied sense of *sīdhei.*
6. Lit. Yama seeks him not.
7. (Cf. Japuji XXVII).

Bearing the Name in his heart, shall his ego be eliminated,
And the mystic harmony from him arise.[1] (7)
Brother ! on none has the holy Preceptor's teaching failed.[2]
Purified through devotion, have they got glory at the
Divine Portal.
Saith Nanak : Only through the Lord's holy Name does
true glory came. (8) (5)

Trai guṇa vakhāṇai bharamu na jāe

One expounding texts *based on* Three Qualities is
of illusion not divested;
His bonds not loosened, he finds not liberation :
In this Age the holy Preceptor alone is bestower
of liberation.[3] (1)
By the Master's guidance does man shed his illusion :
His self in poise,[4] to the Lord is he attuned. (Pause I)
One caught in the Three Qualities, to death is subject; P. 232
He meditates not on the Truth[5] of the Creator :
To death and life unending is he subject. (2)
A preceptor devoid of insight sheds not illusion;
Discarding the essence,[6] is he involved in Duality :
Entranced by poison, in poison is he absorbed. (3)
The creation in Maya-illusion is caught, taking it to be real;
Caught in Duality, on the Lord it neglects to meditate.
Only one favoured by Divine grace[7] the supreme state
attains. (4)
Divine Truth within the mind and without operates—
This Truth by no effort remains concealed.
To the enlightened is it spontaneously revealed. (5)
By the Master's guidance[8] in truth is such a one absorbed;
His egoism and Maya-attachment by the holy Word is burnt
away :
The holy Lord Himself to the devotee grants union. (6)
By the Word uttered by the holy Preceptor, bestower *of bliss*

1. Lit. He will perform this melody.
2. Lit. Who by the holy Preceptor has not been reformed ?
3. The implication is, that this comes about through his teaching.
4. Lit. Equable his mind's tune.
5. Nām.
6. Lit. Root.
7. Glance of grace.
8. Gurmukh (i).

The restless mind finds peace and poise.
From the holy Master's guidance
Is enlightenment attained. (7)
The sole Creator is He, who creates and destroys :
None other *His rival.*
Saith Nanak : This truth the rare devotee may realize. (8) (6)

Nāmu amolaku Gurumukhi pāwai

By the Master's guidence is obtained *devotion to* the
Name above all value;
Anyone devoted to the holy Name is spontaneously in the
Name absorbed.
His tongue chants ever the Name immortal :
Such joy in God is attained only by one by Him
favoured. (1)
Meditate ever on the Lord of the universe in your hearts;
Thus by the Master's guidance shall ye attain the
supreme state of bliss. (Pause 1)
As bliss enters the heart and enlighten it,
Man by the Master's guidance lauds the holy Treasury
of noble atributes,
And turns himself into the humblest of God's slaves :
Even amidst involvement with his family, his is the
state of renunciation. (2)
Rare is the devotee attaining liberation while alive—
Such a one alone finds the supreme blessing :
His Three Qualities effaced, his self is rendered pure.
To the holy Lord is he spontaneously united. (3)
As in the heart is the holy Lord lodged,
Is attachment to family eliminated.
As is the mind pierced with devotion by the
Preceptor's guidance,
To it comes poise;
With understanding of the Divine Law, the supreme truth
it realizes. (4)
Thou art the Creator, none else I worship.
From devotion to Thee comes true exaltation;
By Divine grace alone may one laud Him :
From the jewel Name[1] is the entire universe illumined. (5)

1. Implies the Divine Essence.

By the Preceptor's guidance is the holy Word rendered joyful;
The heart in bloom, is ever in devotion fixed.
By Divine grace is holy truth attained spontaneously.
By supreme good fortune is the holy Master found. (6)
Egoism, attachment and agony of foul thinking are annulled.
As God's Name, repository of noble attributes in the
heart is lodged,
By the Preceptor's guidance is enlightenment and the
Lord's laudation inspired;
And the heart joys in resting at God's feet. (7)
He alone obtains devotion to the Name whom
He thus favours;
By the Preceptor's guidance grants He union through
discarding of egoism.
Then is the holy Name in the heart lodged.
Saith Nanak : Thus is one spontaneously in eternal
Truth absorbed. (8) (7)

Mana hī manu sawāriyā bhay sahaji sübhāe

Through holy fear of God and poise,
Has the mind purified itself :
Through fixed devotion is it dyed in the holy Word, P. 233
And by submitting to the Divine will is in its eternal
Abode lodged. (1)
Through devotion to the holy Preceptor is egoism lifted,
And the Lord, Treasure of noble
attributes, is attained. (Pause I)
The mind under fear[1] of God through absorption
in the Divine Word,
Is the true ascetic.
The Lord immaculate pervades all places—
Through the Master's grace is union with
Him brought about. (2)
To the humblest servant of the Lord comes true joy;
By such device alone is the Lord attained.
Only through Divine grace is one to His laudation inclined. (3)
Cursed be long life denuded of devotion to the Lord's Name;
Cursed be the luxurious bed inducing the dark
passion of lust after woman;

1. *Bhau* here is the altered form of *Bhay* (fear) which occurs in the opening line of this stanza.

Those alone have lives fulfilled who find
shelter in the holy Name. (4)
Cursed be absorption in relations and family,
Whereby is devotion to the Lord neglected.
He alone is our true friend who lauds God's attributes :
None but the Lord's Name is my support. (5)
From the holy Preceptor have I attained the pure life[1]
and exaltation.
By meditation on the Lord's Name is all suffering effaced:
By absorption in the Lord's holy Name is
found joy imperishable.
By the Master's instruction have I learnt the
truth of this living frame:[2]
The flame of egoism's desire is extinguished.
All violence of mind gone, to forgiveness am I attached.[3] (7)
The Lord by His grace alone confers the gift of devotion[4]
to the Name,
Rare is the devotee attaining this jewel, *attained*
by the Preceptor's guidance.
Nanak lauds the Lord unattainable and unencompassable. (8)

In the measure Gauri Bairagani—Composition of Sri Guru Amar Das

In the Name of the Sole Supreme Being, realized
by the holy Preceptor's Grace

Satiguru tei jo mühn pherei tei vemükhi bürei disann

Those turning away from the holy Preceptor
Bear aspects God-denying and evil;
Ever are they chastized in bonds.[5]
Never again grasping the auspcious hour.[6] (1)
Lord ! succour me through Thy grace, succour me !
The Lord, inspiring the heart to meditation on Divine
attributes,
The seeker to holy company induces. (Pause I)
Such devotees are favoured of the Lord as follow
the way of devotion;

1. State; noble state.
2. The original may be interpreted ethically, as here, or esoterically, as knowledge of those secrets that Yoga is believed to bring.
3. Lit. Grasp. (This is an echo of an affirmation of Guru Nanak Dev in Gauri Ashtpadi 7.1).
4. Nām.
5. Refers to torments of the ungodly life.
6. Implies the human birth.

Who discarding egoism take to the path of service,
And die to the world's desires. (2)
He who gave body and life, is our true Lord.[1]
Evil is it to cast Him from one's thoughts—
Ever must He in the heart be lodged. (3)
Through devotion to the Name comes exaltation;
Through meditation on the Name too comes joy;
From the holy Preceptor is acquired *devotion to* the Name:
Through grace[2] is the Lord attained. (4)
Those indifferent to the holy Preceptor whirl ever in perturbation;
Rejected of earth and heaven, are they in filth absorbed. (5)
The world drugged with attachment,
In illusion is lost:
Those by the Preceptor instructed,
The Maya-taint escape. (6)
Those devoted to the holy Preceptor bear true aspect of beauty—
Their impurity of egoism shed.
Those dyed in the Divine Word are truly made pure, P. 234
Through obedience to the holy Preceptor's will. (7)
Thou, Lord ! art the sole Bestower.
Through grace dost bring about union.
Nanak, servant of God, seeks *His* shelter—
By His grace shall He succour him. (8) (1.9.27)

In the measure Gauri Purabi—Composition of Sri Guru Ram Das

Karhalei (Camel Tunes)*

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace.

Karhalei mana pardesīyā kivṇ milīyai Hari māe

My camel-like wandering mind sojourning into strange lands,
How may union with the Divine King, merging[3] into Him
come about ?

1. The original is Sirkar (Sarkar), ruler.
2. *Karam* (Ar) *Karma* (Sansk) might either be implied. *Karam* is grace; *Karma*, good fortune through good deeds of previous births.
3. *Mae* is interpreted as shortened form of *samae* (merge) or 'mother' cf. *Shabdarth*).

* Karaho, Kara, Karhal, all stand for camel in Sindhi and Dhingal (Rajasthani dialect). While there is no direction here to sing these hymns in some tune resembling the camel-drivers' tunes of Sind and Rajasthan, Karhala or Camel is used as a symbol. It symbolizes the mind wandering, unsettled in poise. Elsewhere in Gurubani the mind is also called Pardesi (sojourner in strange lands) because of its tendency not to be fixed at a point in devotion e.g. 'Merei jiyariya paradesia kitu pawaeh janjala Rama'. (Asavari M.V. Chhant 5).

By attainment of the Preceptor through great
good fortune
Has the Beloved *Lord* came to my embrace. (1)
My camel-like *wandering* mind ! on the holy enlightener,
all pervading meditate thou. (Pause I)
My camel-like *wandering* mind ! be thou contemplative;
On the Name Divine meditate.
Then at the reckoning-point shall the Lord Himself succour
thee. (2)
My camel-like *wandering* mind ! extremely pure art thou !
Impurity of egoism *to thee* has stuck.
The Beloved with thee is settled, manifest in the home;
Thou from Him allienated, into suffering art fallen. (3)
My camel-like *wandering* mind ! cherished one !
In the heart for the Lord make thou search.
By no other device shall He be found—
The Master alone in the heart the Lord's sight shall reveal. (4)
My camel-like *wandering* mind ! cherished one,
Day and night to the Lord in devotion be attached.
Then in the Divine Mansion of Delight shalt thou find abode:
The Master this union shall bring about. (5)
My camel-like *wandering* mind ! friend !
Discard hypocrisy and avarice.
Hypocrites and the avaricious are chastized;
Yama on them imposes penalties. (6)
My camel-like *wandering* mind ! dear as life !
Of hypocrisy and illusion shed the impurity.
The Master, the Divine Pool of Immortality to the
brim has filled—
In holy company is all impurity shed. (7)
My camel-like *wandering* mind ! beloved ! to the Master's
teaching give ear.
This world is an expanse of attachment and Maya—
In the end none of it with thee shall last. (8)
My camel-like *wandering* mind ! dear friend !
Those carrying provision of the Lord honour shall obtain.
Such at the Divine Portal shall with the robe be invested,
And by the Lord *Himself* held in embrace. (9)
My camel-like *wandering* mind ! those that on the Master's
teaching acted,

Have by the Master been approved.
Saith Nanak, servant of God, in supplication to the Master :
To the Lord unite me ! (10) (1)

Mana karhalā vīchārīyā vīchāri dekhu samāli

My camel-like *wandering* mind ! consider, carefully see !
Those taking their abode in wild places have uselessly
wandered to exhaustion :
By the Master's guidance, within thy heart the
Beloved view. (1)
My camel-like *wandering* mind !
By guidance of the Master, the Lord
thou contemplate. (Pause 1)
My camel-like *wandering* mind ! grown now thoughtful !
Know, the egoist in a mighty snare is caught.
The beings God-directed, by contemplation of the Lord's
Name emancipation have achieved. (2)
My camel-like *wandering* mind ! cherished one !
In holy company the holy Preceptor thou seek.
In holy company on the Lord meditate :
The Lord's Name with thee shall abide. (3)
My camel-like *wandering* mind ! by one glance of grace
does the Lord confer bliss. P. 235
By His grace[1] alone comes release : contemplate thou the holy
Master's feet. (4)
My camel-like *wandering* mind ! contemplate thou the
Light in thy self enshrined.
By grace of the Lord compassionate, has the Master,
The holy Name, repository of the Nine
Treasurers, revealed. (5)
My camel-like *wandering* mind ! discard thou clever
devices that are so frightful.
Contemplate thou the Lord's Name, that in the last
moment to thee shall bring release. (6)
My camel-like *wandering* mind ! supremely fortunate !
Cherish the jewel enlightenment;
Then grasping the Master's sword of enlightenment,
Does Yama himself to death the fatal blow deal. (7)

1. As he himself grants release.

My camel-like *wandering* mind ! the treasure is
within thee lying,
For which abroad thou dost wander.
Those that the Master, perfectly-endowed, have met,
The Lord, true friend, by their side have they found. (8)
My camel-like *wandering* mind ! in joy in God dyed,
Ever the Divine joy contemplate.
Never does the dye of God fade off—
In devotion to the Master, the holy Word contemplate. (9)
The camel-like *wandering* mind ! like birds are we;
The Lord, eternal-Being, is the mighty tree.[1]
By supreme good fortune, through the Master's
guidance has *this tree* been reached.[2]
Saith Nanak, servant of God : Contemplate
ever the Name. (10) (2.29)

In the measure Gauri Guareri—Composition of Sri Guru Arjan Dev

Ashṭpadiyan (Octets)

In the Name of the Sole Supreme Being, Supreme Creator,
Realized by the holy Preceptor's Grace

Jab ehu mana mehṇ karat gümānā

Man with conceit filled in mind,
Is like mad. from reality wandering estranged.
When he makes himself dust of feet of all,
In all beings then the Lord he views. (1)
Spontaneous joyfulness is the fruit of humility,
That the holy Preceptor on me has bestowed. (Pause I)
When upon any does man looks down,
Then all for him twist the noose;
When he gives up thoughts of mine and thine,
None to hold him in enmity is left. (2)
When he adopts the way of aquisiteness
Then in great hardship is he caught.
When the Creator he realizes,
Then is he free from torments. (3)
When excessively to the self is he attached,
Then in transmigration fallen, by Yama is sought after.

1. Taruvar.
2. Attained.

When his illusions are shattered,
Then between him and the Supreme
Being no rift is left. (4)
While he of distinctions remains aware,
Then is he caught in suffering, chastizement and pain.
When the one sole Lord he realizes,
Then all enlightenment to him comes. (5)
While for acquistion of lucre he rushes about,
Finds he no content or assuagement of desire.
When this pursuit he reduces,
Then Maya herself in his pursuit goes. (6)
As the holy Preceptor by Divine grace is met,
In the temple of the self is a lamp lit.
When man has awareness of what is true victory
and what true defeat,
There comes to him realization of the value of
his human incarnation. (7)
The Lord is solely the Doer of all; P. 236
Himself repository of enlightenment, wisdom and
discrimination.
He neither is far nor near; with all He abides,
Saith Nanak : By laudation of the holy Eternal
Is attained joy in the Lord. (8) (1)

Guru-sevā tei nāmei lāgā

To absorption in the Name Divine,
By devotion to the Master,
Is destined he who has good fortune on his forehead writ.
In the heart of such a one is the Lord pervasive;
Thereby is his mind and body in joy,[1] and poise he gets. (1)
My self ! laud the Lord in a way,
That in this world and the next may to thee be of help. (Pause I)
On Him meditate, whose meditation fear and suffering
banishes,
And to the mind restless brings poise;
Whose meditation suffering ever annuls,
Whose meditation drives away egoism. (2)
On Him meditate, by whose meditation are subdued the
five sources of evil;

1. Is Cool.

By whose meditation in the heart is stored amrita;
By whose meditation is all thirst[1] quenched,
By whose meditation is attained liberation at the
Divine Portal. (3)
On Him meditate, by whose meditation are annulled
millions of sins,
By whose meditation one a devotee of God becomes,
By whose meditation the mind attains joy,
By whose meditation is shed all impurity. (4)
On Him meditate, by whose meditation is attained the
Divine jewel,
By whose meditation comes union everlasting;[2]
In whose meditation lies bliss of numerous paradises;[3]
By whose meditation is found abode in spontaneous bliss. (5)
On Him meditate, whose meditation from maya-flames
makes thee immune;
By whose meditation death touches *thee* not,
By whose meditation is thy face made holy;
By whose meditation is all suffering banished. (6)
On Him meditate, whose meditation all hardship keeps off;
By whose meditation is heard the unstruck music;
By whose meditation is attained pure repute;
By whose meditation the lotus of the heart comes
to face right. (7)
In the heart of whoever is lodged the Lord's Word,[4]
Uninterrupted Divine laudation his sustenance becomes.
Saith Nanak : This bliss comes to such as have the
Master, perfectly-endowed. (8) (2)

Guru kā shabdu rid antari dhārai

He who the Master's Word in heart lodges,
Repudiates company of the five;[5]
Who keeps his ten faculties[6] under control,
In his self shall illumination enter. (1)
Such lasting attainment to such alone shall come,
On whom falls Divine compassion and grace. (Pause 1)

1. (Used metaphorically).
2. (By which he leaves Him not after, and to the Lord is attached).
3. Baikunth.
4. Mantra.
5. Five sources of evil; lit. five persons.
6. The traditional ten faculties to receive knowledge.

In the heart of such is the Lord's abode,[1]
As hold friend and foe alike,
As all their utterance make from illumination of self;
As listen to nothing but the Name,
As behold nothing but the vision[2] of God. (2)
The waking and sleeping state of such is in enlightenment;[3]
All that happens they equably take;
Their renunciation, their joy from spontaneous
enlightenment[3] proceeds;
So their silence and their utterance of the *holy Name*. (3)
In spontaneous enlightenment[3] is what they consume:
In spontaneous enlightenment[3] is eliminated their
alienation from others.
By spontaneous devotion[3] they make association with the holy.
In spontaneous devotion[3] with the Supreme Being have
they union manifest. (4)
In spontaneous enlightenment[3] abide they at home
and in state of renunciation.
In spontaneous enlightenment[3] is banished duality
from their self. P. 237
Those in whose mind rises spontaneous[3] joy,
With the Lord, Supreme Bliss, find union. (5)
Spontaneously[3] they quaff amrita of the holy Name:
By spontaneous[3] divine inspiration have they
given life to others in charity.
He whose self in spontaneous enlightenment[3] is absorbed.
With him abides the Lord eternal. (6)
Whoever in spontaneous enlightenment[3] the cushion of
immutability has attained,
And in spontaneous enlightenment[3] hears struck the Divine music,
And in spontaneous enlightenment[3] hears the ecstatic
sound of Divine joy—
His abode[4] the Supreme Being pervades. (7)
Whoever by spontaneous enlightenment[3] good fortune[5] has earned,
Spontaneously[3] is he to the holy righteous Master united.

1. This line is taken from stanza 6, to cover the entire manifestation of the state of Sahaj.
2. Original, Dhyana.
3. (In all these contexts the key-tern *Sahaj* occurs, which stands for the path of spontaneous absorption in prayer, meditation and ascent to union with the Supreme Being).
4. (Implies the self).
5. Karma (good fortune attained by deeds).

He who poise has attained, alone realizes it :
To such is Nanak, servant of God, a sacrifice. (8) (3)

Prathmai garbh-vās tei ṭariyā

Man first from confinement[1] in the womb was released;
Then to progeny, wife and family was attached.
On eatables of numerous kinds he feasts, and
in various dresses drapes himself;
Know, wretched creature ! inevitably shall these
from thee pass off. (1)
Which is the station that is immutable ?
What the Word that evil thinking takes away ? (Pause I)
In Indra's demesne must death inevitably occur;
In Brahma's domain too is not immutability.
Shiva's world too shall at last die.
Maya of the Three Qualities, to the Lord unattuned[2],
must die. (2)
Mountains, trees, earth, sky, the stars;
Sun and moon, air, fire, and water;
Day and night, religious vows and various distinctions,
Shastras, Simritis and Vedas—all shall at
last come to an end. (3)
Holy bathing-spots, deities, temples and sacred texts;
The rosary, the paste-mark, ritually pure cooking,
the fire-priests;
The ritual *dhoti*, prostrate worship[3], the food by the
deities blessed;
All these and all mankind shall pass away. (4)
Caste and tribe, distinctions of Muslim and Hindu;
Beasts and birds and life in numerous species;
All the visible expanse of existence—
All these forms ultimately must meet death. (5)
Where exists spontaneous enlightenment, Divine
laudation, devotion and realization of the Essence;
Where abides everlasting joy—immutable, eternal is that spot.
There is holy company with joy in God saturated.
In that city sans fear, does *the Lord* ever abide. (6)

1. Lying, living.
2. Bitala : *be-tal*, it should mean unattuned. If *baital*, then a goblin. Maya of the three qualities, dying, must a goblin become.
3. *Dandaut* : Worship done falling flat on the entire body, forehead touching the ground.

There enters not fear, illusion, sorrow or anxiety;
Neither occurs transmigration there nor death.
There reigns eternal joy, in assembly of unstruck music.
There abide God's devotees, by His laudation sustained. (7)
Of the Supreme Being is visible neither end nor extent;
Who has power this to contemplate ?
Saith Nanak : To whomsoever He shows grace,
In the station immutable, in holy company,
liberation finds. (8) (4)

Jo isu mārei soī sūrā

One subduing *duality*[1] is the *true* hero;
One subduing it perfection has attained.
One subduing it has *attained true* greatness.
One subduing it shall have suffering banished. (1)
Is there any that conquering duality annuls it ?
By annulling it may he practise Supreme Yoga.[2] (Pause I)
One subduing it from fear shall be free. P. 238
One subduing it in the Divine Essence[3] shall be absorbed;
Anyone subduing it shall have his thirst[4] slaked;
One subduing it shall at the Divine Portal meet fulfilment. (2)
One subduing it is truly wealthy.
One subduing it is truly honourable.
One subduing is truly from carnal passion free;
One subduing it shall attain the supreme state. (3)
The birth of one subduing it shall fruitful be reckoned;
One subduing it shall be master of wealth immutable;
One subduing it is supremely fortunate;
One subduing it is ever *in* mind awake. (4)
One subduing it is liberated while alive;
One subduing it is pure of practice;[5]
One subduing it is truly enlightened;
One subduing it is in spontaneous absorption
in the Infinite. (5)

1. Duality is mentioned in the next verse of *Pauṣe*. Throughout this Ashtpadi the pronoun 'it' stands for duality—the illusion that phenomena is real, apart from Brahm or the Eternal.
2. Raj-yoga : The Yoga of meditation and devotion, as against the *praxis* of Hatha.
3. Nām.
4. (Used metaphorically).
5. That is, contrary to the praxis of Hatha that is not approved in the Guru's teaching.

Without subduing it is not one's endeavour in the
way of God fruitful.
Despite millions[1] of ritual actions, recitation
and austerities,
Without subduing it is not annulled transmigration.
Without subduing it is not obtained release from Yama. (6)
Without subduing it comes not enlightenment;
Without subduing it is not washed off impurity;
Without subduing it is man's whole state unclean;
Without subduing it is all our doing evanescent.[2] (7)
To whomsoever the Lord, Repository of Grace
shows compassion,
Is from duality granted release, and all his
objectives are fulfilled.
One whose duality the Master has annulled,
Saith Nanak, is about the Supreme Being
enlightened. (8) (5)

Hari siuṇ jurai tāṇ sabhu ko mīt

One to the Lord united, shall by all be held in love;
By union with the Lord, shall the mind in poise be fixed.
By union with the Lord, is not one by anxiety assailed.
By union with the Lord, comes liberation.[3] (1)
My self ! with the Lord unite thyself in devotion;
Nothing else shall to thee be of avail. (Pause I)
Ostentatious worldlings—
Little good are these : ignorant, thoughtless.
A devotee of God that thou mayst hear of,
Even among those of low caste—
In his company in an instant mayst thou be liberated. (2)
The Lord, listening to whose name equals merit of
millions of holy dips;
Whose meditation equals millions of acts of worship;
In listening to whose holy Word are included millions
of holy acts :
Whoever from the Master learns the way to devotion to Him,
With million-fold benefits is blessed. (3)

1. Koti = crore (ten million).
2. Jaula is variously interpreted : 1. That which flees, i.e. is evanescent.
2. Separate or sequestered, implying sequestration of good qualities from the self.
3. One swims across.

In the mind ever and again the Lord contemplate;
Thereby shall thy Maya-attainment be shattered.
The Lord eternal shall with thee ever abide :
So, my self ! in dye of God's joy be thou soaked. (4)
My self ! *endeavour thou* in His way,
Whose love all hunger removes;
By devotion to whom Yama's minions seek thee not;
By devotion to whom shall thy glory be great;
By devotion to whom shalt thou attain immortality. (5)
Serve thou with zeal[1] the Lord,[2]
Whose servant no penalty suffers,
Whose servant no restraint bears,
In whose court is asked no reckoning. (6)
My self ! endeavour thou in His way,
Whose *household* knows not any decrease;
Who sole Himself, has innumerable forms *created*;
Whose glance of grace brings joy everlasting. (7)
Know, none is wise, none ignorant;[3]
None inferior, none a hero :
Each acts as by the Lord to a task appointed. P. 239
Saith Nanak : By good fortune is one to serve
the Lord inspired. (8) (6)

Binu simran jaisei sarap ārjārī

Without contemplation *of the Lord* is life lived life a
snake's, *venom-enveloped*;[4]
Thus lives the reprobate[5] forgetful of the Name. (1)
Whoever for the twinkling of an eye in contemplation lives,
For millions of days, for eternity is made
immutable. (Pause I)
Without contemplation are ritual actions cursed,
As is the crow's beak, fixed in filth. (2)
Without contemplation are one's actions like a dog's;
The reprobate,[5] like a harlot a son is without ancestry.[6] (3)
Without contemplation is one like a ram's horns :
The reprobate[5] speaks lies, his face blackened. (4)

1. Particularly, with particular devotion and zeal.
2. This line placed at head in rendering.
3. (This is the expression of the spiritual vision, wherein all creation is viewed without the man-made artificial distinctions).
4. (The end-phrase added for elucidation).
5. Sakta.
6. Without (father's) name.

Without contemplation is man like an ass :
The reprobate in filthy spots wanders. (5)
Without contemplation is one *like a* rabid dog;
The reprobate caught in greed, under no restraint
abides. (6)
One without contemplation is committing suicide;
The reprobate is like one from a low family,
with ancestry or caste unknown. (7)
To whomsoever the Lord shows grace, in holy company
introduces him.
Saith Nanak : By the Master's guidance is the
world saved.[1] (8) (7)

Guru kai bachani mohi param-gati pāī

By blessing of the Master's Word the supreme
state have I attained;
The Master, perfectly-endowed, my honour has saved. (1)
By guidance of Master's Word on the Name I meditated;
By grace of the Master have I found poise.[2] (Pause I)
By listening to the Master's Word have
I acquired power of speech.[3]
By the Master's grace has my utterance become amrita. (2)
By *guidance* of the Master's Word is my egoism effaced;
By the Master's compassionate grace have
I attained great glory. (3)
By the Master's Word is illusion removed;
By guidance of the Master's Word have I envisioned all
existence as the Supreme Being. (4)
By guidance of the Master's Word have
I practised Supreme Yoga :[4]
By following the Master is the whole world saved.[5] (5)
By following the Master's Word are my objectives[6]
fulfilled.
By following the Master's Word have
I obtained wealth of the Name. (6)

1. Made to swim across.
2. Lit. Place—place of rest, poise.
3. Lit. My tongue has found utterance.
4. Raj-yoga.
5. Has swum across.
6. Spiritual objectives are meant.

All that their hope in the Master have centred,
From Yama's noose have found release.[1] (7)
By blessing of the Master's Word is my
good fortune awakened. (7)
Saith Nanak : In the Master have
I met the Supreme Being.[2] (8) (8)

Tisu guru kau simrauṇ sāṇsi sāṇsī

The holy Master with each breath I contemplate :
The Master is my breath, my wealth and substance. (Pause I)
By sight of the Master find I life;
The water made holy by touch of the
Master's feet (I) sip.[3] (1)
In dust of the Master's feet I ever bathe—
Thereby shedding impurity of egoism of multiple births. (2)
Over the Master I wave the fan,
Who from the mighty conflagration with his own hand
has succoured me. (3)
Into the home of that Master may I be a drawer of water,
From whom have I acquired enlightenment *of the Lord*,
beyond conception.[4] (4)
In the home of that Master ever may I grind corn,
By whose grace all my foes have turned friends. (5)
The Master who to me the gift of *spiritual* life has granted,
Has as his slave purchased me.[5] (6) P. 240
He who devotion to Himself has inspired,
To such a Master bow I in perpetual obeisance. (7)
Saith Nanak : By blessing of the Master, supremely mighty,
Have my anxiety, torment, fear, illusion and
suffering vanished. (8) (9)

Milu merei Gobind apnā Nām dehu

Lord ! with thyself grant me union; devotion to
Thy Name grant !
Other than the Name, cursed are all attachments. (Pause I)
Without devotion to the Name all wear, all consumption of food,
Is like a cur's who on leavings falls. (1)

1. Yama's noose in their case is snapped.
2. (This is the esoteric doctrine of the holy Preceptor transformed into the essence of the Supreme Being).
3. Lit. The Master's feet I wash and drink of that water.
4. Akal : Interpreted as above, as also the Lord whose might operates without device, *Kala*.
5. The significance is, of course, spiritual.

Without devotion to the Name all dealing in the world
Is as futile as decking a corpse. (2)
He that neglectful of the Name, to delectation
gives himself,
Not in dream shall have joy; his body
with maladies afflicted. (3)
He who indifferent to the Name, in other action engages,
All his false doings shall bring ruin. (4)
Should one to the Name in mind be not attached,
Despite millions or ritual actions, to hell must go. (5)
He that attachment to the Name Divine has not formed,
Like a thief in Yama's demesne in bonds shall be put. (6)
Millions of shows and vast ceremonial—
Without devotion to the Name all is an
expanse of falsehood.
In him alone to the Name rises devotion,
Whom, saith Nanak, the Lord in grace so blesses.[1] (8) (10)

Ādi maddhi jo anti nibāhai

My heart seeks after such a friend
As in the beginning, middle and at end by me shall stand. (1)
The Lord's love ever by us lasts;
The Lord compassionate, perfection incarnate,
is our cherisher. (Pause 1)
Death touches him not, nor does He leave any;
Wherever I look, is He pervasive.
Embodiment of beauty and wisdom; bestower of life
and sense[2]
Is the Lord—brother, son, father and mother. (3)
He to me is life, prop of my existence, all my wealth :
With Him have I entered into love; in my heart is
He settled. (4)
The Lord the Maya-bond has snapped;
By His glance of grace has He made me His own. (5)
By His contemplation are all maladies ended :
Meditation at His feet brings enjoyment of all bliss. (6)
The Supreme Being, perfection incarnate, ever youthful—
Within the self and without is our guardian. (7)

1. Gives it, grants it.
2. Jiya=jiva (the conscious self).

Saith Nanak : The Lord's loftiness[1] have I realized;
Devotion to His Name, that is all *his wealth*,
To the devotee has He granted. (8) (11)

In the measure Gauri Majh—Composition of Sri Guru Arjan Dev*

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace.

Khojat phirei asaṇkh aṇtu na pārīyā

Innumerable seekers have sought Him—
His extent has ever eluded them :
Only such have become devotees as have His grace. (1)
To the Lord am I ever and again a sacrifice ![2] (Pause I)
Hearing of the terror-infested path am I greatly frightened :
In this have I sought shelter with God's devotees—
Pray save me ! (2)
Holy Preceptor ! at your feet I again and again bow. P. 241
Show me sight of that unique bewitching Beloved,
prop of all existence. (3)
Many are the friends I adopted : now to the sole Friend
am I a sacrifice :
None else all the merits has : the Lord alone is the
treasure full of these. (4)
In all four directions is contemplated the holy Name—
Those contemplating it with joy exalted.
Lord ! your shelter have I sought : Nanak to you is a
sacrifice. (5)
The Master, stretching his arm, from the cavern[3] of
illusion[4] has pulled me out;
Thereby have I won the life everlasting, nevermore to
lose it. (6)
To the Lord, of inexpressible qualities, treasure of merit,
have I attained :
Exalted at the Divine Portal, am I joyfully waving my arms. (7)
Nanak, servant of God, has found a jewel of value beyond
computation.
Thus I proclaim : By devotion to the Master is crossed the
ocean of existence. (8) (1.12)

1. Pad=state.
* (This is an Ashtpadi. Ashtpadis continuing).
2. Wāri (to circumambulate by way of self-sacrifice in this line is repeated).
3. Lit. Well.
4. Moha.

In the measure Gauri—Composition of Sri Guru Arjan Dev

In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace*

Narayaṇa Hari-rang rango

Dye yourself in devotion to the all-pervasive Lord;
By utterance of *His Name* solely devotion to the Lord ye seek. (Pause I)
Discarding egoism, seek ye enlightenment from the Master.
By good fortune recorded in primal Time may ye to holy company be joined. (1)
All that is visible, with us does not last.
Reprobates, devoid of thinking, to this attached, are destroyed. (2)
The Name bewitching is pervasive eternally !
One among millions rarely, by the Master's guidance to it attains. (3)
To God's devotees make respectful obeisance :
Thereby shall you attain the Nine Treasures and all bliss. (4)
With your eyes behold the holy;
With your heart chant the Name, that is true wealth.[1] (5)
Discard ye lust, wrath, avarice, attachment—
Such from transmigration are released. (6)
From the heart of such is eliminated suffering and darkness of ignorance :
By the illumination by the Master conferred, is within them lighted a lamp. (7)
Those serving *the Lord* have the ocean of existence crossed.
Saith Nanak, servant of God :
By the Master's guidance is the whole world saved. (8) (1.13)

Hari Hari Guru Guru karat bharam gayei

All illusions by contemplation of the Lord and the Master are removed;
Thus has my mind attained fulfilment of joy. (Pause I)
The mind that was burning aflame,
By sprinkling of sandalwood *water* was by the Master made cool. (1)
Darkness of ignorance was lifted,
As was lighted the lamp of illumination by the Master given. (2)

1. Lit. Treasure.
* (Ashtpadis continuing).

The deep ocean of fire, in the boat of God's
devotees has been crossed. (3)
Us that have performed neither holy ritual nor
acts of piety nor of purity,
The Lord holding by the arm has made His own. (4)
The Lord,
Whose name is annuller of fear, is shatterer of suffering
and beloved of devotees. (5)
Cherisher of the helpless, compassionate to the humble,
Almighty, refuge of the holy, we *supplicate*. (5)
Divine King ! this is the supplication of one without merit :
Grant Thy sight ! (7)
Lord ! Nanak is under your shelter :
This servant to your Portal has come. (8) (2.14)

Rang sangi bikhiyā kei bhogā in sangi andh na jānī

Absorbed in enjoyment of poisonous pleasures, P. 242
The blind man his error has not realized. (1)
In garnering and earning *fruits of* egoism,
Is his whole life passed. (Pause I)
Man boasts, I am a hero, chief among men;
none my equal ! (2)
Taking himself to be handsome, virtuous in action,
of high lineage,
Does he turn proud. (3)
Till death is man not free[1] from entanglements
of his harmful thinking. (4)
Such thinking after him he bequeathes to brothers,
friends, relatives and companions. (5)
At the end is manifested the desire of the heart
formed during life-time. (6)
Even pious acts performed in involvement with
egoistic thinking,
Ultimately became bondage. (7)
Compassionate Lord ! show grace :
Nanak is your humble slave.[2] (8) (3.15)

(Total 44 Ashtpadis)*

1. Has not forgotten.
2. Slave of slaves.

* Note in the original.

In the measure Gaurī Purabi—Composition of Sri Guru Nanak Dev

Chhant (Lyrics)

In the Name of the Sole Supreme Being, Reality Eternal,
Creator-Immanent, Realized by the holy Preceptor's Grace

Mūndh rayṇi duheiarīyā jīo neeṇd na āwai

The woman[1] whose night in torment is passed,
sleep visits her not.
Sighing and groaning in separation from her Spouse,
Has she grown feeble—
Feeble has she grown, in sighing and groaning for the Spouse :
How have sight of Him ?
In this state her self-decking, enjoying of delicious
dishes, is all worthless,[2] of no use.
In intoxication of wine of youth is she ruined;
She realizes not, *youth once gone, returns not,*
as milk to the breast.
Saith Nanak : The woman[1] who in separation from the
Spouse is sleepless,
By the Master shall be granted union. (1)

Mūndh nimānarīyā jīo binu dhanī piyārei

The woman[1] without union with the Beloved Lord is helpless;
How without cherishing Him in heart shall she find joy ?
Let her learn from her fortunate sisters[3] : Without the
Spouse is life in the home miserable.[4]
Without *devotion to the* Name is not found love;
Those are happy who inside truth have taken abode.
With truth of the Divine Friend and content in the
heart lodged,
By the Master's guidance is union with the Lord formed.
Saith Nanak : The woman that forsakes not the Name,
By spontaneous illumination[5] in the Divine Essence[6]
shall be absorbed. (2)

Milu sakhī sahelarīho ham piru rāwehāṇ

My sister-friends, come ! that in unison with the
Beloved have we bliss;

1. Image for the seeker. Subsequently too woman (*sa-dhan*) implies the seeker as the ardent female.
2. False.
3. Friends, sister-companions.
4. No joy in home-life.
5. Sahaj.
6. Nām (In the Name).

By the Master's counsel shall I send[1] to Him message
of the holy Word:
By the Master is revealed the holy Word; the
ego-guided ones in regrets shall fall.
The restless mind is in poise, as has come
realization of truth.
Ever fresh is wisdom that from truth is obtained;
Ever ardent[2] is love of the holy Word.
Saith Nanak : My sister-friends !
By spontaneous inspiration[3] and Divine grace,
With the holy Eternal find union. (3)

Merī ichh punī jīo ham ghari sājan āiyā

The Lord into my home has come : fulfilled is my yearning :
At union with the Spouse have the sisterhood sung paeans of joy.
The sisterhood[4] by joy inspired,
In ecstasy of love's bliss paeans of joy have sung.
At this are our well-wishers joyful, our foes[5]
into misfortune fallen.
By contemplation of truth is profit of truth obtained.
The woman day and night, with folded hands, joy-dyed,
makes supplication.
Saith Nanak : The wedded couple[6] have joyful bliss—
Fulfilled is my desire. (4.1)

Sūṇi Nāh Prabhū jīo ekalṛī ban māheṇ

Listen, Lord-Spouse, in this forest is *the woman*
alone : P. 243
Lord above desire ! how without the Spouse shall she
find peace ?
The wife without her Lord cannot live,
In the dark night, terribly long.
In love[7] for the Lord finds she no rest[8] :
Listen Thou to my supplication :
Without the Beloved, has she none to care—

1. Write.
2. Fresh.
3. Sahajei.
4. Women.
5. (The sources of evil are implied).
6. Husband and wife.
7. Separation in love is implied.
8. Sleep.

Alone is she wailing.
Saith Nanak : As it may please the Lord to grant her union, will the woman meet Him :
Away from Him is she in travail. (1)

Piri chhodiaṛī jīo kawaṇu milāwai

Deserted by the Beloved, who may then grant her union ?
By means of the noble Divine Word, in joy of love has she found union.
By the Word exalted, her Lord may she find,
The lamp of enlightenment her self illumining.
Listen, sister of my soul ! by truthful living has come to her joy,
As laudation of the holy Eternal she expresses.
As united by the holy Preceptor does she have bliss with the Beloved,
By listening to the ambrosial word blossoming.
Saith Nanak : With the woman has the Lord bliss,
When His heart with her is pleased. (2)

Māyā mohaṇī nīgharīya jīo kūri mutthī kūriyārei

By delusive Maya from her abode driven,
The woman false of heart, is by falsehood ruined.[1]
Without aid of the Master, highly cherished,
How may the noose from her neck be loosened ?
Hers is the Lord who with love to Him is devoted,
And the holy Word contemplates.
Pious act, charities, numerous ritual baths—
How may these the inner impurity wash off ?
Liberation without devotion to the Name comes not :
Not by Hatha restraint or wandering in wild places.
Saith Nanak : By the holy Word is the abode of Truth realized :
How may one caught in duality have realization ? (3)

Terā Nāmu sacchā jīo shabdu sacchā vīchāro

Holy is Thy Name, Lord ! holy the contemplation of the Lord.
Holy Thy abode; holy the commerce in devotion to Thy Name.
Sweet is commerce in the Name;
Ever profitable is the bargain of devotion.

1. Robbed.

Other than Thee no capital I reckon;
Each instant Thy name I repeat.
By this account has Thy grace come :
Thy grace by great good fortune come.[1]
Saith Nanak : The Name is the supreme sweet elixir –
By guidance of the Master, perfectly-endowed,
is holy truth attained. (4.2)

In the measure Gauri Purabi—Composition of Sri Guru Amar Das

Chhant—Lyrics

In the Name of the Sole Supreme Being, eternal manifestation,
Creator-Immanent, Realized by the holy Preceptor's Grace

Sādhan binau karei jīo Hari kei gūṇa sārei

The devotee-female supplicates the Lord and
on His noble qualities meditates :
The self, in separation from the Beloved Lord
for a moment even,
Of life feels deprived :
Deprived of life it feels—
Without the Master's guidance is not attaind the
Divine Mansion.
Act ye on the Master's instruction,
And thus the fire of desire assuage.
The Lord holy-eternal is the sole Reality;
No other than He is real.
Without devotion to Him comes not joy.
Saith Nanak : Only such devotee-females[2] are united,
As by the Lord Himself are granted union.

Dhan rayṇi sūhelarīyei jīo Hari siūṇ chit lāei

Thou dear woman self !
By devotion to the Lord shall thy life's night pass restfully :
Happy shall be she that serves the holy Preceptor,
Enters upon devotion, and casts off egoism :
Casting off egoism, should she laud the Lord,
And ever be devoted.
Listen, thou sister-friend, of heart devoted;
In the Master's Word immerse thyself.

1. Fortune made by good actions of previous births is implied.
2. This is the usual style of designating the devotee in the Sikh mystical tradition.

By laudation of the Lord alone, shalt thou find
love with the Spouse,
By devotion the holy Name.
Saith Nanak : The woman wearing necklace
of the holy Name P. 244
Alone shall win her Lord's love. (2)

Dhan ekalrī jīo binu Nāh piyārei

Sire ! the woman without the Beloved Lord, is alone[1]
in *the wide world* :
By Duality deluded, without prop of the Master's Word.
Without the holy Lord who may save her,[2] strayed through
Maya-delusion ?
In falsehood's ignominy caught, is she deserted
by the Beloved,
From His mansion cast off.
When dyed in the Master's Word, by poise inspired,[3]
Ever is she in *the Lord* absorbed.
Saith Nanak : Such a wife is ever in bliss,
United by the Lord to Himself. (3)

Tāṇ milīyai Hari melei jīo Hari binu kawaṇu milāei

Love ! union comes when the Lord grants union Himself—
Who else may the union grant ?
Beloved ! who other than the Beloved Master may
the delusion lift ?
Mother[4] mine ! union comes when the
Master the delusion lifts.
Thus does the wedded woman find bliss.
Dark is the *world of those* without
devotion to the Master.
Without the Master's guidance is the true path[5] not found.
The woman finds bliss dyed in the joy of poise,
By contemplation of the Master's Word.
Saith Nanak : The woman to the Lord is wedded,
Blessed by love and devotion for the Master. (4.1)

1. This again is the mystic symbol for the self finding itself alone in the world without God.
2. Take across the ocean impassable.
3. Lit. Intoxicated.
4. The female-seeker figure is continued all through.
5. Magg. Pkt for marga (Skt. way) is found used in the spiritual literature of India. (Cf. Japuji, 14).

Pir binu kharī nimāṇī jīo binu Pir kivṇ jīvāṇ merī māī
Separated from the Beloved dear
am I extremely forlorn—
Without the Beloved, how may I live, mother ?
Dear ! without the Beloved find I not sleep,
Nor find pleasure in wearing vestures.
Pleasure shall I find in dressing with
the Beloved's approval,
As in the Master's teaching is the mind absorbed.
The woman serving the holy Master is of eternal wedded bliss;
Ever abiding by his side.
Through union made by the Master's Word does she find
bliss with the Beloved,
And gains in this world[1] profit of devotion.[2]
Saith Nanak : The wife is beloved of her Lord,
Through meditation on the Lord's noble attributes. (1)

Sādhan rangu māṇei jīo āpṇei nāli peyārei
Dear ! the wife devoted finds bliss with the Beloved :
Day and night is she dyed in joy by contemplation of the
Master's Word.
As the Master's Word she contemplates, and
casts off egoism,
Union with the Beloved she finds.
Ever in wedded bliss and joy,
Is such a wife through devotion to the holy Name.
Those devoted the Master hold ever the cup of nectar—
Their Duality come out.[3]
Saith Nanak : The woman devoted has found her Lord-Spouse—
All her sorrows ended. (2)

Kāmaṇi Piruh bhullī jīo Māyā mohi piyārei
Dear ! the woman involved in Maya-delusion and avarice,
Of the Beloved grows forgetful.
False, in falsehood involved—
Deluded by the world's foulness[4] foul she grows.
Should she on the Master's teaching meditate shall this
foulness go,

1. Lit. The world.
2. Nām.
3. Lit. Destroyed.
4. Lit. Falsehood.

And her human incarnation not be lost on a throw.[1]
The Master's Word should she cherish, in truth be absorbed,
And cast out egoism;
The Lord's Name should she lodge in her heart—
Of this should her make-up be.
Saith Nanak : The woman seeking prop of the holy Name,
In poise shall be fixed. (3)

Milu merei pritamā jīo tūdhu binu kharī nimāṇī

Beloved, be near me : without Thee am I utterly helpless;
Sleep visits not my eyes, nor relish I sustenance :
Utterly without relish in sustenance, in sighs I languish.
What joy in separation from the Beloved ?
The Master I supplicate : By his favour alone may union be found. P. 245
The Lord, Bestower of Joy, Himself will make union—
To the devotee shall he grant His sight.[2]
Saith Nanak : The woman devoted is of imperishable joy in matrimony :
Never shall she be widowed.[3] (4.2)

Kāmaṇi Hari rasi bedhī jīo Hari kai sahaji sübhāei

Dear ! the woman absorbed in the Lord's poise
Is by joy in Him filled[4] :
The Beloved, supremely beautiful has charmed her—
Her duality in poise lost :
In poise her duality lost, the woman her Lord has attained,
In bliss with the Master's teaching.
This body, of falsehood and evil is compact,
Upto the neck brimful of sin.
From devotion to the Master's teaching arises poise.
Without devotion is foulness of mind not removed.
Saith Nanak : The woman shedding egoism
Gains the Beloved's favour. (1)

Kāmaṇi piru pāiyā jīo Guru kai bhāe piyārei

Dear ! the woman has found the Beloved
Through devotion and love to the Master.

1. Lit. Lost on a throw of gambling.
2. Lit. Will come to the devotee's abode Himself.
3. Never shall her beloved lord die or go away.
4. Lit. Pierced through.

Her nights, dear ! in blissful sleep passed,
With the Beloved borne in heart, is she to Him united—
All[1] her suffering gone.
Inside the *heart's* Mansion finds she bliss with the Beloved,
By the Master's teaching on Him meditating.
Day and Night quaffing amrita of the Name,
Is her duality removed.
Saith Nanak : The blessed wife with holy Truth has
found union,
By love and devotion to the Master. (2)

Āwuh dayā karei jīo prītam ati piyārei

Beloved supremely cherished, Thy compassion bring to
Thy devotee !
Thus does the woman supplicate, with the holy Word decked:
With the holy Word decked, her egoism gone,
All her doings[2] by the Master's teaching ennobled :
The holy Eternal, immanent through all time,
Through the Master's teaching has she realized.
The egoist, lust-filled, delusion-tormented—
To whom may he carry his wail ?
Saith Nanak : The egoist finds not poise
Without guidance of the Master, deeply cherished. (3)

Mūndh iyāṇī bholī niguṇīyā jīo piru agam apārā

Dear ! raw, immature in years, unpractised in way of
the world,
Devoid of merit, is the woman;
Inaccessible, immeasurable the Beloved :
Himself bestower of liberation,
Of faults granting absolution,
Beloved Lord of the devotee-woman,
All creation pervades;
Through love, devotion and yearning met—
This wisdom the holy Preceptor has granted.
One devoted to Him is in bliss night and day,[3]
Ever in meditation on Him absorbed.
Saith Nanak : By poise of mind is the Lord-Spouse obtained—
The woman so wedded has found all the Nine Treasures. (4.3)

1. Each day's.
2. Lit. Tasks.
3. Day and night.

Māyā saru sabalu vartai jīo kiūṇkari dūttari tariyī jāei
Dear ! tempestuous is the Maya-lake, impassable—
How may it be crossed ?
Dear ! by making God's Name the boat,
The Divine Word the pilot :
With the holy Word as Pilot, the Lord will Himself
carry me across.
Thus may this impassable sea be crossed :
By attaining devotion through the Master's guidance,
May one die to the *lure of* the world.
In an instant does devotion to God[1] annul sins,
Purifying the self.[2]
Saith Nanak : The *Sea of the world* may be crossed
with devotion to God,
And iron turn to gold. (1)

Istri pūrākh kami viyāpei jīo Rama-Nām kī bidhi nahīṇ jāṇī
Dear ! in lust are bound woman and man,
Neglecting devotion to God.[1] P. 246
Man is deeply attached to mother, father,
progeny, brothers.
And in this waterless Maya-ocean is sunk :
Sunk in the waterless ocean,
Has he not realized the way to cross it over—
In the race of egoism is the world involved.
All that are born shall *one day* depart;
Only those guided by the Master's teaching shall swim across.
One Godward-turned meditating on God's Name—
Shall himself be saved, to his tribe bring liberation.
Saith Nanak : With the holy Name in the heart lodged,
By the Master's guidance comes union with the Beloved. (2)

Rāma-Nām binu ko thiru nāhīṇ jīo bājī haī sansārā
Dear ! nothing shall last but the Lord's Name[3]—
This world is like a juggler's show.
Dear ! make firm thy devotion,
Let holy devotion[4] be thy commerce.
Such holy commerce is high beyond man's understanding—

1. Rama-Nām.
2. Lit. Body.
3. Rama-Nām.
4. Rama-Nām.

By the Preceptor's guidance is such wealth obtained.
Practise service, meditation, holy devotion,
Discarding egoism.
Of little understanding, thoughtless, blind—
Such are we :
The holy Preceptor on the way has guided us.
Saith Nanak : God's devotees by the holy Word are exalted,
Incessantly lauding Him. (3)

Āpi karāe karei āpi jīo āpei shabdi sawārei

Dear ! all by His will happens;
By the holy Word does He exalt.
Himself the holy Preceptor, Himself the Lord—
In all time[1] He cherishes His devotees.
Age after age[1] does He His devotees cherish;
Exalts and inspires in them devotion.
Himself is He all-knowing, all-seeing,
Himself inspiring service.
Himself Bestower of merit, annuller of evil-doing,
The holy Name in the heart He lodges.
Nanak is a sacrifice time and again to the
holy Eternal,
Whose will is supreme over all.[2] (4. 4.)

Guru kī sevā kari pīrā jio Hari-Nām dhiyāei

Beloved spouse ! serve the Master,
Meditate on the Lord's Name :
Beloved ! leave me not behind—
Union with the Lord shall come in our home itself.[3]
In the home shall find Him one with fixed devotion,
Abiding in the state of prayer and poise.[4]
Devotion to the Master brings joy abounding :
This by His own inspiration comes.
One sowing devotion[5] shall raise devotion's crop,[5]
By lodging the holy Name[5] in the mind.
Saith Nanak : Devotion to the holy Name brings exaltation :
This comes from destiny pre-recorded.[6] (1)

1. Jug-Jug (Yuga after Yuga).
2. Himself He does all.
3. This is a commendation of the path of Sahaj, which abjures the ascetic way of moving away from home and family, and mendicancy.
4. Original, Sahaj.
5. The original for these is Nām.
6. The implication of the Divine mystery of grace is evident herein.

Hari kā Nāmu mīthā pirā jīo ja chākheh chittu lāei
Spouse dear ! sweet is the Lord's Name,
Should one taste it with mind devoted.
My dear little wife[1] ! taste with thy tongue joy in the Lord—
Thus will other tastes wear off.
As is the tongue ennobled by utterance of the holy Word,
By Divine favour shall it ever taste of joy in the Lord.
One meditating on the holy Name, and fixing the mind on it,
Shall find joy everlasting.
By the Divine command[2] comes about creation,
By His will occurs dissolution.
By His will is the self in *holy Truth* absorbed.
Saith Nanak : through the Master's guidance is
devotion[3] found;
By Divine will is one to it inspired. (2)

Eh widāṇī chākarī pirā jīo dhan chhodi pardesi sidhāei
Spouse dear ! to serve others[4] hast thou left thy loving wife,
And to strange lands gone.
None, my beloved husband ! ever got joy from duality.
By avarice's poisonous lure,
One by avarice attracted, in delusion lost,
How may joy his mind enter ?
Service of other than the Lord is with suffering fraught—
With bartering of self and fall from faith[5]
One bound in Maya-thongs finds not peace,
Each moment falling into torment of suffering.
Saith Nanak : Maya-torment is lifted not,
But with the self absorbing the Divine Word. (3) P. 247

Manmukh mugadh gawāru pirā jīo Shabdu mana na wasāei
Beloved spouse ! the egoist ignorant, and of self unawakened,
Lodges not in mind the holy Word.

1. The original is a very colloquial term of endearment in pure Punjabi, literally meaning 'Thou death's morsel' (*muiye*). Its emotional tone of endearment occurs elsewhere too in the *Bani* of Guru Amar Das.
2. Nām.
3. Nām.
Note : In the stanzas following is continued the noble converse between a husband and wife, joined in holy love and devoted to love of prayer. Here in the seeker-female beauty and charm is revealed as one goes deeper and deeper into it.
4. The implication is mystical, in the idiom of romantic folk songs. 'Other' is maya, worldliness.
5. Original, Dharma.

Blinding, my beloved hushand ! is Maya-delusion.
How may such a one find the Lord's way ?
How without the holy Master's favour may the path be found
By the egoist proud and arrogant[1] !
Those serving the Lord ever are in bliss,
With minds in devotion to the Master's feet fixed.
Only one favoured by the Lord in Divine laudation
is engaged.
Saith Nanak : The jewel devotion, in the world is
the highest gain—
By the holy Preceptor's grace does this enlightenment
come. (7) (4.5)

In the measure Gauri—Composition of Sri Guru Arjan Dev

Chhant (Lyrics)

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Merai mani bairāgu bhaiyā jīo kivṇ dekhāṇ Prabhu dātei

My heart in pain of separation,
To have a sight of the Lord bountiful is yearning.
How have a sight of Thee ? Friend, companion, Lord-creator !
Thou Supreme Being creator, Lord[2] !
How may I, by separation oppressed, with Thee have union ?
How with my hands to serve you, at your feet place
my head ?
In humility is my heart full of yearning for your sight !
For length of a breath, for a half hour[3], an instant,
An hour[4], day and night, is your thought never from my
mind away.[5]
Nanak, like the thirsty Chatrik *is yearning*.
How with the Lord bountiful to have union? (1)

Ik binou karouṇ jīo suṇi kant piyārei

Listen beloved Spouse, to the supplication I make :
My self and body[6] by your wondrous doings is ravished.
How may the woman ravished by your wondrous deeds,

1. Lit. Reckoning himself high.
2. Sridhar (Lord of Lakshmi, a periphrastic name of Vishnu, here symbolizing God).
3. Ghari.
4. Murat (Mahurat).
5. Is not forgotten.
6. Faculties are implied.

Into sadness fallen, find solace ?
How find solace? Lord repository of merit,
compassionate, youthful,
With all noble qualities embellished !
Lord bestower of joy ! not Thou art to blame;
I for my demerits am from Thee separated.
Nanak thus supplicates : Show compassion,
Beloved Lord ! to Thy home return. (2)

Hauṇ manu arpīṇ sabhu tanu arpīṇ arpīṇ sabhi desā

To the loved friend who the Lord's message to me may
convey
Shall I dedicate my self, my whole body, the whole world.[1]
At the holy spot, my head to the Master I dedicated,
Who granted me sight of the Lord so close.
In an instant was then all sorrow gone,
And the heart's desire fulfilled.[2] ?
Then day and night was the woman in playful joy immersed,
All anxiety banished.
Thus does Nanak state in supplication :
Such a Lord as we sought have we obtained. (3)

Merai mani anandu bhayā jīo wajjī wadhāī

Joy has my heart filled; resounded is the concert of
felicity;
To my home has returned the Beloved jewel;[3]
Slaked is my agony of thirst.
At union with the Lord, the Master beloved,
Have the entire sisterhood chanted paeans of joy.
Joy-filled are all friends, relations;
Vanished are minions *of evil.*
Played is the mystic concert.[4]
With the Beloved is my couch spread.
Saith Nanak in humble supplication :
In poise and illumination[5] does the self-female abide,
As is found union with the Lord, bringer of joy. (4) (1)

1. Lines transposed in rendering.
2. Desire for devotion and liberation is implied.
3. Lāl (a ruby, symbolizing value and love).
4. Anahat=unstruck music; the mystic sounds of music believed to be heard by yogis in samadhi.
5. In *Sahaj.*

Mohan Terei ūchei mandar mahal apārā

Divine Ravisher of all creation !*
Lofty are Thy mansions, endless Thy abodes. P. 248
Divine Ravisher ! beauteous are Thy portals
and Thy temples for Thy devotees :
Endless Thy temples, compassionate Lord !
where forever is Thy laudation chanted.
There, holy company assembled, ever on Thee meditates.
Lord ! show Thy grace and compassion;
To the humble be Thou gracious.
Nanak, thirsting for Thy sight thus supplicates :
The purest of joys is meeting Thee and having Thy sight. (1)

Mohan Terei bachan anūp chāl nirālī

Divine Ravisher ! beyond praise are Thy words,
unique the way Thou dost comport thyself.
Divine Ravisher ! Thou alone art worthy to worship—
All else is *as dust* :
The sole Lord indescribable do all worship,
who of all powers is repository.
Primal Supreme Being ! wearer of the world's garland ![1]
To the Master's Word hast Thou subordinated liberation.
Under Thy sway lies movement, under Thy sway poise;[2]
All power dost Thou in *Thy hand* hold.
Saith Nanak in supplication : Protect Thou my honour:
All Thy servants with Thee seek shelter. (2)

Mohan Tūdhu sat-sangati dhiyāvai daras dhiyānā

Divine Ravisher ! to Thee is the holy company devoted
For Thy sight in concentrated meditation.
Divine Ravisher ! Yama approaches not those who in their
last moment Thy Name utter.
Yama, Agent of Death afflicts not those that with
fixed minds on Thee meditate.
Those that with mind, word and action to Thee are devoted,
Fulfilled are all their objectives.[3]

1. Banwari = wearer of wild flowers' garland—periphrastic name of Krishna (here symbolizing God).
2. This is Bhai Vir Singh's interpretation (*Santhya Pothi* 4). The Faridkot Teeka : 'Thou as Guru Amar Das hast left this world, as Baba Mohan in this stayed'.
* Original, Mohan.
3. (Spiritual objectives, such as devotion are implied).

Those that are filthy,[1] devoid of understanding,
By Thy sight get illumination.
Thus supplicates Nanak : Lord Supreme Being, Repository of perfection !
Immutable is Thy rule. (5)

Mohan Tūṇ suphal phaliyā saṇu parwārei

Divine Ravisher, richly fruitful art Thou with Thy universal progeny;
Divine Ravisher ! to all Thy children, lovers, brothers,
Thy family, hast thou brought liberation;
Saved is the whole world by Thy sight; gone is their egoism.
Those that Thee have lauded, Yama approaches them not.
Beyond description are Thy endless merits,
Thou who art holy Master, Supreme Being.[2]
Nanak, to Thee making supplication, has with Thee sought shelter;
That to the whole world hast brought liberation. (4) (2)

In the measure Gauri—Composition of Sri Guru Arjan Dev

SCORE 3

Sloka : May I be sacrifice time and again to the Lord.
Who countless of the fallen has purified.
Saith Nanak : Repetition of God's Name is the fire that straw-like burns away sins. (1)

Chhant (Lyrics)

Japi manā tūṇ Rāma-Narayaṇu Govindā Hari Mādho

My self ! contemplate thou the Lord God, who is all-pervasive, preserver of the universe, Lord of Maya.[3]
Meditate thou, my self ! on Him who has vanquished evil-doers;

1. *Filthy* as ordure and urine.
2. Purakh Murārei.
 Note: Traditionally, this hymn is believed to be the one composed and sung by Guru Arjan Dev at Goindwal, to soften Baba Mohan, elder son of Guru Amar Das, to part with the *Pothis* (Volumes) in which the *Bani* of the preceding Gurus was recorded. These *Pothis* later became the basis for the holy Granth Sahib. This tradition while persistent, would not fully accord with the eulogy of a human being. *Mohan* is one of the well-known attributive names of God, as well as of course, the name of the third Guru's son. It will be safe to interpret this hymn as done here. The 'eulogy' interpretation will be highly strained.
3. Here the attributive names *ad seriatim* are : Rama, Narayan, Govind, Hari, Madho.

The liberator, who snaps Yama's and death's noose.
At the lotus feet of the Annuller of suffering,
Refuge of the Humble, Lord of all Glory,[1]
Offer thou homage :
Terribly hard is Yama's path, an ocean of fire—
This by an instant's contemplation of God is traversed.
Worship day and night Him who the sins of
Kali-yuga burns away,
And thus the *sinners* purifies.
Thus supplicates Nanak : Show grace, Master, Preserver
of the universe, Lord.[2] (1)

Simari manā Dāmodaru dukh-haru bhay-bhanjan Hari-Raiyī

Contemplate my self ! the Lord[3] annuller of suffering.
shatterer of fear,[4]
The Divine King.
Contemplate the wondrous maker of Maya-play,[5]
Compassionate,
Whose way is heart's affections to ravish,
to love devotees;
Of devotees the lover, Being all-perfection,[6]
fulfiller of desires. P. 249
Lodge in the self His Name, who from the deep dark
cavern[7] of desires, of ignorance extricates.
Contemplate Him whose laudation by gods, Siddhas,
celestial minstrel choirs,[8]
Sages, and numberless devotees is chanted.
Thus supplicates Nanak : Transcendent Supreme Being,
Divine King !
Show your grace. (2)

Cheti manā Pār-Brahmu Parmesharu sarb kalā jini dhārī

Contemplate my self ! the Supreme Being, Supreme Lord,
repository of all faculties;
Compassionate, Almighty, Lord, of all beings the prop.

1. Sridhar.
2. The names are : Gopal, Gobind, Madho.
3. Damodar (an attributive name of Krishna).
4. (Yama's fear is implied).
5. Sri-Rango.
6. Purakh-Puran.
7. Well.
8. Gana-Gandharb.

Contemplate Him who life, mind, body, self
on all has conferred;
Without limit, inaccessible, inencompassable.
Contemplate Him in whom lies true refuge;
Almighty, ravisher of hearts,
Shatterer of all suffering.
By contemplation of the Lord's[1] Name are shattered
All maladies and sorrows.
Thus supplicates Nanak : Lord of all faculties,
Almighty, show grace ! (3)

Guṇa gāo manā achut abināshī sabh tei ūch dayālā

My self ! chant praise of Him who is immutable, immortal,
All-high, compassionate;
Who is sole cherisher of the universe, preserving all beings;
Who is preserver. supremely compassionate, all-knowing,
To all gracious.
From him flee agonizing[2] death, greed, attachment,
In whose self is the Lord lodged.
By the Lord's grace is my devotion and endeavour
rendered fruitful.
Thus states Nanak in supplication :
By utterance of Name of the Lord,
compassionate to the humble,
Are my desires fulfilled.[3] (3) (4)

Sūṇi sakhīyei mili üddamu karehāṇ manāe laihe Hari kantai

Listen, sister![4] in unison let us attempt the
Lord-spouse's favour to win back[5] :
Discarding pride, the drug of devotion we use,
And by the Master's spell charm Him.[6]
Sister ! after once He under our spell falls, shall
He not from us be alienated—
Such is the Lord's noble way.

1. Murari.
2. Lit. A thorn, thorny.
3. (Desires of a spiritual nature are implied).
4. Sakhi=sister of the soul; female friend. Symbolizes companionship of devotees.
5. (The sense is to mollify someone who is offended and fallen off).
6. Drugs and spells are the traditional devices used by females in India under instruction of quacks and necromancers to win their husbands' waning love).

Saith Nanak : Then from old age, death, fear of
chastizement in hell
His devotee He absolves, purifying him. (1)

Suṇi sakhīyei ih bhalī benantī ehu matāntu pakāīyei
Listen sister ! to this good entreaty of mine :
Such resolve we make—
By spontaneous inspiration,[1] of guile divesting ourselves.
The Lord's laudation[2] we sing.
Thereby shall our agony vanish, our illusions disappear.
And our heart's desires be fulfilled.
Saith Nanak : meditate we on the Name of the
Supreme Being,
The Lord all-perfection[2].

Sakhī icchh karīṇ nit sukh manāīṇ Prabh merī ās punjāe
Sister ! ever yearn I, ever pray
That the Lord my desire fulfil.
Thirsting for the touch of His feet, yearning for His sight,
In all places I seek Him.
In assembly of the holy go I seeking Him,
That to the Almighty Lord it may unite me.
Mother mine ! thus saith Nanak :
To such supremely noble ones has the Lord,
bestower of bliss, granted union:
They are the supremely blessed. (3)

Sakhī nāli wasāṇ apunei Nāh piyārei merā manu tanu
Hari sangi hiliyā
Sister ! with the Lord now is my life passed:
With Him is my mind and body in harmony.
Listen, sister ! blessed is my sleep,
Now that with the Beloved have I found union.
By spontaneous union in poise[3] with the Lord.
Is my illusion shed, my *self* illumined, the
lotus of my heart bloomed.
Saith Nanak : My spouse the Lord, Controller of the
inner self have I obtained :
Everlasting is conjugal bliss with him. (4) (4-11)

1. Sahaje Subhai.
2. Geet-Govinda.
3. Shanti-sahaji.

In the Measure Gauri—Composition of Sri Guru Arjan Dev

Bāvan Akkhari (Acrostic)*

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Gurudev Mātā Gurudev Pitā Gurudev Swāmī Parameshurā

*Sloka***

The Master, Divinely-inspired, is *true* mother;
The Master, Divinely inspired, is *true* father;
The Master, Divinely-inspired, is embodiment of
the Divine essence.[1]
The Master, Divinely-inspired, is true friend,
relation, brother.
The Master, Divinely-inspired, is bestower of
the irrefrangible spell.[2]
The Master, Divinely-inspired, is embodiment[3]
of poise, truth, enlightenment;
The touch of the Master, Divinely inspired, is
felicitous beyond philosopher's stone.
The Master, Divinely-inspired, is holy[4] pool of
immortality,
Bathing in whose illumination is fruitful beyond limit.
The Master, Divinely-inspired, is embodiment of the
Creator, annuller of sins.
The Master, Divinely-inspired, is purifier of the fallen.
The Master, Divinely-inspired, is manifest in the
beginning and end of time, yuga after yuga.
By utterance of the Divine mantra by the Master,
Divinely-inspired, comes liberation.
Lord ! in Thy grace to company of the Master,
Divinely-inspired, unite us,
That we ignorant sinners thereby find liberation.

* This composition is called Bāvan Akkhari i. e. built around 52 letters, which is the traditional number of Sanskrit vowels, single consonants and diphthongs.

** This long stanza is continous, and hence to be treated as a single sloka or verse-structure. This sloka has an incantatory quality as a mantra, and the seeker is enjoined upon to recite it at the opening and close of this composition, as it is recorded in both places.

1. Swami Parameshvarā : This is an expression of the doctrine of the identity in spirit of the Divinely-inspired Preceptor with the Divine Essence.
2. Mantra, an incantation. (The incantation of the holy Name enunciated by the Master is infallible in conferring liberation).
3. Murat (i)=figure.
4. Tirath-lit. Bank of a river or holy pool etc.

The Master, divinely-inspired, is enlightener.
Essence of the Supreme Being, the Lord.[1]
Saith Nanak : To the Master Divinely-inspired.
embodiment of the Lord, I bow. (1)
Sloka : Himself the world has He created:
none else this power holds.
Saith Nanak, He solely is pervasive—
No other than He was or shall be. (I)
Pauri (Stanza)
Oam sādh satiguru namaskāram
To the holy Supreme Being[2], true enlightener I bow:
Who in the beginning of time, in the middle
and at the end is ever Formless.
Himself is He embodiment of nescience; Himself
in seat of joy established.[3]
Himself listener[4] to laudation, Himself to
laudation giving utterance.
His own essence has He created :
Of the universe, Himself Father and Mother.
Himself is He the subtle essence; Himself the palpable
substance.
Saith Nanak : Beyond comprehension is His wondrous play. (1)
Show grace, Lord compassionate to the humble !
May my mind be dust of the feet of Thy devotees ! (Pause)
Sloka : He Himself is the Formless and in forms manifest:
Himself the Unattributed and the Attributed.
Saith Nanak : All scriptures that sole Essence delineate:
Himself is He sole and multiple. (1)
Pauri (Stanza)
Oam Gurumukhi kīo akārā
The Supreme Being, all-holy[5] all forms created:
All on one thread has He strung.

1. Par-Brahm Parameshyarā. (See also note 1 *ante*).
2. In this line is expressed the vision of the Divine Being both as 'unattributed' and 'attributed'. 'Oam' (Om) at the opening is the syllable with the enunciation of which the Brahmin pedagogues (Pandha) used to initiate children into traditional learning. This is therefore, the first initial letter in the Acrostic.
3. That is, attributed.
4. That is, subject of laudation.
5. Gurumukh (i)

Then to the Three Qualities in different forms
He gave manifestation;
From the Unattributed became He manifest as the
Attributed,
And all the species brought into being.
From attachment in the mind arising,
were created birth and death :
From each of these states is He Himself exempt.
Saith Nanak : Unknowable is His limit and extent. (2)
Sloka : Such alone are the truly wealthy, fortunate,
Whose wealth and capital is truth and purity.
Saith Nanak : From such devotees is obtained
truth and purity.
Pauri (Stanza)

Sassā sati sati sati soū

Of *S* the message is :
Ever holy is He, in all time :[1]
From the Eternal Being nothing exists apart.
Such alone His shelter seek as by Him are so inspired;
His laudation they chant and *to others* relate.
Such by doubt and illusion are not gripped :
To them is visible, manifest His glory.
Such a devotee alone to Him attains.
To such is Nanak ever a sacrifice. (3)
Sloka : What good people crying for more and more wealth ?
Know, all Maya-attachment is false.
Saith Nanak : Those bereft of the holy Name,
Turn all to dust. (1)
Pauri (Stanza)

Dhaddā dhūri punīt Terei janūā

From *DH* learn : Holy is dust of the feet of
Thy devotees. P. 251
Blessed are such as this yearning in mind bear.
They seek not heaven nor wealth—
In abounding love *to the Lord* in dust of the holy
are they immersed.
Worldly concerns engage not such,
As to nothing else, forsaking the sole Lord, are attached.

1. (*Satti*) is repeated thrice, yielding sense of eternity.

Those in whose hearts has the Lord lodged the holy Name.
Saith Nanak, are God's enlightened saints. (4)
Sloka : By assuming numerous garbs, learning,
induced meditation or stubborn practices,
Has none attained Him.
Saith Nanak : By His grace alone does one attain
to sainthood and enlightenment. (1)
Pauri (Stanza)
Gṇangṇa gṇān nahīṇ mukhi bātauṇ
By *GṆ* learn :
By mere discoursing comes not enlightenment;
Nor by numerous practices commended by scriptures.[1]
Truly enlightened is he in whose mind is
He firmly lodged;
Not by discoursing and discussion comes union *with God.*
He is truly enlightened who ever the Divine
will keeps *in mind* :
To such are heat and cold alike.
Saith Nanak : Whoever has Divine grace,
Alone, by guidance of the Master, the Divine
Essence[2] contemplates (5)
Sloka : *Many* into the world have arrived,
Yet are they without realization, *as* animals and beasts.
Saith Nanak : Such alone by the Master's
guidance have realization,
As have good fortune on their forehead recorded. (1)
Pauri (Stanza)
Yā jüg mehṇ ekai kau āiyā
In this world is *man* sent[3] to realize the sole Supreme Being;
Yet on birth is he deluded by delusive Maya.
Lying in cavity of the womb was he in penance
engaged, head downwards;
And with each breath, the Lord contemplated.
At birth got he entangled with what he is to forsake,
And the Bestower from his mind put away.[4]
Lord ! to whomsoever your grace you show,
Saith Nanak : In the here and hereafter forgets Thee not. (6)

1. Shastras.
2. Also interpreted symbolically as the various states of experience.
3. Has come.
4. Forgot.

Sloka : By the Divine Ordinance does man into the
world arrive.
By the Ordinance is he dissolved—
None from the Ordinance is exempt.
Saith Nanak : Birth and death of such alone is annulled,
As the Lord[1] in the mind *have lodged.* (1)

Pauri (Stanza)*

Eū jīyā bahutu grabh vāsei

These creatures in numerous wombs[2] have been lodged,
And involved in delights of attachment, in
transmigration have been caught.
All creatures by Maya are subdued to the
Three Qualities;
Its illusions[3] in each self has it cast.
Friend of my soul ! To me some device[4] impart,
Whereby from Maya, hard to escape, may emancipation[5]
come.
Saith Nanak : Whomsoever the Lord by His grace to holy
company unites,
Maya approaches him not.[6] (7)

Sloka : The Lord Himself has induced in man prompting to
actions good and evil.
Man, ignorant as animal, his ego asserts.
Yet, saith Nanak, what power without God has he
anything to accomplish ? (1)

Pauri (Stanza)

Ekaih āpi karāwanhārā

Of all actions is He the sole inspirer;
Himself has He created evil and good.
In this world each is engaged in what the Lord
has ordained,
And earned what by Him is granted.
To none is His extent known :
All happens as He wills.

1. He.
2. Birth.
3. Moha.
4. Upāi=some magic spell or ritual to escape a threatened disaster, used figuratively.
5. Crossing over.
6. Last two lines transposed in rendering.

* This stanza begins with the vowel equivalent to 'I'.

From one sole Being has come all manifested expanse.[1]
Saith Nanak : Himself alone does He confer purity.[2] (8)
Sloka : Beings in voluptuous pleasure of woman
are involved;
Such pleasures are frail like kasumbha dye,
Foul-tasting[3] as poison.
Saith Nanak : Under His shelter place yourselves,
whereby shall egoism be effaced. (1)
Pauri (Stanza)
Rei mana binu Hari jeh rachuh tehi tehi bandhan pāhi
My self ! to whatever other than God thou art
attached, brings bondage. P. 252
The misbeliever[4] acts on what never can bring
emancipation.
On those that in egoistic ritual actions are involved,
Falls a great burden.
Without devotion to the Name, such actions all become evil.
Those attached to Maya-delights in Yama's thongs get bound.
Those by doubt deluded realize not, the Lord ever is
with us.
By computation of ritual deeds comes not liberation,
As by washing is not cleansed a mud-wall.
Saith Nanak : Such of the God-directed[5] alone have
holy realization,
As by God are so enlightened. (9)
Sloka : Whoever holy company has joined, snapped are
his bonds.
Saith Nanak : Fast is the dye on such as in love of the
Sole Supreme Being are dyed. (1)
Pauri (Stanza)
Rārā ranguh iyā manu apnā
Of *R* the message is :
Your heart in devotion to God ye dye;
By your tongue the Lord's Name constantly utter.

1. (Phenomena is implied).
2. (This has a spiritual signification).
3. *Shor* is variously interpreted. Here it is taken to be from the Persian, tasting like sea-water.
4. Sakta.
5. Gurumukh.

Then at the Portal Divine none to you shall be
rough of behaviour;
With noble courtesy shall you be received.
Then in that Mansion[1] shalt thou find lodgement.
Where transmigration and death enter not.
Saith Nanak : The wealth of devotion to God is with such,
As have good fortune[2] in primal Time on their
forehead writ. (10)

Sloka : Purblind ignorant fools by greed, falsehood,
evil and attachment are gripped :
Such in Maya-bonds caught, saith Nanak,
By foul odours are submerged. (1)

Pauri (Stanza)

Lallā lapati bikhai ras rātei

Of *L* listen :
In poisonous delights are beings caught, by these fascinated :
In egoism involved, by Maya-wine inebriated,
In Maya involved, they take birth and die.
All happens as the Divine Ordinance operates :
None is deficient, none perfect;
None wise, none foolish.[3]
Each acts as *by God* induced.
The Lord, saith Nanak, is Himself immaculate, unattached. (11)

Sloka : Beloved Preserver of the universe, Lord !
Of profound mystery, immeasurable;
Beyond desire—
Saith Nanak : He is unique; none His equal.

Pauri (Stanza)

Lallā Tā kai lavai na koū

Of *L** listen again : None to approach His greatness;[4]
Unique, none to equal Him.
Eternal, in all time present :
None His extent has realized.
In worm and elephant is He equally pervasive—

1. (The Divine Essence is implied).
2. (Good fortune garnered by good deeds of previous births).
3. The implication is, man's power to do anything is insignificant before the Divine might. Cf. Japuji xxxiii : 'Nanak uttam neech na kei'.
4. Lit. None can approach Him.

* The *L* in the present stanza and the preceding one represent two diphthongs of the Sanskrit alphabet, each compounded of L.

The Supreme Being manifest, in all spots visible.[1]
Saith Nanak : Whomsoever with joy in
Himself He has imbued,
By the Master's guidance the Lord contemplates. (12)
Sloka : Those that ecstasy of devotion[2] have known,
To them spontaneously comes joy in God.
Saith Nanak : Ever blessed are such—
Approved by God is their birth. (1)
Pauri (Stanza)

Āiyā saphal tāhū ko ganīyai

Consider the life of such alone as fruitful,
Whose tongue ever laudation of God chants.
Such in holy company abiding,
Each day in ecstasy, on the Name meditate.
Such alone *in the world* dyed in the Name arrive,
As have the Creator's[3] grace.
Such are born once only—never again returning to birth.
Saith Nanak : Such in the Divine manifestation
are absorbed.[4] (13)
Sloka : He whose contemplation to the mind brings bliss,
Shatters duality;
And suffering, pain and desire removes,
Saith Nanak : Into that Divine Reality[5] be ye
absorbed. (I)
Pauri (Stanza)

Yayyā jārou dūrmati doū

Of *Y* learn : Foul thinking of duality you burn away. P.253
Those discarding it, into spontaneous bliss
shall be absorbed.
The message of *Y* is, with the holy seek ye shelter;
Thereby shall this ocean of existence be crossed.
The message of *Y* is : Such a one from transmigration
shall be freed;
And the sole Name Divine in his mind will be strung.[6]

1. Known.
2. Atam-ras (u) : Lit. Joy of self. Implies complete absorption of the self in ecstasy of devotion.
3. An attributive name of God (Bidhāta or Karma-Bidhāta).
4. The original has the verb in the singular.
5. (The original is Nām (i), the Name).
6. (As jewels and pearls are strung).

The message of *Y* is : By taking shelter with the Master,
perfectly-endowed,
Is life's opportunity not forfeited.
Saith Nanak : Joy to such comes as the Sole Supreme Being
In their heart bear. (14)
Sloka : The Divine Friend in this world and the next,
In our self and body is pervasive.
Saith Nanak : Contemplate Him ever,
As by the Master, perfectly endowed, enjoined upon us. (1)
Pauri (Stanza)

Anadinu simran Tāsu kau jo anti sahāī hoe

Each day contemplate Him, who at the end shall
your helper be :
These poisonous worldly concerns for four or six days[1]
alone shall last;
All in the end leave those.
With whom shall mother, father, progeny[2] last ?
Neither home nor wife—nothing with man shall go.[3]
Man ! garner the wealth that no decline shall know;
And with honour for your true home depart.
Such as in Kali-yuga in holy company
Divine laudation chant,
Saith Nanak, never again shall take birth. (15)
Sloka : Be one handsome in extreme, of high lineage,
Endowed with intellect, greatly learned in theology, wealth—
Without love for the Lord, saith Nanak,
Reckon such a one as dead. (1)
Pauri (Stanza)

Gṇaṇgṇā khaṭ shāstar hoi gṇyātā

Of *GṆ* learn :
Be a person learned in the six Shastras,
And in filling, retention and exhalation of breath[4] be adept:
Be he learned, contemplative and at holy places
constantly bathe;
Be he in observance of extreme purity cooking his own food,
Touch no one, in forests abide:

1. That is, for a brief period.
2. Sons.
3. Man shall not take along with him.
4. *Pūrak*, filling of lungs with breath; *kumbhak*, retention of breath, and *rechak*, exhaling.

Without devotion to the Name Divine,
Are all his actions prey to mortality.
To such are even Chandāls[1] superior,
In whose heart abides the Lord. (16)
Sloka : Beings in four corners and ten directions,
By force of their previous actions wander about.
Saith Nanak : Joy and suffering, liberation and transmigration[2]
According to the Divine writ come. (1)
Pawari (Stanza)

Kakkā kāran kartā soū

K : Such the message of *K* is :
All causes from Him emanate.
None the recorded writ has power to efface.
No rethinking of His actions is possible :
Know, the Creator never from error[3] acts.
To some He Himself the right path indicates.
Some in wild places[4] wander, full of regrets.
Himself has He fashioned this play :
All beings have received only what He has granted. (17)
Sloka : God's devotees from the store-house of his devotion consume, spend and have joy.
Saith Nanak : Innumerable, without end are those that the Lord's Name contemplate.[5] (1)
Pauri (Stanza) KH*

Khakkhā khūnā kachhu nahīṇ tisu sammarath kai pāhi

Take from *KH* this message :
With God almighty nothing is lacking.
He makes gifts as in His will lies,
Despite all the efforts made by beings.[6]
From the treasure of *devotion to* the Name God's devotees their wherewithal find;
Therein lies their capital.

1. The lowest kinds of pariahs.
2. Birth, incarnation.
3. Forgetfulness.
4. Forests.
5. Utter.
6. Let beings so (rush along) wherever they please.

* This is the regional enunciation of the Sanskrit diphthong *Ksh*, called *mūrdhana* or originating from the fore-palate.

With forgiveness, humility and spontaneous joy,
On God, the store-house of merit, they meditate.
In joy with Him they play, and find bliss—
This comes to such as have His grace.
Ever are they rich, beautiful of aspect—
Their home with wealth of the Name Divine
overflowing.
Whoever has His glance of grace,
Knows not sorrow, pain or chastizement.[1]
Saith Nanak : Fruitful[2] is the achievement of such
As the Lord's pleasure have. (18)
Sloka : Consider and calculate in your mind— P. 254
All creation inevitably, must depart.
By the Master's teaching alone is removed desire
for evanescent worldly objects.
Saith Nanak : By contemplation of the Name
are maladies removed. (1)
Pauri (Stanza)
Gaggā Gobind gūṇa rawuh sāsi sāsi japi nīt
The message of *G* is :
In qualities of the Lord be you absorbed;
With each breath contemplate Him ever.
Friend ! herein delay not—
Who knows how long this body may last ?[3]
No law restrains
Child, youth or the elderly departing hence.
No knowing is when grip of Yama's noose may tighten.
See ! neither the enlightened nor meditating devotees,
Nor those with sharp intelligence shall here last.
What all creation inevitably has left,
To that are these thoughtless ones attached.
Those with good fortune on their forehead writ,
By the Master's grace *on God* meditate.
Saith Nanak : Fruitful is the coming of such
As with the beloved Spouse enjoy conjugal bliss.[4] (19)

1. Chastizement by Yama is implied.
2. Perfect.
3. What trust can one place in the body ?
4. The imagery herein is integral to Sikh mysticism, wherein the devotee is conceived of as the yearning, loving wife.

Sloka : Shastras and Vedas have we deeply studied—
None avers the existence of any other than the
One Supreme Being.
In Primal Time, to end of time, in the present—
Saith Nanak, the Sole Creator exists. (1)
Pauri (Stanza)
Ghaggā ghāluh maneh ehi binu Hari dūsar nāheṇ
GH : Such is the message of *GH* :
Lodge ye this in your mind;
Other than the One Supreme Being, no other is there.
Neither in the past, nor in the future is there another—
In all time is He alone pervasive.
My self ! by seeking His shelter
Shalt thou in Him be absorbed.
In Kali-yuga is the holy Name the Sole Divine Essence,
And devotion to it the propitiatory action.
By other devices do innumerable people reap only regrets :
Without devotion to the Lord, how may poise be attained ?
Saith Nanak : Whoever by the Divine Master is so blessed,
Dissolving[1] the Name has he quaffed the Supreme
Elixir, Amrita. (20)
Sloka : Fixed is the number of days and breaths,
That to each by the Creator are assigned.
Saith Nanak : Lacking in sense are those
That gripped by doubt and attachment, seek to prolong life.
Pauri (Stanza)
Kṇaṇkṇa kṇrasai kāl tih jo sākat Prabhi kīn
KṆ : Such is the message of *KN* :
Death grips such as by the Lord are condemned to
be misbelievers :[2]
In innumerable incarnations are they born and die,
Contemplating not the Lord in the self pervasive.[3]
Spiritual illumination and meditation to such alone come,
As by the Lord in His grace are so favoured.
None by calculation of ritual actions finds release—
Like an unbaked pitcher are such, that inevitably must
burst.

1. (As sugar or syrup etc. in water are dissolved).
2. Sakta.
3. Atam-Ram.

Such alone find abiding life as the Eternal[1] contemplate :
Such are of manifest repute, saith Nanak; none can
hide them. (21)

Sloka : In my mind the Lord's lotus feet I contemplate :
Thereby is the upturned lotus of my heart in bloom.
Saith Nanak : Through guidance of the holy, has the
Lord Himself become manifest. (1)

Pauri (Stanza)

Chachchā charan kamal Guru lāgā

CH : Such is the message of *CH* :
The mind to the Master's lotus feet is attached;
Blessed is that day of happy conjunctions.[2]
In four corners and ten directions have I wandered—
Only as came Divine grace, did I obtain sight of the Lord.
Then were shattered thoughts of ritual action and duality;
And in holy company was the self purified.
Saith Nanak : Whoever to eyes has the collyrium of
illumination applied,
His anxiety gone, the Sole Supreme Being He beholds
pervasive. (22)

Sloka : By chanting songs of praise of the Lord
Is the heart made joyful,[3] happy the mind.
Lord ! show grace to Nanak, that he may become
Slave of Thy slaves.

Pauri (Stanza)

Chhachhā chhohrei dās tūmhārei

CHH : Listen to this message of *CHH* :
We are, Lord ! your servants, bondmen;
Drawers of water of Thy slaves' slaves.
Lord ! to such as turn dust of feet of Thy devotees,
Dost Thou show grace. P. 255
Discarding cleverness and feats of intellect,
With Thy devotees have we sought shelter.
Saith Nanak : Those that by Thy devotees are propped,
Their figure of clay[4] the supreme state has achieved. (23)

1. The Eternally Living One.
2. (The reference is to lucky conjunctions of planets, according to astrology).
3. Cool.
4. Implies the human body.

Sloka : Man feels much pride in practice of aggression
and tyranny;
With his perishable[1] body in evils he indulges.
By his egoistic understanding falls he into bonds.
Saith Nanak : By devotion to the Name alone comes
liberation. (1)
Pauri (Stanza)
Jajjā jānai haun kachhu hūā
J : Listen to the Message of *J* :
Man in his conceit thinks himself powerful—
Not realizing he is bound by illusion,
As the parrot by the trap.[2]
While he conceives himself to be devotee or enlightened,
In the hereafter finds he no acceptance with the Lord.
As he conceives himself an eloquent exponent of texts,
He in truth is no better than a trader,
Wandering over the earth.
Saith Nanak : Such alone with the Lord[3] find union,
As, saith Nanak, their egoism in holy company subdue. (24)
Sloka : Rising in early dawn, the Name thou contemplate;
Night and day on it meditate :
Thereby shalt thou never pine, nor by any malady
be touched.[4] (1)
Pauri (Stanza)
Jhajjā jhūran mitai tūmhāro
JH : Listen to the message of *JH* :
With the Name Divine hold commerce--
Thereby shall your pining sorrow be removed.
The misbeliever[5] in whose heart lie feelings of duality,
In pining involved, dies.[6]
My self ! cast off shall be thy foul sins,
Shouldst thou in holy company listen to the Divine
ambrosial discourse.
Saith Nanak : Those that have the Lord's grace,
Cast off are their lust, wrath and wickedness. (25)

1. Unbaked (as of objects made of clay).
2. A frame-like device in India to catch parrots.
3. Murari (a periphrastic name of Krishna, here symbolizing God).
4. Thy malady shall be removed.
5. Sakta.
6. Has died.

Sloka : Despite numerous efforts and devices,
In this world you cannot for ever abide.
By constant devotion[1] to the Lord, and love for the Name,
Saith Nanak, shall you find immortal life. (1)
Pauri (Stanza)

Yṇaṇyṇā yṇāṇuh driṛh sahī binasi jāti eh heit

YṆ : To the message of *YṆ* ye now listen :
Know this without a doubt, all your attachments
shall at last snap.
Beyond computation is the number of those that
this world have departed.
Whatever we behold is mortal—
To what in companionship attach ourselves ?
Know this for certain, Maya-attractions[2] are false :
This by such devotees alone is realized,
At their selves from doubt have released.[3]
From this dark cavern[4] you, Lord ! such only extricate
As have your pleasure.
He who holds all power in hand, within whose power
The creation of causes lies—
Saith Nanak, Laud Him, who the fortunate conjunction[5]
has brought about. (26)
Sloka : By service of the holy are snapped
bonds of transmigration,[6]
And joy attained.
Prayeth Nanak : May the Lord, Treasure of Merit,
Never from my thoughts be away ![7] (1)
Pauri (Stanza)

Tehal karuh tūm ek kī jā tei brithā na koe

One Sole Lord ye serve, who no one's devotion
leaves unrewarded.
Should He in your self, body and heart be lodged,
Fulfilled shall be all your objectives.[8]

1. (Hari in this line is repeated, to yield sense of constant devotion).
2. Lit. Colours, dyes.
3. Separated.
4. Well.
5. Conjunction of the self with the human incarnation.
6. Birth and death.
7. Be forgotten.
8. Spiritual objectives are implied.

Such alone attain the status[1] of service to Him,
As have pleasure of the holy.
In holy company is one by grace of the Lord lodged.
Numerous spots[2] have I tried[3] :
Without devotion to the Name is not found joy.
From those that in holy company are absorbed,
Yama's minions turn away.
To the holy am I a sacrifice time and again,
By association with whom are annulled ancient sins. (27)
Sloka : Those having the Lord's pleasure,
At His Portal no impediment meet.
Blessed are such, saith Nanak, as by the Lord P. 256
As His own are cherished.
Pauri (Stanza)

Ṭhaṭṭhā manūa ṭhāheh nāhīṇ

ṬH : Listen to the message of *ṬH** :
Never break the heart of any.
Those that discarding all else, to the Sole Lord are attached,
Those that in involvement with Maya have
exhausted[4] themselves,
Never does weal enter their homes.
In holy company is found joy,
As the heart there with joy of the Name ambrosial is imbued.
Whoever the Lord's pleasure has,
Saith Nanak, peaceful[5] is his heart. (28)
Sloka : Lord, Master of all Faculties!
Before Thee innumerable times prostrate I myself,
To make obeisance.
Thus supplicates Nanak : Save him, with might of Thy arm,
From wavering in doubt.
Pauri (Stanza)

Ḍaḍḍa ḍera ehu nahīṇ jeh ḍerā teh jānu

Ḍ : Know by *Ḍ* : This world that thou takest to be thy home,
Is not thy real abode :

1. Mahal = Palace, mansion. Implied sense, spot, station etc.
2. Religious centres are meant.
3. Searched.
4. Die, perish.
5. Is made cool.

* This is the hard sound of *TH*, not reproducable in English. It is used in such Indian words as Thakur, Thug etc.

By the Master's teaching[1] learn the discipline
of that true Abode.
This home with great effort dost thou erect,
Whereof not an inch with thee shall go.
Such alone the extent of that *celestial* Abode know,
As have on them glance *of grace* of the Lord, all-perfection.
The way to the holy House Immutable in holy company
is found.
Saith Nanak : Never have any wavering, those
that enter it. (29)
Sloka : As Dharamraja's minions this body started to demolish,
None to restrain them had power.
Saith Nanak : Those that to holy company are related,
By contemplation of the Lord are saved. (1)
Pauri (Stanza)
Ḍhaḍḍā ḍhūṇḍat keh phirahu dhūṇḍanu iyā mana māheṇ
ḌH : By *ḌH* learn, where do you go about seeking Him ?
In the self search for Him !
Why wander along in wilds ?[2]
The Lord ever with you abides.
In holy company demolish into a heap
Egoistic understanding of fearsome aspect !
Thus shall you find joy, live in spontaneous enlightenment,
And by the Divine sight be blessed.
This heap is born, after birth dies,
And in cycles of births suffers affliction.
Involved, coiled in attachment
In egoism caught, shall it undergo transmigration.
Now, exhausted with wandering,
With the holy have we sought shelter,
The noose of suffering snapped.
Into the Divine Essence have we been absorbed. (30)
Sloka : Thus admonishes Dharmaraja, saith Nanak :
My minion ! wherever the holy ever on the Lord meditate
And His laudation are chanting,
Go not near it—
Else neither I nor thou release shall find. (1)

1. Word.
2. In forests.

Pauri (Stanza)

Nāṇā raṇ tei sījhīyai ātam jītai koe

Of N th message is :
In the battle of the world is victorious
Such a one as his self has conquered.
Whoever with egoism and duality battles,
Great glory achieves.
Anyone absorbing teaching of the Master, perfectly-endowed,
His egoism must efface; and die while living.[1]
Heroic shall his aspect be, and with the Lord shall
he find union,
Should he conquer his self.
Let him not consider anything in the world his—
With the sole Lord let him seek prop.
Night and day should he meditate on the Lord,
The Supreme Being illimitable.
Let this be his action : To make himself dust of feet of all.
By realization of the Divine Ordinance comes joy
imperishable—
Such realization, saith Nanak, by the Divine writ alone
comes.[2] (31)

Sloka : My body, self and substance would I dedicate
to one,
Who to the Lord unites me.
Saith Nanak : Thus are annulled doubt and fear
And Yama's pursuit.[3]

Pauri (Stanza)*

Tattā tā siūṇ preet kari gūṇa nidhi Gobind rāi

T : Through T realize :
With the Treasure of merit, the Divine King be you in love;
Thereby shall your mind's desires be fulfilled,
And your burning agony assuaged.
As the holy Name in the mind finds lodgement, P. 257
Is fear of Yama's path annulled.
With the supreme state attained, shall the mind be illumined,
And resting-place at the Divine Mansion found.

1. That is, die to the world.
2. What is recorded as ideal. Also interpreted as : 'Such a one, says Nanak, attains the recorded ideal'.
3. That is, pursuit by Yama.

* T = This is the soft 't' as found in the Latin languages.

There with man shall not go wealth,
Houses, beauty of youth or royal power.
In holy company ever the Lord contemplate—
This alone shall stead you.
Should a person be cured of the malady of egoism,
No suffering shall touch him.
Saith Nanak : Himself He cherishes us;
He is *our true* mother and father. (32)

Sloka : Worshippers of pelf[1] to exhaustion have laboured for it,
Without finding satisfaction of slaking of their thirst.
In hoarding it are they exhausted.
Saith Nanak :
Yet it accompanies them not in death. (1)

Pauri (Stanza)

Thatthā thiru koū nahīṇ kāe pasārahu pāoṇ

TH : Attend to this message of *TH* :
Know, nothing shall last; why all this ambition ?[2]
For wealth solely you practise fraud, and adopt various strategems.
Fool ! thou dost endeavour hard
To hoard money-bags :
At the close all this to thy self of no help shall be.
By devotion to the Lord and attending to teaching of the holy
Shall you gain poise.
Ever the sole Lord you love.
This love alone is true and lasting.
All devices in His hand lie,
Who is cause of all causes.
To whatever task you set each creature, he does.
The creature, saith Nanak,
In himself has no power. (33)

Sloka : God's devotees[3] behold one Sole Provider,
From whom all blessings flow.[4]

1. 'Maya' occurs late in this couplet.
2. Stretching of feet.
3. Servants.
4. Who is giver of everything (every gift).

Saith Nanak : With each breath they contemplate Him—
His sight their sole prop. (1)
Pauri (Stanza)

Daddā dātā eku hai sabh kau devan-hār

*D** : Of *D* learn :
One Sole Provider is for all creation :
In His bounty[1] no diminution occurs—
Innumerable are His stores, ever full.
Immortal is that Provider.
My thoughtless self !
Why of Him art thou forgetful ?
Friend ! no creature *for this* is to blame—
Himself has the Lord created bonds of Maya-delusion.
Saith Nanak : Such among the God-directed alone feel fulfilled,
Whose sufferings He Himself relieves. (34)
Sloka : My self ! in One Sole Lord thy hope of succour centre—
All other hope discard.
Saith Nanak : The Name you contemplate,
Whereby may your objectives[2] be fulfilled. (1)
Pauri (Stanza)

Dhaddā dhāvat tau mita i sant sangi hoe bāsu

DH : of *DH* the message is :
The mind's restlessness shall then cease,
When in company of the holy you shall abide.
Lord ! by your grace of primal Time alone
Is the mind illumined.
His alone is the true wealth; he alone truly rich,
Whose capital is God, whose commerce the holy Name.
Forbearance, noble repute and the exalted state is his
Whose ears to the holy Name are attentive.
Saith Nanak : True greatness to such alone belongs,
As in heart have lodged *devotion* by the Master's guidance.[3] (35)
Sloka : Saith Nanak : Those that the holy Name constantly
With joy of mind and body have contemplated,

* *D*=This is the soft 'D' found in the Latin and Slavonic languages.
1. Giving
2. Spiritual objectives are implied.
3. Gurumukh (i) in the original is interpreted as an adverb as well as a noun. In the alternative *Gurumukh* would stand for the Supreme Being.

For such, this is the teaching of the Master, perfectly endowed :
Those in holy company into hell shall not fall. (1)
Pauri (Stanza)

Nannā narak parehṇ tei nāhīṇ

Under *N* to this teaching listen :
Into hell shall not fall those,
In whose mind and body dwells the holy Name.
The God-directed[1] that the Name, true wealth contemplate,
By Maya-poison are not destroyed.[2]
Those that by the Master are imparted the
holy formula[3] of the Name,
Nowhere any impediment[4] find.
Those that with the wealth of Divine amrita are filled,
For them, saith Nanak, ever resounds mystic music.[5] (36) P. 258
Sloka : Whoever deceit, attachment and evil has discarded,
The Supreme Lord his honour ever has protected.
Saith Nanak : Meditate ever on Him, who is without
end or limit.
Pauri (Stanza)

Pappā parimiti pāru na pāiyā

P : Listen to this message of *P* :
Beyond contemplation is He, whose limit none has
realized—
The Divine Lord, inaccessible, purifier of the fallen.
Millions[6] of sinners that in company with the holy
His Name utter,
Are thus purified.
Lord ! whomsoever you save,
Annulled are his deceit, malice of heart and attachment.
He alone is the king with canopy of royalty over Him.
Saith Nanak : None other His equal. (37)
Sloka : Cut are our nooses of evil thinking.
ended transmigration:
By subduing the mind have we gained victory.

1. Gurumukh.
2. Absorbed to extinction.
3. Mantra.
4. Are not given a 'no'.
5. *Turei*, pl. of *Tura*, a pipe or bugle or any other instrument played by blowing.
6. Kot=crore (ten million).

Saith Nanak : By the Master's guidance have we
achieved poise.
Ended is our constant wandering.[1] (1)
Pauri (Stanza)

Phapphā phirat phirat tūṇ âiyā

From *PH* learn :
After multiple wanderings, into the world
hast thou come,
And in Kali-yuga hast obtained thy human
birth that is hard to attain.
This occasion never again to thee may come :
Contemplate the holy Name,
Thus snapping thy noose :
Then shall transmigration cease.
Contemplate constantly the Sole Supreme Being.
Lord Almighty ! in your grace
To the humble Nanak grant union. (38)
Sloka : Supreme Lord ! compassionate to the humble,
cherisher of the universe,[2]
To my supplication give ear :
To Nanak grant dust of feet of the holy—
Therein for him lies joy, wealth and delight
of all pleasures.[3]
Pauri (Stanza)

Babbā Brahm jānat tei Brahmāṇ

From *B* learn :
Such alone are Brahmins as the Supreme Being[4] realize;
Such alone are Vaishnavas as by the Master's
guidance
Adopt purity as faith.
He is the hero who the evil in himself subdues[5] :
Then shall not evil assail[6] him.
Man in his egoism bound,
In his blindness on others lays the blame.
All discourses, sharpness of intellect are of no avail :

1. Transmigration is implied.
2. Gopal.
3. Bhog-rasa=Pleasures of whatever the body consumes.
4. Brahm (Brahman).
5. Effaces.
6. Shall not approach him.

Saith Nanak, He alone has realization,
To whom He grants it Himself. (39)
Sloka : In the mind on the Lord, shatterer of fear,
annuller of sin and sorrow, meditate.
Saith Nanak : Such waver[1] not
As in holy company, in the heart lodge Him. (1)
Pauri (Stanza)

Bhabbā bharamu mitāwuh apnā

BH : Of *BH* learn this wise :
Your illusions you shatter.
Know, this world is all a dream.
Human beings with divine attrtibutes, gods and goddesses—
All in illusion are caught;
So in illusion are caught siddhas,[2]
Yoga-practitioners, even Brahmā.
Impassable, hard to subdue is Maya—
Mankind in its illusion has it caught, and deluded.
The God-directed their illusion, fear and attachment
have effaced.
Such, saith Nanak, the supreme bliss have
achieved. (40)
Sloka : Maya by various devices its movements displays;
In it delights is the mind entangled.
Lord ! whomsoever from its desire you save,
In the Name finds joy. (1)
Pauri (Stanza)

Mammā māṇganhār iyānā

M : From *M* learn :
He who begs for worldly gifts is thoughtless :
Himself the Giver, all-wise, is bestowing these
in accordance with our deeds.
What he has granted
Is granted as recorded in destiny.[3]
Foolish self ! why wail for more ?
Man always asks for other than the Name—
From this no weal comes.

1. Wavering in faith is implied.
2. (An accomplished yogi)
3. Lit. Has been granted once for all. Cf. Japuji (31).

Shouldst thou beg for anything, beg for the
Sole Name Divine,
Whereby, saith Nanak, thou mayst cross *the ocean of the world.* (41)

Sloka : Truly wise, the lords among men are those P. 259
Whose minds the teaching of the Master,
perfectly-endowed, have received.
Saith Nanak : Truly fortunate are those that
of the Lord realization have obtained. (1)

Pauri (Stanza)

Mammā jāhū maram pachhānā

M this teaching conveys :
Whoever the Divine mystery has realized,
And by association with the holy in faith is firm-fixed,
For Him has thought of suffering and joy grown alike;
From descent into hell or heaven is he exempt.
In each being has he vision of the sole Perfect Being—
Viewing Him as immanent and as immaculate
In joy of God has he found true bliss.
Saith Nanak : In Maya is he not entangled. (42)

Sloka : Listen, friends, companions, loving ones !
Without devotion to God comes not liberation.
Saith Nanak : Snapped are bonds of such
as at the Master's feet bow. (1)

Pauri (Stanza)

Yayyā jatan karat bahu bidhīyā

*Y** has this to convey :
Whatever various devices you may adopt—
Yet without devotion to the Sole Name how may
fulfilment come ?
By this device alone comes liberation;
This effort in holy company alone can be made.
All for liberation yearn;
Yet without contemplation of the Lord is not
liberation obtained :
He alone has power to take us across the ocean of
existence.

* The 'Y' sound of Sanskrit is convertible into 'J' in Punjabi and other Indian languages, e.g. yogi into jogi, yash into jas. Here *yatna* at the opening is written down according to this principle, as *jatan.*

Lord of creation![1] save us, beings without merit.
Whomsoever in thought, word and action illumination
He grants,
Saith Nanak, in his mind[2] has realization dawned. (43)
Sloka : Harbour not grievance against any;
Your own self contemplate;
Abide with humility in the Word :
Thus, saith Nanak, by Divine grace shall you achieve
liberation. (1)
Pauri (Stanza)

Rārā renu hot sabh jā kī

R : Of *R* learn this :
By turning yourself into dust of all,
By discarding of pride—shall thy reckoning be cleared.[3]
At the battle at the Portal Divine shalt thou be victor,
When by the Master's guidance to God's Name will
thy devotion be fixed.
By the illimitable Word of the Master, perfectly-endowed,
Shall thy evil-doing be cast off.
Saith Nanak : On those in joy and delight of the Name
dyed and inebriated,
Shall fall grace of the Divine Master. (44)
Sloka : In this body are lodged maladies of
avarice, falsehood, evil tendencies.
Saith Nanak : In joy do the God-directed[4] abide,
Who have quaffed amrita of God's *Name.*
Pauri (Stanza)

Lallā lāwuh aukhadh jāhū

L : The teaching of *L* is :
To whomsoever is remedy of the Name applied,
In an instant is his sorrow and suffering effaced.
Whoever for the medicine of the Name bears
heart's love,
This malady even in dream afflicts him not.

1. Lord of mankind.
2. Thinking.
3. Reckong in the court of Dharmaraja for deeds, and retribution is implied. Lit : The amount due (bāqi)
4. Gurumukh.

Brother ! this Divine cure in each vessel[1] lies—
Without guidance of the Master, perfectly-endowed,
Is not found the way to take it.
By the discipline prescribed[2] by the Master,
perfectly-endowed,
Saith Nanak, Nevermore does *this* malady afflict. (45)
Sloka : The all-pervasive Lord[3] all beings pervades;
Of His presence is no place bereft—
Within us and without, is He ever with us.
Saith Nanak : Why seek aught from Him to hide ?
Pauri (Stanza)

Vavva vairu na karīyai kāhū

V : Learn this of *V* :
To none bear malice,
As in each vessel is the Lord[4] pervasive—
The Lord who water and land pervades.
Rare are such as by the Master's grace His laudation chant.
Those that by devotion of heart to Divine laudation
listen,
Effaced are their rancour and malice.
Saith Nanak : Whoever by the Master's guidance the
Lord's Name utters, P. 260
From all distinctions of caste and other discrimination[5]
is emancipated. (46)
Sloka : The life of the misbeliever,[6]
thoughtless and ignorant
In conceit and pride[7] is passed.
Saith Nanak : Because of the consequences of their deeds,
Like those gasping from thirst have such died.
Pauri (Stanza)

Ṛaṛa ṛāṛ mitai sangi sādhū

Ṛ[8] : In the context of *Ṛ*[8] to this teaching listen :

1. Being is meant.
2. *Sanjam* (Discipline enjoined upon the patient).
3. Vasudeva,
4. Brahm.
5. Marks (such as features etc.).
6. Sakta.
7. Crying 'I', 'I'.
8. *Ṛ*, is a sound peculiar to Punjabi and some other Indian languages. It is enunciated by the tongue touching the middle palate, emitting a hard, grating sound.

In holy company is acrimonious talking relieved,
As is the holy Name,
Essence of ritual religion, there meditated upon.
He in whose heart is lodged the Lord, Supreme Beauty,
Gone and destroyed is his acrimony.
The misbeliever, lacking understanding,
in acrimony engages,
In whose heart is lodged egoistic, evil thinking.
In the context of *Ṛ* is it averred :
The God-directed their inner acrimony efface.
In an instant, saith Nanak, on such dawns illumination. (47)
Sloka : My self ! with the holy take shelter,
Discarding cleverness and feats of intellect.
Saith Nanak : Good fortune on the forhead of such is writ,
As have their heart filled with the Master's
instruction. (1)
Pauri (Stanza)

Sassā sarani parei ab hārei

S* : of *S* learn :
After an exhausting quest, with the Lord
have we now sought shelter.
Such is the message of Shastras, Simritis and Vedas.
By our search too has it been confirmed.
Without devotion to God no liberation can be.
With each breath do we human beings into errors fall.
You, Lord, are Almighty, beyond computation and limit.
Lord compassionate ! guard thou the honour of one on
Thy shelter fallen.
We are, Lord ![1] saith Nanak, Thy children. (48)
Sloka : With effacement of egoism has come joy;
Cured of maladies are then mind and body.
Saith Nanak : Then comes within our vision God
worthy of all praise. (1)
Pauri (Stanza)

Khakkhā kharā sarāhauṇ Tāhūṇ

KH=This from *KH* learn :
As with sincere heart His laudation I utter,

* In Sanskrit there are several sounds resembling *S*. These are the plain *s*, *sh*, *sh* (as in Krishna, pronounced close to *kh*). These are represented in this composition.

1. Gopal.

In an instant is my emptiness[1] filled to brim.[2]
Let man make himself utterly humble,
And day after day repeat the Name of the Lord immaculate.
Should it please the Lord, whose grace outpaces all
calculation,
Innumerable faults in an instant He forgives.
Saith Nanak : Ever compassionate is the Lord. (49)
Sloka : This solemn truth I tell thee, to which listen,
my self !
Under shelter of the Divine King come !
Discard all argument and feats of intellect—
Thus, saith Nanak, into Himself shall He absorb thee. (1)
Pauri (Stanza)

Sassā siyānap chhād iyānā

S : This by *S* learn :
Thou thoughtless one ![3] all sleights of intellect discard :
By sophistry[4] or forcible means is the Lord not pleased.
Thousands of various feats of intellect though thou practise,
Not one shall stead thee.[5]
My self ! day and night contemplate Him,
Who thy lasting friend shall be.[6]
Whomsoever to service of the holy He inspires,
Saith Nanak, Never to him comes suffering. (50)
Sloka : By your lips[7] the Lord's Name you utter—
As this in the mind is lodged, comes joy.
Saith Nanak : In all places and spots is He pervasive. (1)
Pauri (Stanza)

Heroun ghati ghati sagal kai pūr rahei Bhagavān

As I cast my vision, each vessel[8]
With the Lord is filled.
In all time has existed the Lord,
Shatterer of suffering, by the Master's guidance realized.
As is egoism discarded, comes joy;

1. The original is 'empty'.
2. That is, with joy of realization.
3. In Punjabi idiom, child. Implies one thoughtless as a child.
4. Hikmat, in Arabic is philosophy. In the pejorative sense as here used, stands for the deceptive, supple logic, sophistry.
5. Go with thee.
6. Shall go along with you.
7. Mouth.
8. That is, being.

Where egoism is not, is the Lord Himself envisioned.
By blessing of holy company are annulled sufferings
of transmigration,
Should man with loving devotion,
The Name of the Lord, compassionate in holy company repeat.
Thereby the Lord's grace he gets.
Without[1] the Lord's *grace* none has anything
accomplished. P. 261
Saith Nanak : Of all happenings is the Lord sole cause. (51)
(Note : This stanza is build around the letter *H*).
Sloka : Man who each instant into error falls,
By calculations *of merit and demerits*[2] never
can get liberation.
Lord ! forgiver of sins ! show grace;
Pray carry Nanak across the ocean of existence. (1)
Pauri (Stanza)
Lūṇ harāmī gūnahgār begānā alap mati
Man is an ungrateful[3] sinner, from God alienated,
poor of understanding—
Realizing not that He who life, body and joyful
living has granted,
Is the sole Reality.[4]
To acquire Maya-gains in ten directions he rushes
about seeking;
The true Giver, the Bestower, Lord—
For an instant lodges he not in the self.
Greed, falsehood, evil-doing, attachment—
This substance in his mind he accumulates;
His life with depraved persons, thieves[5]
And confirmed slanderers he passes.
Lord ! should it please Thee,
Forgive the base along with the genuine.[6]
Saith Nanak : Should it please the Supreme Lord,
Stones on water may He keep afloat (52)
(Note : In this pauri *L* is the cardinal letter).

1. This side of.
2. That is, as these are recorded by Dharmaraja.
3. Traitor (lit. false to one's salt).
4. Tatt (tattva) = Essence, as opposed to phenomenal Maya.
5. All manner of evil-doers are meant.
6. The figure has reference to coins.

Sloka ; Over innumerable lives have we wandered,
In eating and drinking, frivolous activities[1] involved.
Lord ! thus Nanak prays :
Thou art Nanak's prop. From the ocean of existence extricate him !
Pauri (Stanza)
Khelat khelat āiyo anik joni dükh pāe
In frivolity involved, that suffering brought,
Through innumerable births have I into this life arrived.
In holy company, by absorption of thc holy Preceptor's teaching
Is my suffering annulled.
Forgiveness of all have I adopted[2] and garnered truth,
And the Name ambrosial consumed.
By fullness of Divine grace have I now found bliss, joy and poise—
My merchandize at great profit sold.[3]
With honour have I returned home.[4]
By the Master's grace and affectionate help[5]
Has the Lord granted me union.
All this by the Lord Himself is brought about—
Himself in all time is He the Doer.
Saith Nanak : Laud Him who in all vessels is pervasive. (53)
Sloka : To seek shelter with the Lord, ocean of grace, compassionate, have we come.
Saith Nanak : Should the imperishable Word[6] in the mind be lodged, bliss it brings. (1)
Pauri (Stanza)
Akkhar mehṇ tribhavan Prabhi dhārei
By power of the Word has the Lord the three worlds propped:
In words are the Vedas enunciated:

1. Playing, laughing.
2. Grasped.
3. That is, duty done.
4. The Divine Home; resting in God.
5. Dilasa (Pers) lit comforting the heart.
6. Akkhar (akshara) lit. Imperishable. In the esoteric sense stands for the Supreme Being; applied sense, letter, word, syllable. Here implied the holy mantra, *Ek Oankar*, expressive of the Supreme Reality.

In the form of words are recorded Shastras, Simritis and
Puranas.
In words is expressed holy minstrelsy[1] and
exposition and elucidation of texts.
By words comes the way of liberation,
And escape from Yama's terror and illusion.
By words comes performance of holy actions and
sacred duty.[2]
All that is visible, is the Divine Word :
This, saith Nanak, *is visible form* of the immaculate
Supreme Being.* (54)
Sloka : Lord inaccessible ! in Thy hand is held the pen,
That on each forehead the destiny records.
Unique, beyond compare is Thy beauty,
That with all is involved.
My tongue Thy praise is powerless to express.
Nanak by Thy sight fascinated,
Is to Thee a sacrifice.
Pauri (Stanza)
Hei achutya hei pār-Brahm abināshī agh-nāsh
Listen Thou, who art eternal transcendent Supreme Being,
imperishable, annuller of sins !
Thou who art all-perfection, in all beings pervasive,
Shatterer of suffering, Repository of merit;
Thou who art true companion, formless, unattributed
Supreme Being, universal prop;
Thou who art lord of the universe; storehouse of merit,
eternally enlightened;
Thou who art beyond understanding, Lord;
In all times existent;[3]
Thou who ever by thy devotee's side art present;
Support of the helpless !
Lord ! Thy servant am I—without merit or quality.

1. Nad (sound) is the mystic, revealed sound expressive of revelation of the cosmic mystery; also devotional music.
2. Dharma.

*NOTE : This very difficult stanza is not built around any particular letter, but enunciates the mystic philosophy of power of the sacred Word, the Divine epiphany, to enlighten and liberate. For fuller understanding study Japuji 19, Sukhmani 16.5. on the power of *Nām*, which is synonymous with *Akkhar*.

3. Existing now and shalt exist in time to come.

Nanak thus supplicates : To me grant gift of devotion
to the Name, P. 262
That in my heart I keep it strung.[1]
Sloka :
Gurudev mātā Gurudev pitā Gurudev swāmī parameshurah
The Master, Divinely-inspired is *true* mother :
The Master, Divinely-inspired is *true* father;
The Master, Divinely inspired is embodiment of the
Divine Essence.
The Master, Divinely-inspired is true friend, relation,
brother.
The Master, Divinely-inspired is bestower of teaching
of the Name Divine;
The Master, Divinely-inspired is bestower of the
irrefrangible spell.
The Master, Divinely-inspired is embodiment of poise,
truth, enlightenment.
The touch of the Master, Divinely inspired is felicitous
beyond philosopher's stone.
The Master, Divinely-inspired, is holy pool of Immortality,
Bathing in whose illumination is fruitful beyond limit.
The Master, Divinely-inspired is embodiment of the Creator,
annuller of sins.
The Master, Divinely-inspired, is purifier of the fallen.
The Master, Divinely-inspired, is manifest in the beginning,
the end of time, yuga after yuga.
By utterance of the Divine mantra by the Master,
Divinely-inspired, comes liberation.
Lord ! in Thy grace to company of the Master,
Divinely-inspired, unite us,
That we ignorant sinners thereby find liberation.
The Master, divinely-inspired is enlightener,
Essence of the Supreme Being, the Lord.
Saith Nanak : To the Master, Divinely-inspired,
embodiment of the Lord, I bow. (1)
(Recite this sloka both at the opening and close).*

1. (As pearls and precious stones are strung).
* This adjuration is in the original text.

SUKHMANĪ

INTRODUCTORY NOTE

Sukhmanī (Jewel of Bliss, Joy of Heart)* is a lengthy text, setting forth in twenty-four cantos (Ashtpadi—Eight-stanza canto) the fundamentals of Sikh devotion and philosophy. In simple diction, intended to make way to the heart of universal humanity it enunciates in stanza after stanza those principles which have been revealed to the holy Gurus in their meditations. It expounds the Sikh creed in a revelation whose exposition is herein given step by step. In structure it follows a uniform pattern—each canto opening with a sloka (couplet or quatrain), enunciating the theme of the canto following. The cantos (ashtpadis) each of eight stanzas of ten lines are in the measure *chaupai*, commonly employed in medieval Hindi-Punjabi religious and philosophical literature for the embodiment of serious themes. The language of *Sukhmanī* is simple Braji Hindi, in grammatical idiom close to *Khari Boli* and Punjabi.

Sukhmanī in its entirety, or some portions of it, forms part of the Sikh morning prayer. Especially is it recited by the side of the sick and the dying, to bring solace to the mind and to instil peace into the self, caught in the agony of sickness and suffering, as life is ebbing out of enfeebled limbs. Its effect on the mind of the dying and those afflicted with sorrow is miraculous, as it lulls it to have faith, sweet resignation to the Divine will, and the peace wherein the self transcends the travail and harassing conflicts of a life enveloped in anxieties.

* There is a beautiful ambiguity in the meaning of the title which would yield both senses set down here.

Sukhmanī in the measure Gauri—Composition of Sri Guru Arjan Dev

SLOKA[1]

In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace.

Ādi Gurūei namah

I bow to the primal Preceptor
I bow to the Preceptor from the beginning of time existing;
I bow to the holy Preceptor;
I bow to the Divine Preceptor.[2] (1)

Ashtpadi (Canto-Octet)

Simraun simari simari sukh pāwaun

I contemplate *the Lord*, and by contemplation
obtain bliss;[3]
Thereby is annulled the evil and suffering of the body.
I contemplate the Lord solely filling with His
presence the universe—
Innumerable and beyond limit are those that on
His holy Name meditate.
Vedas, Puranas, Simritis[4] which are accepted
as the holy Word,
Have all grown out of the sole Name of God.[5]
Beyond expression is the praise of one,
In whose self is lodged even a particle of the
laudation of God.
Such as solely for your sight yearn,
Prayeth Nanak, In association with them, save me ! (1)
Sukhmanī expounds the bliss that comes from the
Name Divine,
On the heart of the devotee bestowing poise. (Pause)

1. Sloka is usually a couplet, expressing serious reflection on spiritual, ethical or philosophical matters.
2. These four lines are expressive of homage to the Divine being—Guru in the Sikh tradition being applied no less to God, the Primal Enlightener than to the human Preceptor, the Guru.
3. Also interpreted as 'Contemplate the Lord and obtain bliss thereby'. The variation of the two interpretations given here depends on the enunciation of the verbs *simrau* (*simrauṇ*) and *pāwau* (*pawauṇ*) either of which would be accurate in view of the nasal vowel-ending not being indicated in the Sikh sacred writings.
4. Vedas, Puranas, and Simritis are respectively the revealed scriptures mythologies and codes of theistic Hinduism.
5. Original, Rama-Nama (Rama is expressive of the Supreme Being).

Prabh kai simrani garbhi na basai

By contemplation of the Lord is transmigration annulled.
By contemplation of the Lord is driven off fear of
Yama's chastizement.
By contemplation of the Lord is annulled death;
By contemplation of the Lord are foes discomfited.
By contemplation of the Lord are removed all impediments.
By contemplation of the Lord is the mind ever[1] awake.
By contemplation of the Lord is the self from fear freed.
By contemplation of the Lord is lifted torment of suffering.
In holy company is obtained Divine contemplation.
Saith Nanak : In devotion to the Lord lies all bliss.[2] (2)

Prabh kai simrani riddhi siddhi nau-niddhi

By contemplation of the Lord are obtained
riddhi, siddhi and the Nine Treasures.[3]
By contemplation of the Lord are obtained enlightenment,
meditation and true discrimination.
In contemplation of the Lord lies merit of recitation of texts,
austerities and worship
By contemplation of the Lord is shattered duality.
In contemplation of the Lord lies merit of holy ritual baths.
By contemplation of the Lord is obtained honour at the
Divine Portal.
By contemplation of the Lord does the devotee acquire
the spirit of resignation.[4]
By contemplation of the Lord comes perfect fulfilment. P. 263
Such alone contemplate the Lord, as are by Himself so
inspired :
At the feet of such Nanak offers homage. (3)

Prabh kā simranu sabh tei ūchā

Contemplation of the Lord is of all the highest;
By contemplation are all[5] beings saved.
By contemplation of the Lord is assuaged thirst of desire.
By contemplation of the Lord is obtained the universal vision.
By contemplation of the Lord is lifted Yama's terror.

1. Day after day.
2. All treasures.
3. Riddhi=miraculous powers obtained through yoga; siddhi=fulfilment in yoga; nau-nidhi=Nine Treasures of Kuber, god of wealth.
4. Whatever happens, is found good.
5. Numberless.

By contemplation of the Lord comes fulfilment of the supreme objective.[1]
By contemplation of the Lord is removed impurity of mind,
And the Name ambrosial in the heart lodged.
The Lord on the tongue[2] of the holy abides.
To God's devotees is Nanak a humble[3] slave. (4)

Prabh kau simrehṇ sei dhanwantei

Those contemplating the Lord are truly wealthy;
Those contemplating the Lord are truly honourable;
Those contemplating the Lord at the Divine Portal find approval;
Those contemplating the Lord are exalted among mankind;
Those contemplating the Lord are free of all desires;
Those contemplating the Lord are supreme[4] over all;
Those contemplating the Lord in bliss abide;
Those contemplating the Lord are everlasting, immortal;
Such alone engage in contemplation as by Him are favoured;
Of God's devotees Nanak seeks dust of the feet. (5)

Prabh kau simrehṇ sei par-ūpakārī

Those contemplating the Lord are to all benevolent :
To those contemplating the Lord am I ever a sacrifice.
Those contemplating the Lord bear faces radiating beauty.
Those contemplating the Lord live ever in joy.
Those contemplating the Lord have subdued the ego.
Those contemplating the Lord live lives of pure tenor.
Those contemplating the Lord have bliss abounding.
Those contemplating the Lord, abide close to Him.
By grace of God's devotees be thou ever wakeful.[5]
Saith Nanak : By supreme good fortune comes contemplation of the Lord. (6)

Prabh kai simrani kāraj pūrei

By contemplation of the Lord are all objectives[6] achieved.
Those contemplating the Lord never into pining fall.

1. That is, liberation or union with the Lord.
2. That is, in the word of the holy.
3. Slave of slaves.
4. Kings over all.
5. The meaning herein is spiritual.
6. Spiritual objective are implied.

Of those contemplating the Lord, the utterance becomes worthy to express Divine laudation.
By contemplation of the Lord is the self in enlightened poise absorbed.
By contemplation of the Lord comes to the devotee the immutable station.[1]
By contemplation of the Lord is the heart's lotus in bloom.
By contemplation of the Lord is heard reverberation of Divine unstruck music.
To the joy of Divine contemplation is there no end or limit.
Such contemplate the Lord as have Divine grace :
Nanak with such devotees seeks shelter. (7)

Hari simranu kari bhagat pragtāei ·

By contemplation of the Lord are His devotees made manifest.
By contemplation of the Lord were enunciated the Vedas.
Those contemplating the Lord have become accomplished yogis, men of continence and bestowers of benevolence.
The low-caste, contemplating the Lord have become famous the world over.[2]
By Divine contemplation is the universe sustained.
Contemplate ye the Lord, cause of all causes.
By Divine contemplation came into Being all that is manifest.
In Divine contemplation is the Formless Lord Himself pervasive.
To whomsoever in His grace enlightenment He grants,
Saith Nanak, by the Master's guidance to Divine contemplation is inspired. (8) (1)

Sloka

Dīn darad dūkh bhanjanā ghati ghati nāth anāth

Shatterer of pain and suffering of the humble !
Cherisher of each helpless being !
Nanak to your shelter has come— P. 264
Ever abide with him ! (2)

Ashtpadi (Canto-Octet)

Jehi māt pitā sūt mīt na bhāī

My self ! on that path where neither mother, father, progeny, friend or brother accompanies thee,

1. Lit. Cushion, seat.
2. In all four directions.

The Lord's Name alone shall thy helper be.
There, where terrible minions of Yama will oppress thee,
The Name Divine alone shall thy companion be.
There, where unbearable[1] hardships shall befall,
The Name Divine in an instant shall relieve thee.
By innumerable acts of expiation does man not find liberation :
Devotion to the Name Divine millions of sins annuls.
My self ! by the Master's guidance the Name you contemplate :
Thereby, saith Nanak, innumerable joys obtain. (1)

Sagal srishti ko rājā dükhīyā

One wielding regal authority even over the whole world is miserable :
By contemplation of the Lord's Name he too shall find joy.
By acquisition of millions is not his avarice restrained :
By contemplation of the Lord's Name shall he obtain liberation.
Innumerable Maya-joys assuage not man's thirst;
Contemplation of the Lord's Name brings fulfilment.
On that path that the self in loneliness treads,
God's Name to it alone brings comfort.
My self ! ever thou on the Name, of such merits, meditate.
Saith Nanak : By the Master's guidance is thus the supreme state obtained. (2)

Chhūṭat nahīṇ koṭi lakh bāhīṇ

There, where millions of supporting release arms cannot procure,
Contemplation of the Name carries across the self.
There, where innumerable impediments oppress,
The Name Divine liberation instantly brings.
The self that in innumerable births and deaths is involved,
By contemplation of the Name obtains liberation.[2]
The ego's impurity never is washed off—
By the Name Divine are eliminated a million sins.
My self ! the Name with such qualities contemplate you with fervour.
This, saith Nanak, in holy company is obtained. (3)

1. Heavy.
2. Lit. Rest.

Jih mārag kei ganei jāheṇ na kosā
On the path of which the length[1] is immeasurable,
The Name Divine is your provision of the way,
On the path darkened by terrible blinding darkness,
The Name Divine to you sheds guiding light.
On the path where acquaintance you have none,
The Name Divine shall befriend you.
There where terribly oppressive heat scorches,
The Name Divine shall cast over you cooling shade.
There where great thirst shall oppress you,
Saith Nanak, by contemplation of the Name,
amrita over you shall be showered. (4)

Bhagat janāṇ kī bartani Nāmu
God's devotees by guidance of the Name find their way of life;
In their selves is lodged peace.
God's Name is the devotee's shelter :
Millions by *devotion to* the Name are liberated.
God's devotees day and night laud the Lord.
His devotees ever medicine of the Name absorb.
To the devotee God's Name is the true wealth.
This treasure the Lord Himself on him bestows.
The devotees' mind and body in love of the sole Lord are dyed.
Saith Nanak : In their minds arises enlightened
discrimination. (5)

Hari kā Nāmu jana kau mükti jügati
In the Name Divine to the devotee lies the way of liberation.
In the Name Divine to the devotee lie fulfilling joys.
The Name Divine is to the devotee the true beauty.
By contemplation of the Name Divine occurs no failure.[2]
In contemplation of the Lord's Name to the devotee
lies true greatness.
In contemplation of the Name lies the devotee's repute.
In devotion to the Name Divine lie for the devotee
all delights and union with God : P. 265
By contemplation of the Name Divine is one never
from God alienated.
The devotee in service to the Lord dyed,
Saith Nanak, is ever in a state of worship of the Lord. (6)

1. Kosa (a measure of distance, a little over a mile).
2. Break, impediment.

Hari Hari jana kai mālu khazīnā

God is His devotee's wealth and treasure :
This Divine wealth the Lord Himself to His devotees grants.
The Lord is His devotee's mighty shelter :
Besides the Lord's glory the devotee no other seeks.
The Lord's devotees completely[1] in His joy are absorbed;
In unbroken meditation on God, with joy of the Name intoxicated.
Day and night[2] the devotee the Lord contemplates :
The merit of God's devotee is manifested;
nothing can conceal it.
By devotion to the Lord are liberated vast numbers.
Saith Nanak : Many by aid of[3] God's devotees are saved. (7)

Pārijātu ihu Hari kou Nām

The Lord's Name is fulfiller of all desires;[4]
Laudation of the Lord's attributes is the wish fulfilling celestial cow.[5]
Supreme over all is Divine discourse;[6]
By listening to the Name are suffering and sorrow annulled.
In the devotee's heart resides greatness of the holy Name.
By blessing of the holy all evils flee.
By great good fortune is obtained holy company.
By devotion to the holy comes meditation on the Name.
Nothing to the Name is comparable.
Saith Nanak : Rarely fortunate are such as by the Master's guidance,
Devotion to the Name obtain. (8) (2)

Sloka :

Bahu shāstar bahu simritī pekhei sarb dhaṇdol

Numerous Shastras and Simritis[7] have I studied and searched :
Saith Nanak : All these equal not meditation on the invaluable Name Divine. (3)

Ashtpadi (Canto-Octet)

1. Their warp and woof.
2. All eight pahars.
3. Along with.
4. Parijāt (the celestial wish-fulfilling tree).
5. Kamadhenu.
6. Kathā.
7. Shastras are philosophical treatises; Simritis, manuals of codes.

Jāp tāp gyān sabhi dhyān
Ritual recitation, austerities, learned study and meditation;
Discourses on the six Shastras and the Simritis;
Yoga-praxis, and performance of various rites;
Wandering in wild places[1] in the state of renunciation of all;
Numerous devices to win favour *with God*;
Giving away in charity large quantities of jewels;
Offering of one's flesh cut into small particles;
Observance of fasts and vows of various kinds—
None of these ritual actions equals contemplation of the Name Divine,
Should one, saith Nanak, by the Master's guidance,
Contemplate the Name once even. (1)

Nau-khaṇḍ prithvī phirai chiru jīvai
Should one wander over all nine continents of the earth, live to long years;[2]
Should anyone become a great ascetic and performer of austerities,
Make burnt offering of his body;
Give away in charity gold, pedigree horses[3] and land;
Should perform *neoli*[4] and numerous yogic postures;
Perform hard self-maceration and rituals of Jainism;
Should have the body cut to small bits—
Even with all this his impurity of egoism may not be shed :
None of these equals devotion to the Name Divine.
Saith Nanak : By contemplation of the holy Name,
By the Master's guidance, is attained liberation. (2)

Mana-kāmana tīrath deh chhūtai
Should a person give up life at a desired holy bathing spot,
Still would his mind's pride not desert him.
Should man observe purifying rituals day and night,
His impurity of mind would still not be shed
However numerous the devices to discipline the body,
The mind of poison of evil would still not be relieved.

1. Forests.
2. (As yogis are reputed to do).
3. (In the original an equivalent for 'horse' is repeated).
4. A yogic ritual for cleansing the bowels for greater concentration.

What good[1] washing excessively this mortal frame;
How may a wall of mud be cleaned ?
My self ! great is the glory of the Name Divine.
Saith Nanak : Large numbers of sinners by contemplation
of the Name are saved. (3)

Bahūtu siyaṇap Jam kā bhau biyāpai

Excessive indulgence in intellectual feats brings on
only Yama's terror;
Despite numerous devices is not assuaged desire's
thirst. P. 266
Assumption of various garbs assuages not the fire of desire.
A million devices bring not one approval at the
Divine Portal.
By flying out to the sky or sinking to the nether regions
does not one get liberation :
Thereby is involvement in Maya-snare not ended.
All these actions only Yama's chastizement bring :
Yama no whit is mollified[2] other than by devotion to the Lord.
By contemplation of the Name Divine is suffering banished.
Nanak by spontaneous prompting from on high utters this. (4)

Chār padārath jei ko māṇgai

Whoever the Four Boons[3] seeks,
In service to the holy must engage.
Whoever his suffering seeks to annul,
From his heart's devotion the Name Divine must chant.
Whoever seeks good repute to gather,
In holy company his egoism must discard.
Whoever fears involvement in transmigration,
With the holy must seek shelter.
Nanak is a sacrifice time and again to such,
As after the Lord's sight are thirsting. (5)

Sagal pūrakh mehṇ pūrakhu pradhānu

Pre-eminent among men is the person,
Whose egotism in holy company is effaced.
Whoever reckons himself lowest of all,
Over all must be considered supreme.

1. Should one wash.
2. Does not accept.
3. Dharma, artha, kama, moksha. (see Glossary).

One whose mind is humble, dust of feet of all,
In all beings sees vision of the Divine Reality.[1]
As from the mind is evil eliminated,
To the beholder all existence appears imbued with
friendly affection.[2]
Such a devotee views joy and sorrow alike.
Saith Nanak : *Alternation of* evil and good touches
him not. (6)

Nirdhan kau dhanu Teirou Nāuṇ

Lord ! to the poor is Thy Name true wealth;
To the shelterless in Thy Name lies shelter.
Those bereft of honour in Thee find honour :
On all beings benevolence you shower.
The Lord is doer of all—
All states of our selves to Him known.
You alone have knowledge of your state and
your extent—
To your own essence are you in loving ecstasy attached.
You alone can adequately laud yourself.
None else, saith Nanak, of this has awareness. (7)

Sarb dharam mehṇ sreisht dharmu

Of all religions the most exalted,
And of all ritual actions the purest,
Is contemplation of the Name Divine.
Of all actions the highest is,
In holy company to efface impure thinking.
Of all endeavours the noblest, my self, is
Ever the Name Divine to contemplate.
Of all utterances the one conferring immortal life,
Is listening to the Lord's laudation, utterance of
it by one's tongue.
Of all spots the holiest is, saith Nanak,
The heart wherein is lodged the Name Divine. (8) (3)

Sloka :

Nirgūnīyār iyāniya so prabhu sadā samāli

Thou who art devoid of merit, ignorant, ever the
Lord contemplate;

1. Nām.
2. (Structure of sentences slightly altered).

Bear ever in thy thoughts[1] Him who created thee.
Saith Nanak, to the end thy helper He shall be. (4)

Ashtpadi (Canto-Octet)

Ramaiyyā kei gūna cheti prānī

Thou creature of God ! the Lord's attributes
contemplate :
From what origins what visible form has He given thee !
Contemplate Him who created thee, gave thee a
beautiful form,
And in fire of the womb protected thee.
In infancy on milk He fed thee;
In thy full youth He conferred on thee delectable viands
and awareness of various pleasures.
In thy old age He appointed to care for *thee*
thy relatives and near ones,
Who without thy effort feed thee eatables. P. 267
Man ungrateful recks not of God's beneficence.
Saith Nanak : Lord ! show him grace—
Then alone may he find fulfilment.[2] (1)

Jih prasādi dhar ūpari sükhi basehn

He by whose grace on the earth dost thou take abode
in comfort,
And with progeny, brothers, friends, and wife
live happily[3];
He by whose grace thou dost take draughts of
cooling water,
And get invaluable comforts of air and fire;
He by whose grace thou art in enjoyment of
various pleasures;
And hast all thy needs fulfilled;
He who on thee has bestowed hands, feet, ears,
eyes and tongue—
What shame ! discarding Him to other objects[4]
art thou attached.
The unwise and the blind into such evil-doing fall.
Prayeth Nanak : Lord ! in Thy grace save him ! (2)

1. Chitta=consciousness.
2. (Liberation is meant).
3. Pass life smiling, laūghing.
4. Māya-objects are meant.

Ādi aṇti jou rākhanhāru

Ignorant man loves not Him who in the beginning and
the end is the saviour;
He by service to whom are obtained the Nine Treasures,[1]
To Him is ignorant man not attached.
The Lord who ever is by him present,
Man in his blindness takes Him to be far.
He by service to whom one at the Divine Portal
gets honour,
Man thoughtless and ignorant, from his thoughts
puts Him away.[2]
Man is forgetful, erring ever.
Saith Nanak : The Lord illimitable is alone the saviour. (3)

Ratanu tiyāgi kaudī sangi rachai

Man, discarding a jewel, to a *cowrie* is attracted;
Discarding truth, with falsehood is puffed up.
What he has to leave behind, he takes to be lasting;
What is inevitable, he takes to be far.
For what he has to leave behind, hard he endeavours;
Him who ever is his companion, he discards.
Sandalwood-paste he washes off from his limbs—
Like the ass to dust is he attached.
Into a terrible dark cavern[3] is he fallen;
Prayeth Nanak : Lord gracious ! from it extricate him. (4)

Kartūt pasū kī mānas jāti

Though of the human species, yet are man's actions
beast-like—
Day and night in putting up a false show before the
world engaged.
Outside has he assumed a false disguise, within him lies
Maya-impurity :
Know, by concealment is nothing concealed.
For show he engages in learned discourses, meditation
and ritual baths :
Within is lying canine greed.
Within him is fire of evil desires,
His limbs for outward show smeared with dust.

1. Nine Treasures of Kubera, god of wealth.
2. Forgets.
3. Well.

To his neck tied a stone—how may he swim across
the limitless ocean ?
Such as have lodged within their selves the Lord,
Saith Nanak, into poise[1] are absorbed. (5)

Süni andhā kaisei māragu pāvai

How may a blind man by hearing alone find the way ?
Led by the hand may he reach end of the journey.
How may the deaf solve riddles ?
Speak of the night, and to them it appears dawn.
How may the dumb sing marvellous symphonies[2] ?
At the attempt would their notes be scattered.
How may the maimed wander over mountain-heights ?
No access have they there.
Compassionate Creator ! this is the humble Nanak's
supplication :
By your grace alone may liberation come ! (6)

Sangi sahāī so āwai na chīti

The Friend ever helpful man recollects not;
To the foe[3] attachment he forms.
Living inside a house of sand,
Yet in Maya-pleasures is he involved.
His life he considers to be lasting.
Ignorant man never is mindful of death,
In enmity, strife, lust, wrath and attachment *involved*;
To falsehood, evil-doing, great greed and treachery attached.
Engaged in such devices, numerous births has he
passed. P. 268
Prayeth Nanak : In Thy grace save him ! (7)

Tūṇ thākūru tüm peh ardāsi

Thou our Lord—to Thee supplication *we* make :
Our life and body is all Thy gift.[4]
You our mother and father; we your children :
In your grace lie numerous joys.
Beyond all imaginable heights is the Lord—
None your extent knows.[5]

1. Sahaj.
2. Bishan-pad (Vishnu-pad), an intricate musical composition.
3. That is, Maya.
4. Property, capital.
5. Lines transposed in rendering.

All existence on your thread is strung :
By you created, to your Ordinance compliant.
Your reality and extent to you alone known :
To you is Nanak, your slave, ever a sacrifice ![1] (8) (4)

Sloka :

Denhāru Prabh chhāḍ kai lāgeh ān suwāe
He who discarding the Lord, Bestower of all blessings in pursuing other objectives engages,
Saith Nanak, fulfilment never shall attain :
Without devotion to the Name shall he lose all honour. (1)

Ashtpadi (Canto-Octet)

Das bastū lei pāchhai pāwai
Man forgets the ten blessings that he receives,
And for lack of one, *loses faith* in God.
Were God to withhold that one, and withdraw also the other ten—
Then thoughtless man ! what canst thou do ?
To the Lord with whom our strength prevails not,
Ever should you pay homage.
Whoever in his heart finds love for the Lord,[2]
All joys in it shall be lodged.
Whomsoever to obedience of His Ordinance He inspires,
Saith Nanak, all blessings shall obtain. (1)

Agnat ṣhāhu apnī dei rāsi
That Merchant-Prince untold wealth out of His store on man bestows;
Man of it spends and has pleasure and joy.
Should that Merchant-Prince now call back a part of His deposit,
Of that, man's ignorant mind makes a grievance.
His own credit does man spoil—
So, nevermore is he trusted.
Man must place his possessions before the Master whose the substance is,
And willingly obey His command.
Then does He bless him fourfold.
Saith Nanak : Ever is the Lord gracious. (2)

1. (This stanza is recited as prelude to the morning and evening prayer in Sikh congregations).
2. Finds the Lord sweet.

Anik bhāṇti māyā kei heit

All Maya-pleasures of various sorts,
Know thou these indubitably to be evanescent.
Whoever to tree-shadow is attached,
Must know, it shall pass off : Then must he regret his attachment.
All that is visible, must pass away—
Man, utterly blind, with that is involved.
Whoever with a traveller falls in love,
In the end nothing shall obtain.
My self ! in love to the Name Divine lies joy :
This, saith Nanak, the Lord Himself in His grace inspires. (3)

Mithyā tanu dhanu kūtambu sabāiyā

Our body, wealth, family—all is evanescent;[1]
Evanescent is egoism and Maya-attachment;
Evanescent is authority, beauty,[2] wealth, property;
Worthless, evanescent, lust and wrath of terrible aspect.
Evanescent are chariots, elephants, steeds, dresses;
Evanescent the joy in beholding Maya-pleasures.
Worthless, evanescent is malice, attachment, pride.
Worthless, evanescent the pride in oneself.
Immutable is devotion under shelter of the holy.
Nanak finds life in worshipping at the Lord's feet. (4)

*Mithyā sravan par-nindā sūneh*ṇ

Worthless[3] is the ears listening to others' slander;
Worthless the hands grabbing others' property;
Worthless the eyes viewing others' women's beauty; P. 269
Worthless the tongue delighting in alien pleasures;[4]
Worthless the feet that to harm others rush;
Worthless the mind by greed of others' property attracted;
Worthless the body that engages not in doing good to others;

1. Original, 'False' which throughout this stanza implies evanescent, worthless. In contrast, in the last couplet occurs *asthir (sthir)*, rendered as 'immutable'.
2. *Joban* (yauvana) lit. youth. Implied meaning beauty, beauty of youthfulness.
3. Original, false, which in each line according to the sense is rendered as 'worthless'.
4. That is, of Maya.

Worthless the nose sniffing evil odours :
Without realization are all these worthless.
Saith Nanak : Blessed is the living body that the
Lord's Name contemplates. (5)

Birthī sākat kī ārjā

Unprofitable is the reprobate's[1] life :
How without truth may one be rendered pure ?
Worthless and blind without *devotion to* the Name
is the body :
Of such is the mouth foul-smelling.
Without contemplation of *the Name* days and nights
unprofitably are passed,
As crops that without rain are ruined.
Without devotion to the Lord are all actions worthless,
As wealth by a miser hoarded.
Blessed are those in whose heart is the Name lodged.
Nanak to such is a sacrifice time and again. (6)

Rahat awar kachhu awar kamāvat

Man's actions are contrary to the ideal[2] laid down—
His heart devoid of love, though his tongue utters
words of amity :
To the Lord, all-wisdom, is the truth *wholly* known :
By outer garbs is He not won over.
One that to others preaches, without action,
Is in transmigration involved, taking birth and dying.
By the teaching of one in whom is the Formless one lodged,
Is the whole world saved.[3]
Lord ! those pleasing you have realization.
Nanak at the feet of such offers homage. (7)

Karauṇ benantī Pār-Brahmu sabhu jānai

I make supplication to the Lord to whom all is known.
His own creation He cherishes Himself.
All matters He justly settles—
To some He shows Himself distant, to others close
realization grants.
Beyond all devices and cleverness of man He abides,
Knowing fully the way of life of eachself.

1. Sakta.
2. *Rahat*, may mean tenor of life (outer show) or the ideal discipline.
3. Swims across.

Whomsoever He pleases, to His mantle[1] He attaches.
In all places is He pervasive.
Such to Him are devoted as have His grace.
Nanak ! each instant contemplate thou the Lord. (8) (5)

Sloka :

Kāma krodh aru lobh moha binasi jāe ahameiv

May lust, wrath, avarice, attachment and egoism *in me*
be shattered !
Nanak with the Lord has sought shelter :
Master ! show Thy grace.

Ashtpadi (Canto-Octet)

Jih prasādi chattīh amrit khāheṇ

Listen, man ! keep ever the Lord in mind,
By whose grace thou dost enjoy numerous delights of the palate.[2]
By contemplating Him shalt thou attain the supreme state,
By whose grace scented objects to thy limbs thou dost apply.
Meditate ever on Him in thy mind,
By whose grace thou in thy house in joy dost abide.
My tongue, day and night remember Him,
By whose grace thou with thy family in joy dost live.
Saith Nanak : Meditate ever on the Lord, worthy of meditation,
By whose grace pleasures and joy thou dost experience. (1)

Jih prasādi pāṭ paṭambar haṇḍāwehṇ

Why dost thou discard Him, by whose grace thou in fine
fabrics and silks art robed,
And to other objects art attached ?
My self ! day and night chant His praise,
By whose grace in bed of comfort thou liest;
By thy tongue utter His laudation,
By whose grace all to thee accord honour. P. 270
My self ! meditate thou on the sole Supreme Being,
By whose grace thou to performance of thy duty[3] art inspired.
By contemplation of the Lord, at the Divine Portal
mayst thou obtain honour.
Saith Nanak : Thus with honour shalt thou for thy
true home depart. (2)

1. Lit. Sash. To be attached to someone's sash (laṛ, palla) is to be ever dependent on him, to have his protection, as said of the wife in relation to her husband.
2. Lit. Thirty-six amrita preparations—the traditional Indian number of dishes of various tastes.
3. Dharma. By whose grace thy dharma is preserved.

Jih prasādi āroug kanchan dehī

To that loving Lord be you attached in devotion,
Who has blessed you with a healthy golden frame.
My self ! obtain joy by uttering the Name of the Lord,
By whose grace is thy honour kept.[1]
My self ! with the Lord seek thou refuge,
By whose grace are thy faults kept concealed.
My self ! with each breath contemplate the lofty Lord,
By whose grace none thy equal can be.
Saith Nanak : Practise devotion to Him,
By whose grace you obtained the human birth,[2]
hard to attain. (3)

Jih prāsādi ābhūkhan pehrījai

My self ! why be loth to contemplate the Lord,
By whose grace you get ornaments to wear ?
My self ! never put away from mind that Lord,
By whose grace you get horses and elephants to mount.
Thy mind to the Lord keep attached,
By whose grace hast thou obtained lands and orchards.
In all states meditate thou on Him,
Who thy frame has created.
On Him meditate who is sole, beyond computation.
Saith Nanak : In this world and the next,
thy honour shall He save. (4)

Jih prasādi karehṇ pūnn bahu dān

My self ! day and night on Him meditate,
By whose grace thou art enabled to give away vast charities.
With each breath remember the Lord,
By whose grace religious duties thou dost perform.
Contemplate ever the Lord without compare,
By whose grace art thou granted thy beautiful form.
Contemplate day and night the Lord,
By whose grace in an exalted species art thou placed;
He by whose grace thy honour is saved,
Saith Nanak, by the Master's guidance, utter His praise. (5)

Jih prasādi sūnehṇ karan nād

Why attach thyself to another, discarding the Lord,[3]

1. Lit. By whose grace your secrets are kept concealed.
2. Body.
3. Ninth line placed first in the rendering, to relate the first lines' significance.

By whose grace thy ears have power to listen to holy sounds;
By whose grace wonders thou dost behold;
By whose grace thy tongue ambrosial utterance makes;
By whose grace in joyful poise thou dost abide;
By whose grace thy hands and arms function;
By whose grace thy fulfilment is complete;
By whose grace the supreme state thou mayst attain,
By whose grace in joyful poise mayst thou be absorbed ?
Saith Nanak : By the Master's grace mayst thou in
mind be awakened. (6)

Jih prasādi tūṇ pragaṭu saṇsāri

Put not away from thy mind for an instant the Lord,
Whose grace has blessed thee with fame in the world.
My thoughtless self ! contemplate thou Him,
By whose grace hast thou acquired glory.
My self ! know Him ever to be by thee,
By whose grace are thy objectives achieved.
My self ! be thou devoted to Him,
By whose grace into truth art thou initiated.
He by whose grace liberation comes to all,
Saith Nanak, contemplate thou Him, worthy of
contemplation. (7)

Āpi japāei japai so Nāuṇ

Such contemplate His Name as by Him are so inspired;
Such chant *His praise* as by Him are prompted.
By Divine grace comes illumination to the self; P. 271
By the Lord's compassion blooms lotus of the mind.
By the Lord's grace comes He in the self to lodge.
By the Lord's compassion is understanding exalted.
All treasures,[1] Lord, in Thy grace lie :
None by his own endeavour has anything achieved.
Lord, Master ! each engages in doing what Thou dost prompt :
Saith Nanak, nothing in the hands of these
creatures lies. (8) (6)

Sloka

Agam agādhi Pār-Brahmu soe

Inaccessible, of unknowable depth is the transcendent
Supreme Being :

1. These are 'treasures' of spiritual merit.

Liberated is whoever His Name utters.
Friend ! Nanak thus supplicates :
Listen to the wonderful discourse on God's devotees.[1] (1)

Ashtpadi (Canto-Octet)

Sādh kai sangi mūkh ūjal hou

In holy[2] company does the face grow radiant;
In holy company is all impurity shed;
In holy company is annulled pride;
In holy company is noble illumination manifested.
In holy company is the Lord's immanence[3] realized;
In holy company are all conflicts resolved;
In holy company is obtained jewel of the Name;
In holy company is all effort centred on the sole objective, God.
What creature has power to express the praise of holy company ?
Saith Nanak : Divine laudation comprehends praise of the holy. (1)

Sādh kai sangi Agocharu milai

In holy company is obtained God, beyond our knowing;
In holy company is the self ever in bloom;
In holy company are subdued the five sources of evil;
In holy company is tasted[4] amrita-elixir.
In holy company finds the devotee humility, becoming dust of feet of all;
In holy company the seeker's speech winsome grows.
In holy company is the mind stilled.
And obtains poise.
In holy company comes alienation from Maya.
Saith Nanak : In holy company is won the Lord's pleasure. (2)

Sādh saṇgi düshman sabhi mīt

By blessing of holy company are foes turned friends;
In holy company is achieved supreme purity.
In holy company is all rancour eliminated.
In holy company never does one's foot go astray.

1. This is the theme of the Ashtpadi following.
2. 'Holy' is *sādh (sādhū)* in the original.
3 Original, nearness, closeness to creation.
4. Lit. Consumed.

In holy company is eliminated all contempt for others.[1]
In holy company is realized the Source of Supreme Bliss.
In holy company is cured malady of egoism;
In holy company is shed off all egoism.
The greatness of the holy to the Lord alone is fully known.
Saith Nanak : Between God and His saints is perfect accord. (3)

Sādh kai sangi na kabahūṇ dhāvai

In holy company *the mind* ceases to wander;
In holy compay is obtained everlasting joy;
In holy company is obtained the Essence beyond reach of senses.
In holy company is experienced in poise what is beyond human strength to bear.
In holy company man the exalted abode finds;
In holy company man to the Divine Mansion attains.
Iu holy company this mind in all duties pertaining to faith is fixed.
In holy company is envisioned solely the Supreme Being.
In holy company is obtained treasure of the Name.
Saith Nanak : To the holy may I be a sacrifice. (4)

Sādh kai sangi sabh kül üdhārai

In holy company is the seeker's whole tribe saved;
In holy company are one's companions, friends and family liberated.
In holy company is obtained the wealth wherewith are all others exalted.
To those in holy company Dharamraja himself renders service.
In company of the holy is one honoured by Indra, king of gods.
In holy company all evils flee;
In holy company comes inspiration to chant the ambrosial laudation of God.
In holy company is one enabled to visit all stations.[2]
Saith Nanak : By holy association is one's human birth rendered fruitful. (5) P. 272

1. Lit. None is reckoned low.
2. Places, spots—implies stages of spiritual ascent.

Sādh kai sangi nahīṇ kachhu ghāl
In holy company arises not need for hard praxis;
By the very sight of the holy is the mind blessed.
In holy company is removed black impurity of mind:
In holy company is eliminated fear of hell.
In holy company is obtained joy in this world and the next.
In holy company are the alienated to the Lord united.
In holy company are one's prayers not left unanswered :
All that is desired is achieved.[1]
In the heart of devotees abides the Supreme Being.
Saith Nanak : Whoever in ecstasy to the teaching of
the holy listens, is liberated. (6)

Sādh kai sangi sunou Hari-Nāuṇ
In holy company listen[2] to the Name Divine;
In holy company chant the Lord's praise.
In holy company is God never put out of mind;
In holy company is the world undoubtedly liberated.
In holy company is experienced joy in the Lord.[3]
In holy company is the Lord in all beings envisioned.
In holy company have we become compliant to God's
commandments.
In holy company are all maladies cured;
Saith Nanak : By good fortune[4] comes union
with the holy. (7)

Sādh kī mahimā Beid na jāneh
Even to the Vedas is not known the greatness of the holy—
These narrate only what they have heard.
Beyond the three qualities[5] is the greatness of the holy.
In all creation is praise of the holy manifest.
Beyond limit is praise of the holy,
And without end.
Higher than the highest is praise of the holy,
And greater than the greatest.
The holy alone have power to express praise of the holy.

1. Fulfilment of spiritual desires is meant.
2. On the imperative form of the verb see note 3 on Ashtpadi 1. 1 *ante.*
3. Tastes sweet.
4. (Good conjuuction of stars or circumstances).
5. Explicated as : Nothing in nature, that is characterized by the three qualities, can express the greatness of the holy devotees of God.

Saith Nanak : Between His saints[1] and the Lord
no distance intervenes. (8) (7)

Sloka

Mani sāchā mūkhi sāchā hoe

The holy Lord in their mind and on their tongue;
Other than the Sole Divine Being behold they nothing
in the universe.
Saith Nanak : Such are[2] the characteristics of the
God-enlightened. (1)

Ashtpadi (Canto-Octet)

Brahm-gyānī sadā nirlelp

The God-enlightened ever are immaculate,
As the lotus growing in water is by it left untouched.
The God-enlightened ever are without blame,
As the sun that sucks up all humidity.
To the gaze of the God-enlightened are all alike,
As to the air that equally touches king and beggar.
The God-enlightened ever are in equal poise,
As the earth, that some dig and others to it apply
sandalwood paste.
Such is the quality of the God-enlightened, saith Nanak,
As fire that ever has the same temper. (1)

Brahm-gyānī nirmal tei nirmalā

The God-enlightened are[2] purer than the pure,
Like water that no impurity takes.
The God-enlightened ever are illumined,
As the earth over which the sky is arching.
The God-enlightened from pride are freed.
The God-enlightened are higher than the highest,
But in their *thoughts*[3] are the humblest of all.
Such have become enlightened, saith Nanak,
As by God Himself are so blessed. (2)

Brahm-gyānī sagal ki rīnā

The God-enlightened are dust of feet of all;

1. When inspired by the Lord, the saints partake of the qualities of the Divine. Cf Guru Nanak Dev's affirmation in *Puratan Janam Sakhi*, that the God-inspired take on the aspect of God like a red-hot piece of iron taking on the colour of fire.
2. The original bears the singular form. In English rendering, it was considered more appropriate to express it in the plural.
3. Mind.

This by experience of spiritual joy to them has come.
The God–enlightened to all are gracious;
Nothing evil from them ever issues.
The God-enlightened view all creation alike;
From their gaze showers amrita. P. 273
The God-enlightened from all entanglement are freed;
Pure is their way of life.
Enlightenment is the sustenance of God-enlightened.
Saith Nanak : On the Supreme Being alone do the God-Enlightened meditate. (3)

Brahm-gyānī ek ūpar ās

In the Sole Divine Lord alone are fixed hopes of the God-enlightened.
The God-enlightened know not death.
The God-enlightened with humility are saturated,
And with doing good to all are inspired.
The God-enlightened of worldly entanglements are free;
The restless mind have they stilled.
Nothing but good from the God-enlightened issues;
Truly fruitful is their life.
In association with the God-enlightened are all saved.
Saith Nanak : The whole world the God-enlightened lauds. (4)

Brahm-gyānī kai ekai rang

The God-Enlightened ever are in an unvarying state :
The Lord ever with them abides.
The Name Divine is prop of the God-enlightened;
The holy Name their family.
The God-enlightened ever are awake in mind;
Egoistic thinking have they discarded.
With supreme bliss is the mind of the God-enlightened inspired;
Ever in their homes[3] prevails the state of joy.
In joyful poise abide the God-enlightened. (5)
Saith Nanak : Death touches not the God-enlightened. (5)

Brahm-gyānī Brahm kā betā

The God-enlightened with knowledge of the Supreme Being are inspired :
To the One alone is their loving devotion attached.
Anxiety touches not the God-enlightened;

1. The self or individuality is implied.

Pure are their thoughts.
Such alone are God-enlightened as by the Lord are so blessed.
Great is the glory of the God-enlightened.
By great good fortune is obtained sight of the God-enlightened.
To the God-enlightened be ye a sacrifice time and again.
Gods like Shiva themselves quest after the God-enlightened.
Saith Nanak : The God-enlightened with the Supreme Being Himself are at one. (6)

Brahm-gyānī kī kīmat nāheṇ

None the God-enlightened can evaluate;
All awareness in the mind of the God-enlightened is contained.
None the mystery of the God-enlightened can penetrate.
To the God-enlightened ever I make salutation !
Beyond expression is even half a letter of praise of the God-enlightened.
The God-enlightened are supreme[1] over all.
Who may express the extent of greatness of the God-enlightened ?
The God-enlightened alone are aware of the station of the God-enlightened.
No end or extent to the greatness of the God-enlightened may be fixed.
Saith Nanak : Perpetually to the God-enlightened in reverence I bow ! (7)

Brahm-gyānī sabh srishti kā kartā

The God-enlightened one is of all creation the Maker;
Ever-living, death touches him not.
From the God-enlightened comes liberation, way of life and life itself.
The God-enlightened one is perfectly-endowed Rewarder of Deeds.
The God-enlightened are cherishers of the helpless.
Over all they place their hand of benevolence.
In all visible forms the God-enlightened pervade.[2]

1. Master of all.
2. Lit. 'All is visible form of the God-enlightened man'. This is the esoteric doctrine of the identification in spirit of God and His true devotee.

The God-enlightened with the Formless Supreme
Being are identified. P. 274
The God-enlightened alone the God-enlightened can laud.
Saith Nanak : The God-enlightened one is the lord of all. (8) (8)

Sloka :

Uri dhārai jo antari Nāmu

Whoever in heart the holy Name cherishes,
In all creation has vision of the Lord.
The undefiled one[1] that each instant to the Lord offers worship,
Saith Nanak, liberates all mankind. (1)

Ashtpadi (Canto-Octet) :

Mithyā nāhīṇ rasnā paras

The truly undefiled man is such, as touches not the
tongue with falsehood,
And in the heart bears passion for the immaculate
Divine vision.
Let his eye not cast a glance at the womenfolk of others,
And in holy company should serve the holy.
Let his ear listen not to the slander of others;
Let him reckon himself lowest of all.
By the Master's grace let him cast out the poison of
Maya within,
And thus remove from his mind its desires.
His faculties under his control, of the five evils should
he be free.
Saith Nanak : One among millions is such an undefiled one. (1)

Baisno so jisu ūpari suprasanna

The true Vaishnavite is he who has won pleasure *of God*,
And from Maya created by Him[2] keeps aloof.
In endeavour engaged, yet for it no reward expects.[3]
Of such a Vaishnavite the creed is pure.
For no reward[4] bears he desire,
And solely in devotion and Divine laudation engages himself.
With his mind and faculties[5] the Lord he contemplates,
And to all is gracious.

1. *Apars* : lit. one not touched or defiled. A sect practising excessive restraint for escaping defilement.
2. Vishnu, that is God.
3. Is from (fruit of) action emancipated.
4. Fruit.
5. Body, bodily powers.

Himself the Name he contemplates, and to it inspires others.
Saith Nanak : Such a Vaishnavite the supreme state attains. (2)

Bhagautī Bhagavant bhagati kā rangu

The true Bhagauti[1] is he on whom may be seen the Lord's dye,
And who discards totally evil company.
From his mind all doubt he casts out;
And in all created forms the Divine manifestation reverences.[2]
In holy company the impurity of sin he casts off—
Of such a Bhagauti is the understanding exalted.
Ever to the Lord[3] he renders service,
And his mind and body to the Lord's[4] love dedicates.
The Lord's feet in his heart he lodges.
Saith Nanak : Such a Bhagauti to the Lord[3] attains. (3)

So panditu jo manu parbodhai

The true Pandit[5] is he who his mind instructs,
And in his self the Name Divine seeks.
Such is one who quaffs pure elixir of the Name Divine :
By the teaching of such a Pandit[5] the world finds life.
The Lord's laudation[6] in his heart he cherishes—
Such a Pandit[5] enters not transmigration.
Of Vedas, Puranas and Simritis the essence he realizes,
And the palpable views *rooted* in the essence.
To all four castes his teaching he imparts.
Saith Nanak : To such a Pandit[5] everlastingly I bow. (4)

Bij-mantra sarab ko gyānu

Of the root formula[7] *of worship* all have comprehension :
Whoever out of all four castes utters the holy Name,
by it has realization.
Whoever utters it, to him emancipation comes :
Rare ones in holy company find it.
Whoever has Divine grace, in the heart cherishes it :
To the animal creation, to unclean goblins, and to those
unenlightened as stones,

1. Bhagauti=Bhagavat, a Vaishnavite sect, practising Bhakti, purity of self and vegetarianism.
2. Worships.
3. Bhagavant=Lord.
4. Vishnu, symbolizing here God.
5. Pandit, a Brahmin scholar.
6. Story, tale.
7. Bij Mantra, lit. seed-formula, i.e. the fundamental Creed.

Emancipation it brings.
The Name Divine is the sovereign remedy for all ills;
Divine laudation is bringer of weal and joy.
By no device or ritual action is *devotion to the Name* obtained.
Saith Nanak : To such alone is it granted as have recorded
for them Primal grace. (5)

Jis kai mani Pār-Brahm kā nivās

Whoever in his self the Supreme Being has lodged,
His Name is truly the Servant of God[1] : P. 275
On his vision has flashed the Lord that is also within the self.
This by utter humility has he obtained.
The servant *of God* who ever realizes the Lord to be near,
At the Divine Portal finds acceptance.
By Divine grace falling on His servant,
Comes to him full realization.
To be with all, yet in his self unattached—
Such a way, saith Nanak, to God's servant is known. (6)

Prabh kī āgyā ātam hitāvai

One that the Lord's command in mind cherishes,
Is truly to be called 'Jivan-mukta'.[2]
To such a one are joy and sorrow alike;
Ever in joy, never feels he sorrow.
Gold and a *clod of* earth to him are alike,
As also amrita and foul-tasting poison.
To him are honour and dishonour alike;
Alike also pauper and prince.
One that such a way practises,
Saith Nanak, a 'Jivan-mukta'[2] may be called. (7)

Pār-Brahm kei saglei ṭhāoṇ

All spots[3] to the Lord belong.
Whatever the abode[3] in which He keeps any, such is its name.
All by His will happens;
All happens as be His desire.

1. Original, Ram Das, which is also the Name of Guru Arjan Dev's holy father and predece sor in the office of Gurushiр.
2. Jivan-mukta : One liberated while living; points to a central doctrine of Sikh teaching, that liberation may be attained by devotion and transcendence of evil while one is still alive.
3. These refer to the form that devotion takes, such as Bhagauti, Pandit etc. mentioned in the course of the present Ashtpadi.

In innumerable waves Himself He spreads :
Beyond reckoning are His variegated doings.
Such as the understanding to any imparted,
Is the light within him.
Himself is the Lord-Creator beyond mortality.
Ever and eternally is He gracious.
Those contemplating Him, saith Nanak, find bliss. (8) (9)

Sloka

Ustati karehṇ aneik jana antu na pārāvār

Innumerable, beyond end and limit are such as laud the Lord.
Saith Nanak : In the creation raised by the Lord are
innumerable forms and kinds. (1)

Ashtpadi (Canto-Octet)

Kaī koti hoe pūjārī

Millions His worshippers have become;
Many more millions performers of ritual.
Many millions at bathing-spots have taken abode;
Many millions in dispassion to the world in wild places
wander about.
Many millions listen to Veda-recitations;
Many millions austerities perform.
Many millions on the self meditate;
Many millions through sacred verse contemplate Him.
Many millions on the eternal[2] Name of the Lord meditate.
Saith Nanak : Yet is the Creator's extent beyond knowing. (1)

Kaī koti bhayei abhimānī

Many millions into pride are fallen;
Many millions purblind, ignorant.
Many millions are hard-hearted curmudgeons;
Many millions, of mind unfeeling and insensitive.
Many millions others' property grab.
Many millions of others are slanderers;
Many millions in pursuit of wealth engaged.
Many millions for this in distant lands wander.
Each one, Lord ! in the direction that you have assigned
is engaged.

1. Forests.
2. Nav-tan, also interpreted as 'fresh' names, such as are attributed to Shesh-Naga.

Saith Nanak : The Creator alone knows what for His creation is best.[1] (2)

Kaī koti siddha jatī jogī

Many millions siddhas,[2] celibates and yogis have become;
Many millions are kings in voluptuous pleasures involved.
Many millions are the birds and reptiles[3] by Him created.
Many millions the rocks, stones and trees;
Many millions the kinds of air, water and fire;
Many millions of lands and continents.[4]
Many millions the moons, suns and constellations.
Many millions of gods, titans and Indras with canopies of royalty over their heads. P. 276
All creation by His thread is held :
Saith Nanak : To whomsoever He pleases, liberation He grants. (3)

Kaī koti rājas tāmas sātak

Many millions bear qualities of passion, sloth and intelligence.[5]
Many millions contemplate Vedas, Puranas and Shastras.
Many millions are the jewel-bearing oceans;[6]
Many millions are the creatures of various species.
Many millions are mountains and golden mounts like Sumeru.
Many millions are the companions to gods, many their songsters and many the demons.
Many millions are ghosts, goblins, hogs and carnivora.[7]
To all is He close; from all far.
Saith Nanak : He is immaculate as well as pervasive in creation. (4)

Kaī koti pātāl kei wāsī

Many millions in the nether regions abide;
Many millions in hell and heaven are placed;
Many millions are born, live and die;
Many millions in numerous births are whirled about.
Many millions enjoy pleasures of life without effort;[8]

1. (Stanzas 1 and 2 above in sequence make exposition of good and evil in the world : cf. Japuji 17 and 18).
2. An accomplished yogi.
3. Serpents.
4. (Refers to all the earths and continents over the universe. Cf. Japuji 35).
5. These are respectively those characterized by Rajas, Tamas, Saitva (See Glossary).
6. Also cf. Japuji 35.
7. Tigers.
8. Lit. Many millions are provided sitting in one place. (i e. without effort).

Many millions in hard labour engage to exhaustion.
Many millions has He made wealthy;
Many millions anxiously seeking wealth :
Each one He keeps as it may please Him.
All, saith Nanak, in the Lord's hand lies. (5)

Kaī koti bhayei bairāgī

Many millions the world have renounced—
Their minds in devotion to the Name Divine attached.
Many millions go about seeking the Lord,
And in the self the Lord's sight obtain.
Many millions after vision of the Lord are thirsting—
With these the Lord Eternal has union.
Many millions are seekers after holy company :
These in the Supreme Being have joy.
Such as have His pleasure,
Saith Nanak, are eternally blessed. (6)

Kaī koti khāṇī aru khaṇd

Many millions are the species and the continents.
Many millions have been the incarnations.
Many ways has this universal expansion occurred.
Many times has the universal expanse occurred.
At the end each time abides the Sole Supreme Being.[1]
Millions upon millions of creation in numerous species have been raised.
From the Lord they come, into Him they merge.
None His extent knows.
Saith Nanak : He is the Sole Reality. (7)

Kaī koti Pār-Brahm kei dāsu

Many millions are devotees of the Supreme Being;
In their selves flashes illumination.
Many millions the Essence have realized,
Whose eyes behold none other than *God's* sole Reality.
Many millions elixir of joy in God quaff—
These becoming immortal, have the life eternal.
Many millions laud attributes of the Name—
In joy in the self and spontaneous bliss absorbed.

1. Ek Oankar.
Note : In the above Canto is given a glimpse of the infinity of God's creation.

The Lord of His servant with each breath is mindful :
Such, saith Nanak, are truly beloved of Him. (8) (10)

Sloka :

Karaṇ kāraṇ Prabhu ekiu hai dūsar nāhīṇ koe

The Lord Himself is sole doer of all, without a second.
Saith Nanak : May I be a sacrifice to Him, who over water and land is pervasive. (1)

Ashtpadi (Canto-Octet)

Karan-karāwan karnai jogu

He alone has power to accomplish all :
All happens as He wills.
In an instant He makes and unmakes.
To His power no end or limit may be set. P. 277
Propping all existence by His Ordinance, yet abides He Himself without prop.
By His ordinance comes all creation into being, by the Ordinance into death disappears.
By His Ordinance comes into being existence in variegated hues.
His own might He exercises and views.
In all, saith Nanak, is He pervasive. (1)

Prabh bhāvai mānukh gati pāvai

By the Lord's will may man the supreme state attain.
Should it please the Lord, stones He may keep afloat.
Should it please Him, without breath life He may sustain.
Should it please Him, man the Divine attributes may laud.[1]
The Lord, should it please Him, to the fallen may grant absolution :
All by His design and will happens.
Of this world and the next[2] is He sole Master.
His the play, the joy and the guiding control.[3]
All He makes happen as may please Him.
Saith Nanak : None else do I behold beside Him. (2)

Kahu mānukh tei kyā hoe āwai

Say, what by man's power can be accomplished ?
All happening He directs as it may please Him.

1. That is, may engage in devotion.
2. Both ends.
3. In the original text occurs *antarjami* (*antar-yamin*).

Should anything in man's hand lie, all would he grab;
But the Lord ordains all as He pleases.
In ignorance man into poison of evil is absorbed :
Should he have enlightenment, this would he escape.
In illusion lost, in all directions he rushes about :
In an instant in thought, all four directions he traverses.
Such, saith Nanak, the blessing of absorption in the Name acquire,
As in His grace the gift of devotion are granted. (3)

Khin mehn neech kīt kau rāj

In an instant on a lowly worm[1] the royal state He confers.
Such is the Lord, cherisher of the humble.
Such as have no visible reality or substance,
In an instant over the world[2] He makes known.
On whomsoever grace He showers,
All reckoning of his deeds by the Lord is annulled.[3]
The self and body all is His property—
In each vessel shines the light of the Lord, all-perfection.
Himself solely has He fashioned creation.
Nanak in beholding His *wondrous* greatness finds life. (4)

Is kā balu nāhīṇ isu hāth

In man's hand lies no power—
Over all creation is the Lord's will supreme.
For this poor creature is it only to obey :
All happens as it may please the Lord.
Man has alternation of lofty and low states;
In sorrow fallen, then in pleasure he smiles.
Sometimes slandering thoughts he indulges;
Sometimes to the sky rising, then to the nether regions falls;
Then again is he enlightened by Divine realization.
Saith Nanak : Himself the Lord to him union grants. (5)

Kabahūṇ nirti karai bahu bhānti

Man sometimes enacts various kinds of dances;[4]
Other times day and night in slumber is fallen.[5]

1. Used metaphorically.
2. In all ten directions.
3. That is, he gets liberation by overwhelming grace and his deeds are not called into account.
4. Said metaphorically.
5. That is, now he is restless, now absolutely quiescent.

Sometimes his state is of a mighty terrible wrath;
Again, is he dust of feet of all.
Sometimes he assumes pride of royal state;
At other times is his state of a lowly beggar.
Sometimes on himself he brings slander.
At other times is his conduct praiseworthy.
As the Lord keeps, so man abides.
This truth Nanak, by Divine grace states. (6)

Kabahūṇ hoe paṇḍītu karei bikhyānu

Sometimes is man learned and wise, discoursing on high matters;
Sometimes into silence fallen, in meditation engages.
Sometimes at holy banks has he ritual bath;
Sometimes becoming a Siddha or yoga-practitioner, of enlightenment he discourses.
Sometimes falls he into various incarnations as worm, elephant, moth—
Into innumerable births straying.
As displays the showman various guises, P. 278
So he enacts the dance of existence as may please the Lord.
All happens as He wills.
Saith Nanak : To Him is there no second. (7)

Kabahūṇ sādh-sangati ihu pāvai

Sometimes with holy company is man blessed—
From this state no decline can be.
With the mind by realization illumined,
Immutable is his state.
Then, mind and body in God's sole dye drenched,
Eternally with the Supreme Being abides.
As water into water mingles,
Does light of the self with Divine Light merge.
Then is annulled wandering in transmigration, and poise obtained.
Saith Nanak : To the Lord may I ever be a sacrifice ! (8) (11)

Sloka :

Sūkhī basai maskīnīya āpu nivāri talei

In joy abide the humble, who the ego have subdued.
Saith Nanak : The mightily proud, ultimately in their own arrogance rot. (1)

Ashtpadi (Canto-Octet)

Jis kai antari rāj-abhimānu

Whoever of his royal authority is proud,
Into hell fallen, a dog becomes.
Whoever fancies himself for his beauty,
As filth-worm takes birth.
Whoever proclaims his meritorious deeds,
Into numerous births fallen, in transmigration whirls.
Whoever of wealth and estates is proud,
Is thoughtless, blind, senseless.
In the heart of whomsoever in His grace humility
He lodges,
Saith Nanak, in this life finds liberation,
In the hereafter bliss. (1)

Dhanvantā hoe kari garbāvai

Whoever of his wealth is proud,
Know, even a blade of grass shall not accompany him.
Whoever pins his confidence on large hordes and servants,
In an instant is destroyed.
Whoever reckons himself powerful over all,
In an instant to ashes is reduced.
Whoever in his pride reckons none as equal,
In the end by Dharmraja is with ignominy treated.
Whoever by the Masters's grace has his pride annulled,
Saith Nanak, at the Divine Portal finds acceptance. (2)

Koti karam karai haun dhārei

Should one perform a million ritual acts and of these
be proud,
They leave him only fatigued, and are of little avail.
One that performs innumerable austerities and bears
pride of these,
Between hell and heaven shall move and in transmigration
remain involved.
With all a man's effort should his self turn not
compassionate
How may he to the Divine Portal have access ?
Whoever proclaims himself good,
Know, goodness approaches him not.
He whose heart becomes dust of feet of all,
Saith Nanak, pure shall his repute be. (3)

Jab lagu jānai mūjh tei kachhu hoe

While man thinks his effort avails,
Joy shall continue to elude him.
While he considers himself the cause of any happening,
Into births shall he continue to fall.
While he bears enmity and friendship to any,
Poise his mind shall not find.
While in Māya-attachment is he involved,
By Dharmaraja shall he continue to get chastized.
By Divine grace alone are man's bonds snapped.
By the Master's grace, saith Nanak, is egoism discarded. (4)

Sahas khatei lakh kau ūthi dhāvai

Man earning thousands, in pursuit after millions goes—
By accumulation of wealth not satisfied, runs after these. P. 279
Should man enjoy innumerable poison-delights,
He still is unsatisfied, and after these dies hankering.
In contentment alone lies satisfaction—
All other actions are worthless as resolves and actions in dream.
By devotion to the Name come all joys—
This state by rare ones by great good fortune is attained.
The Lord is the sole Doer of all.
Saith Nanak : Ever the Lord's Name thou utter. (5)

Karan-karāvan karnai-hāru

The Lord is the Doer, cause of all :
What avail man's designs ?[1]
As is the Lord's will,[2] so it happens.
Almighty, without impediment to His will is the Lord.
All that is done is by His pleasure ;
From each is He far, to each close.
All He considers, watches over and discriminates—
Himself is He sole and all.
He neither dies nor is destroyed; beyond birth and death abiding.
Ever, saith Nanak, is He pervasive in all. (6)

Āpi ūpdeisai samjhai āpi

Himself the source of enlightened teaching, Himself its recepient;

1. Consider, what lies in man's hand ?
2. Lit. Glance.

All by Him is created; in all is He pervasive.
His expanse has He Himself made—
All is His; He the sole Maker.
What can away from Him lie ?
In all spots and places is He solely pervasive.
His wondrous doings He alone can perform—
Of incalculable forms are His miraculous doings.
In each self does He abide; each self in Him contained.
Saith Nanak : Beyond expression is His worth. (7)

Satti satti satti Prabhu Swāmī

Ever holy, holy is the Lord;
Rare is one who by the Master's grace may this truth expound.
True and holy is all He has created—
This some rare one among millions can realize.
Auspicious, holy is Thy form—
Beauteous beyond words, incalculable, beyond compare.
Pure, immaculate is Thy utterance,
That in each being[1] have I listened and communicated.
Holy and pure is one, saith Nanak,
That the holy Name with loving devotion of heart utters. (8) (12)

Sloka

Sant-sarani jo janu parai so janu ūdharan-hāru

Whoever the shelter of God's devotees seeks, liberation shall find.
Saith Nanak : To the slanderer of God's devotees
Shall be meted out *agony of* multiple births. (1)

Ashtpadi (Canto-Octet)

Sant kai dukhani ārjā ghatai

By harbouring rancour towards God's devotees is life cut short;
By harbouring rancour towards God's devotees no escape from Yama shall come.
By harbouring rancour towards God's devotees shall all joy from life be gone.
By harbouring rancour towards God's devotees shall the caluminator falls into hell;

1. Lit. Vessel.

Rancour towards God's devotees fouls the understanding.
One harbouring rancour against God's devotees of
all repute is bereft.
One cursed of God's devotees none can protect.
Rancour towards God's devotees fouls the spot where such
is indulged.
Compassionate are God's devotees :
Should they show grace, saith Nanak,
In association with them are even those bearing rancour
towards them saved. (1)

Sant kei dūkhan tei mūkh bhavai

By rancour of God's devotees is one's face distorted;
One harbouring rancour towards God's devotees
crow-like caws.
By rancour of God's devotees one finds reptile[1] birth;
By rancour of God's devotees is one born as a
creeping worm.
By rancour of God's devotee one in insatiable thirst[2] burns.
One bearing rancour for God's devotees on all plays fraud.
By bearing rancour for God's devotees all glory
one loses.
By harbouring rancour for God's devotees does one
become lower than the lowest.
The harbourer of rancour for Gods devotees no shelter finds.
Saith Nanak : Should it please the devotee, P. 280
Even such a one liberation may find. (2)

Sant kā nindaku mahā atatāī

The slanderer of God's devotees is greatest of transgressors;
Not for an instant shall such a slanderer find peace.
The slanderer of God's devotees is a foul murderer;
Under God's curse is such a one laid.
The slanderer of God's devotees of high status is deprived,
Ever into suffering and helplessness fallen.
The slanderer of God's devotees by maladies is gripped,
Ever from all alienated.
The slanderer of God's devotees is chief sinner among sinners.
Saith Nanak : Should it please God's devotee,
Even such a one liberation may find. (3)

1. As snake.
2. Used metaphorically; desire.

Sant kā dokhī sadā apavittu

The harbourer of rancour for God's devotees is ever impure,
To none a friend.
The harbourer of rancour for God's devotees is in the hereafter chastized,
And of all forsaken.
The harbourer of rancour for God's devotees is brimful of pride;
And ever into evil courses fallen,
Ever in transmigration is caught.
The harbourer of rancour for God's devotees is of joy deprived.
No shelter shall the harbourer of rancour for God's devotee find.
Saith Nanak : The devotee, should he show grace, may with himself associate him. (4)

Sant kā dokhī adh bīch tei tūtai

The designs of bearer of rancour for God's devotee are in mid-course frustrated;
Never shall success attend his efforts.
In wild places shall he wander *in madness*,
And ever from the right path be strayed.
The bearer of rancour for God's devotees is hollow from within,
No better than a dead body without breath.
The bearer of rancour for God's devotees is without root—
Reaping consequences of his own deeds.
None the bearer of rancour for God's devotee can save.
Saith Nanak : The devotee himself, should he be pleased,
May save him. (5)

Sant kā dokhī iūṇ bilālai

The bearer of rancour for God's devotees wails,
As a fish out of water writhing.
The bearer of rancour for God's devotees is ever hungry, never satisfied,
As fire, whose rage by fuel is not assuaged.
The bearer of rancour for God's devotees is a forsaken soul,
As forsaken sesame plants that in the field are left standing.
From righteousness is the bearer of rancour for God's devotees cast off—
Ever in lying involved.
The slanderer's doing by primal writ is allotted.
Saith Nanak, all happens as be God's pleasure. (6)

Sant kā dokhī bigaṛ rūpu hoe jāe
Distorted are features of the bearer of rancour for God's devotees;
At the Divine Portal is he chastized.
Ever in agony is the bearer of rancour for God's devotees gasping—
Between life and death constantly hanging.
Never are hopes of such bearer of rancour fulfilled—
Ever unfulfilled, in despair this life he departs.
By bearing rancour for God's devotees none ever can find peace—
Becoming, what his inclination has been.
None the consequences of deeds may efface :
Saith Nanak, the mystery of this to the holy Eternal alone is known. (7)

Sabh ghaṭ tis kei uhu karnaihāru
All beings[1] are His—He their maker.
To Him ever I offer obeisance.
Laud ye the Lord day and night;
With each breath and morsel on Him meditate.
All happens as by Him ordained—
Each becomes as by Him fashioned.
He alone His play enacts.
Who else has power to contemplate, to state this ?
On whomsoever His grace falls, devotion to the Name to him He grants. P. 281
Saith Nanak : Such a one truly is fortunate. (8) (13)

Sloka

Tajuh siyānap sūrijanuh simrahu Hari Hari Rāi
Ye godly ones ! all clever cogitation discard,
And on the Divine Lord meditate.
In your minds lodge the sole hope in God—
Thus, saith Nanak, shall He cast out all suffering, illusion and fear. (1)

Ashtpadi (Canto-Octet)

Mānūkh kī teik brithī sabh jānu
Know all human props to be of little worth :

1. Vessel.

The Lord alone is the true Bestower.
From His gifts comes true fulfilment,
And no further desire remains.
He alone is Destroyer and Protector—
Nothing in man's hand lies.
In realization of His Ordinance lies joy :
His Name ever to your bosoms[1] you attach.
Ever the Lord contemplate—
Thus, saith Nanak, no impediments shall your efforts attend. (1)

Ustati mana mehṇ kari Nirankār

Ever with your heart laud the Formless Supreme Being;
My self ! make ever your dealing truthful.
With your tongue ever this pure amrita of Divine
laudation quaff;
Thus making yourself blessed.
By your eves ever behold the Lord's wonders—
In holy company shall your evil companions be cast off.
With your feet traverse the Lord's path :
By contemplating the Lord each instant shall your
sins be effaced.
With your hands do the deeds approved of the Lord;
With your ears listen to Divine discourse.[2]
Thus, saith Nanak, at the Divine Portal
Shall your face be radiant. (2)

Baḍ-bhāgī tei jana jag māheṇ

The supremely fortunate in this world,
Ever the Lord's glory chant.
Those that the Name Divine contemplate,
Are the truly wealthy, the opulent, in this world.
For ever are such happy,
As by the power of mind and body, with their tongue
utter the Name of God, all-highest.[3]
One that has realization of the Sole Divine Being,
Is about this world and the next enlightened.
He whose mind to the holy Name is attuned, saith Nanak,
Of the immaculate Supreme Being has realization. (3)

1. Neck.
2. Story, account.
3. 'Mukhi' in this line presents difficulties of interpretation because of its syntactical position. The line may also mean : 'By the power of their mind and body, these great ones utter God's Name'.

Guru-prasādi āpan āpu sūjhai

He who by the Master's grace of the self has realization,
Know, his thirst[1] is assuaged.
Whoever in holy company Divine laudation chants,
Of all maladies is made free.
Whoever day after day laudation of the Sole Supreme
Being chants,
Even though a householder, is truly to the world unattached.
Whoever his hope in the Sole Lord has centred,
For him is Yama's noose snapped.
Whoever after the Supreme Being hungers,
Saith Nanak, never by suffering is touched. (4)

Jis kau Hari-Prabhu mani chitti āwai

Whoever in his mind and consciousness the Lord God bears,
Is truly holy, blessed in faith, never wavering.
The Lord's servant, whom He in grace to Himself has attached,
Of none bears any fear in mind.
His vision the Lord in His true aspect to him reveals—
In His creation pervasive.
By constant search is his effort fruitful,
And by the Master's grace is the Divine Essence realized.
Each instant as the eye beholds, all is seen as the Essence.
Saith Nanak : the Lord Himself is impalpable essence
and palpable phenomena. (5)

Nehṇ kichhu janamai nehṇ kichhu marai

Nothing takes birth, nothing ever dies—
All is the Lord's play, by Him enacted.
Birth and death, the visible and the invisible existence—
All obedient to His will lies.
Himself is the Sole Reality pervading all— P. 282
By various devices has He made the world, creating it
and destroying.
Himself immortal, of essence irrefrangible;
The universe by Him propped.
Inencompassable, unknowable, is He immanent, all-glory.
Devotion to Him, saith Nanak, by His own grace comes. (6)

Jini prabhu jāṭā su sobhāvant

Truly reputable is one who the Lord has realized—

1. Used metaphorically, desire.

The whole world by his teaching is saved.
God's devotees of all are saviours;
His servants annullers of suffering.
The Lord in His grace to Himself has united them—
By contemplating the Lord's Word have they found bliss.
Such alone in serving them engage,
As by good fortune have Divine grace.
By utterance of the holy Name they obtain peace.
Saith Nanak : Such you reckon as exalted beings. (7)

Jo kichhu karaiṇ su Prabh kai rangi

All such act out of devotion to the Lord—
Ever with the Lord abiding.
All that happens, they reckon as happening by Divine will.[1]
In each happening they behold the Creator's vision.
To such is all the Lord's doing sweet :
Him they view in His true Reality.
In the Lord are they absorbed, who is their source :
Repositories of joy—such is their unique quality.
In exalting them, has He exalted His self.
Saith Nanak : Know God's devotee and God to be identical in essence. (8) (14)

Sloka

Sarb kalā bharpūr Prabh birthā jānanhār

To the Lord, Repository of all power, to whom is the state of each being known;
By whose contemplation is gained liberation—
Is Nanak a sacrifice. (1)

Ashtpadi (Canto-Octet)

Ṭūṭī gāṇḍhanhār Gopāl

The Lord is restorer of broken ties,
Himself cherishing all beings :
For each is His mind concerned—
None of His benefaction is deprived.
My self ! ever the Lord thou contemplate,
Who is eternal, the Sole Reality.
Man may form hundreds of designs—
Nothing by his own effort is accomplished.

1 . Spontaneously occurring.

Other than God, to thee nothing can be of avail.
Saith Nanak : By contemplation of the Name Divine
alone comes liberation. (1)

Rūpvantu hoe nāhīṇ mohai

By a beautiful figure let not one seek to charm others :
Know, in each vessel shines forth solely the Lord's beauty.
What good feeling proud of wealth,
When all wealth by Him is given ?
Even though anyone be styled a supreme hero,
Still, without God-given strength what may he achieve ?[1]
Should anyone set himself up as greatly munificent,
In his ignorance should he realize, God is the true Bestower.
Whoever by the Master's grace of his malady of
egoism is cured,
Saith Nanak, is of truly sound health. (2)

Jiūṇ mandar kau thāmai thammanu

As is an edifice by a pillar propped up,
So is the Master's Word prop of the mind.
As a stone riding a boat swims across,
So does man by reverence[2] at the Master's feet gain
liberation.
As in the dark by a lamp is light shed,
So by the Master's sight is the mind in bloom.
As one lost in a mighty forest finds the way,
So in holy company is manifested the Divine light.
Of such the holy dust of the feet I seek.
Lord ! this desire of Nanak pray fulfil. (3)

Mana mūrakh kāhei bilalāīyai

My deluded mind ! why wail ? P. 283
All is obtained as primally recorded.
Suffering and joy from the Lord come :
Contemplate Him alone; discard all else.
All that He does, receive that as true source of joy.
Ignorant man ! why stray in thy ignorance ?
Thou greedy moth ! why cling to worldly pleasures ?
What object was with thee born ?[3]

1. In what direction may he rush ?
2. Touching.
3. (Lines transposed).

In thy heart on the Name Divine meditate.
Saith Nanak : Thus with honour shalt thou return to
thy true home. (4)

Jisu vakkhar kau laini tūṇ āiyā

The Name Divine, commodity that thou hast come into this
world to purchase,
In the abode[1] of God's devotees is found.
Discarding pride, in lieu of egoism of mind,
Purchase it; the Name Divine in scales of your heart weigh.
Packing your load, with the holy should you take the path,
And all other, poisonous entanglements discard.
Thus shall all on you shower praise,
And at the Portal Divine shall your face glow.
Rare are those that in such commerce engage.
To such is Nanak ever a sacrifice. (5)

Charan sādh keï dhoe dhoe pīyou

Drink of wash of feet of the holy;
To the holy dedicate your life.
In dust of feet of the holy, your limbs bathe;
To the holy be you a sacrifice.
By great good fortune is acquired service to the holy.
In holy company chant the Lord's laudation.
Against innumerable impediments the holy grant protection.
One chanting the Lord's praise tastes of amrita.
Nanak, taking shelter *with the holy*, to their door has come,
And thereby has all joy obtained. (6)

Mirtak kau jīvālanhār

The Lord to the dead grants life;
To the hungry provides sustenance.
All boons[2] in His glance lie :
Beings from Him obtain boons as primally recorded.[3]
All is His—His is the might to do :
Other than He none has been, nor shall ever be.
Him, my self, contemplate thou day and night.
Such action is the highest, purest of all.
To whomsoever in His grace devotion to the Name He grants,
Is, saith Nanak, rendered pure. (7)

1. (The self is meant).
2. Treasures.
3. (Implies destiny made by good deeds, as also predetermined grace).

Jā kai mani Guru kī partīti
Whoever faith in the Master has acquired,
In his consciousness the Lord takes abode.
In all three worlds as devotees are reckoned[1]
Such as in heart the Sole Lord have lodged.
Holy their doing, holy their way of life.
Truth in their heart and on their tongue abides.
Holy their vision, holy is all they behold.
Holy to them all visible expanse—truth alone in it
they behold operative.
Whoever knows the Lord to be truth, holiness,[2]
Saith Nanak, in holy truth is absorbed. (8) (15)

Sloka

Rūpu na reikhu na rangu kichhu trihu güna tei Prabh bhinn
The Lord beyond form, feature and hue,
The three qualities transcending,
To such grants realization as have His pleasure. (1)

Ashtpadi (Canto-Octet)

Abināshī Prabhu mana mehṇ rākhu
Cherish ever in thy heart the immortal Supreme Being,
And attachment to man discard.
Nothing beyond Him lies—
In all beings, endlessly is He alone pervasive.
All lies within His gaze and knowledge,
Who is of deep solemnity, supreme depth and wisdom.
Thou who art Supreme Being, Supreme Lord, Master
of the Universe, P. 284
Storehouse of grace, compassionate, forgiving,
Such is the yearning of Nanak's heart :
To fall at the feet of Thy devotees.[3] (1)

Manasā pūran sharnā jog
Fulfiller of desires of heart, mighty to grant shelter—
All shall happen as by Him ordained.
In the twinkling of His eye lies power of destruction
and creation—
To none else is His secret resolve known.

1. Are heard of as such.
2. 'Sach' has both implications—truth, holiness.
3. The original is in the singular.

Embodiment of bliss—with Him all joys lie :
All boons in His abode are stored.
Among monarchs is He supreme monarch, among yogis
the supreme yogi;
Among practitioners of austerity supreme ascetic; among
householders supreme householder.
By meditation on Him have His devotees obtained bliss.
Saith Nanak : Of that Supreme Being none has found
the extent. (2)

Jā kī līlā kī miti nāheṇ

To His play is there no end—
All the gods seeking knowledge of Him are left
helpless, exhausted.
How may the child know of the father's birth ?
All existence on His thread is strung.
Such of His servants alone on His Name meditate,
As by Him are granted right thinking, enlightenment
and inclination to meditation.[1]
Whoever by the three qualities is deluded,
Is born, dies and in transmigration remains.
All conditions[2] high and low are His.
Saith Nanak : Such realization alone have *beings*
as by Him granted. (3)

Nānā rūp nānā jā kei rang

Varied are His forms, varied His hues :
With varied disguises, yet is His state one and sole.
With varied ways has He created the expanse of
existence—
Himself is the Lord immortal, the sole Supreme Being.[3]
In an instant numerous wonders He performs—
In all spots fully pervasive.
In varied forms creation has He made :
His worth to Himself alone known.
All beings, all spots His.
Nanak, contemplating His name, finds life. (4)

1. Lines transposed.
2. Lit. Spots –implies stations of realization or spiritual ignorance. That is, one is enlightened or ignorant by His will.
3. Ek Oankar.

Nām kei dhārei saglei jant

All beings by the might of the Name[1] are sustained.
By the might of the Name[1] are sustained continents and universes.
By the might of the Name[1] are sustained the Simritis, Vedas and Puranas.
By the might of the Name[1] are sustained the processes of listening, enlightenment and meditation.[2]
By the might of the Name[1] are sustained the skies and nether regions;
By the might of the Name[1] are sustained all beings.[3]
By the might of the Name[1] are sustained all habitations and abodes.
All by listening[4] to the holy Name find liberation.
Whomsoever by His grace to devotion to the Name He attaches,
Saith Nanak, entering the Fourth State[5] finds liberation. (5)

Rūpu satti jā kā satti asthānu

Eternal His form, eternal His station—
He alone is the immaculate Being; He alone supreme over all.
Holy His doing, holy His utterance—
He is the immaculate Being, in all pervasive.
Holy His doings, holy His creation;
Holy the Essence, holy the creation by Him raised.
Holy of holiest is all His doing—
Whoever by Him is granted realization, finds all happenings good.
Bringer of bliss is the Lord's holy Name.
Saith Nanak : Faith in holy truth from the Master is obtained. (6)

Satti bachan sadhū ūpadeish

Ever true are the words of teaching of the holy;
Holy those in whose heart these be fixed.
Whoever of truth has discrimination and realization,

1. Nām : This term is of multiple facets of meaning, here implying Divine might.
2. For these three processes of spiritual uplift, see Japuji, 8-16.
3. Lit. Forms.
4. Absorption is implied.
5. Turiya, the state of samadhi or complete absorption in the Supreme Being.

Liberation by contemplation of the holy Name finds.
Holy Himself, holy is all His creation—
His state and measure to Himself alone known.
Himself is the Creator the sole Doer— P. 285
None else His counseller or adviser.
To the creature is not known the Creator's extent.
Saith Nanak : Know, all happens as He wills. (7)

Bisman bisam bhayei bismād

Into constant wonder at the Lord's doings are we fallen;
Those getting realization of it obtain joy.
God's devotees in ecstasy of realization are absorbed.
By following the Master's Word boons[1] they obtain.
They are the benevolent ones, annullers of suffering—
In company with them does the world find liberation.
Supremely fortunate is one that to God's devotees
renders service.
In the devotee's company is the mind in devotion to the
Sole Supreme Being absorbed.
Such a devotee of Divine merits and laudation sings.
Saith Nanak : By the Master's grace finds he his reward.[2] (8) (16)

Sloka

Ādi sachu jugādi sachu

In the beginning, in primal time was He the holy Reality;
In the present is He the holy Reality;
To eternity, shall He abide the Reality.[3] (1)

Ashtpadi (Canto-Octet)

Charan satti satti parsanhār

Holy His feet, holy those touching them;
Eternal His worship, immortal the worshippers.
Holy His sight, holy the beholders.
Eternal His Name, holy those meditating on it.
Holy Himself; holy all that He sustains.
Himself the qualities, Himself wearer thereof.
Holy the awareness of Him;
Holy those to His laudation listening.
To one realizing Him all is holiness.
Saith Nanak : Holy, holy is the Lord. (1)

1. 'Boons' mentioned herein mean joy of enlightenment and liberation.
2. Reward—as in the foregoing note.
3. This is a reaffirmation of the sloka following Mul Mantra in *Japuji*.

Satti sarūp ridai jini māniyā

Whoever by his heart His eternal essence has realized,
Realizes Him as sole cause of all.
Whoever in heart lodges faith in God,
To his mind has been manifested realization of the Essence.
Such, from fear emancipated, fearless abide;
Absorbed in Him from whom is their existence.
As is essence with essence merged,
No separate existence may be affirmed.
Saith Nanak : By enlightenment[1] does His realization come;
Thus the self with the Creator[2] finds union. (2)

Thākur kā seivaku agyākārī

The Lord's devotee is ever to Him compliant,
Ever offering Him worship.
In the devotee's mind abides faith—
Pure his life's tenor.
To the devotee the Lord is ever an abiding Presence;
In joy of devotion to the Name does the devotee live.
The Lord is His devotee's cherisher;
The Formless Supreme Being of the devotee's honour is protector.
Such alone enter on the Lord's service as have His grace.
Saith Nanak : Such a servant with each breath the Lord contemplates. (3)

Apunei jana kā pardā dhākai

The Lord His devotee's lapses covers,
Ever unfailingly cherishing him.
On His servant exaltation He confers;
To contemplation of the Name inspiring him.
His servant's honour He protects Himself—
To none His state or extent known.
None the greatness of the Lord's devotee can approach—
Higher than the highest are the Lord's devotees.
The devotee whom the Lord to His service inspires,
Saith Nanak, in all ten directions is reputed. (4)

Nīkī kīrī mehṇ kal rākhai

Should the Lord on the tiny ant bestow His might,

1. Bibek (Vivek).
2. Narayan.

Hordes million-strong it may destroy.
Whomsoever should He Himself send not to death,
By strength of His arm He guards. P. 286
Despite all his efforts,
Turn all man's endeavours fruitless.
None other is saviour or destroyer :
He Himself is guardian of all beings.
Thou man ! why all this anxiety ?
Saith Nanak : Contemplate Him who is beyond thy understanding,
Who is so wonderful. (5)

Bārambār bār Prabhu japīyai

Evermore and again and again contemplate the Lord,
And quaffing amrita, to your mind and body bring content.
Whoever jewel of the holy Name has obtained,
Nothing else do his eyes behold.
To such a one is God's Name the true wealth, beauty and joy—
In the Name finds he joy; ever the Name with him abides.
Those that by joy of the Name are filled,
Their mind and body in the Name are solely absorbed.
In the state of waking, sitting, sleep, the Name their sole preoccupation.
Saith Nanak : Such is the devotee's sole concern. (6)

Bolahu jasu jihbā dinu rāti

My tongue ! day and night utter thou the Lord's laudation :
This is the true boon the Lord on His devotee has conferred :
With heart's[1] zeal in devotion engaging,
Ever in the Lord be absorbed.
All that has happened, all that shall happen
He realizes by the Lord's Ordinance.
What part of His merits may I state ?
Not of one of His qualities have I awareness.
The devotees who day and night in the Divine Presence abide,
Saith Nanak, to such alone belongs perfection. (7)

Mana merei tin kī ot leihi

My self ! with such seek thou shelter;
To such thy mind and body dedicate.
Whoever of the Lord has realization,

1. Of the self.

Is of all boons the bestower :
In his shelter to thee shall all joys come.
By his sight are all sins effaced.
Discard thou all other devices—
In service of such a devotee engage thyself.
Thus shall thy transmigration be annulled.
At the feet of such Nanak ever offers homage. (8) (17)

Sloka

Satipurakhu jini jāniyā satiguru tis kā nāuṇ

He is the true Preceptor who the holy Supreme Being has realized :
In his company does the disciple find liberation,
Saith Nanak, by chanting Divine laudation. (1)

Ashtpadi (Canto-Octet)

Satigüru sikh kī karai pritpāl

The holy Preceptor of his disciple is cherisher—
To his servant is the Master ever gracious.
The Master the disciple's foul thinking annuls.
The disciple by guidance of the Master's Word the Name Divine utters.
The holy Preceptor the disciple's bonds snaps :
The Master's disciple evil courses shuns.
The holy Preceptor on the disciple wealth of the Name confers.
On the Master's disciple rests true good fortune.
The holy Preceptor his disciple's life in this world and the next ennobles.
Saith Nanak : The holy Preceptor from this heart the disciple cherishes.[1] (1)

Güru kai grihi seivaku jo rahai

The disciple that in the Master's home, to receive guidance takes abode,
Should with his heart the Master's guidance accept.
He should nowise show off His ego;
On the Name Divine ever with his heart should he meditate.
The disciple that himself to the Master should have sold,[2]
Fulfilled shall all his objectives be.
One that serves and no recompense seeks,

1. Lit. Remembers.
2. Said metaphorically.

With the Lord finds union.
Such a servant alone the Master's guidance takes,
saith Nanak, P. 287
As on him has Divine[1] grace. (2)

Bīs biswei Gūru kā manu mānai

The servant that the Master's heart completely wins,
Of the Lord God shall have realization.
The true Preceptor is he in whose heart the Name Divine is lodged—
To him innumerable times may I be a sacrifice !
Such a Preceptor is bestower of all boons of the spiritual life,
Day and night in Divine ecstasy dyed.
The servant of God is in the Supreme Being absorbed, the Supreme Being in his self :
The two without doubt are one.
By a thousand devices is such a Master not attained.
Saith Nanak : By great good fortune comes union[2] with him. (3)

Saphal darshanu peikhat pūnīt

Of such a Master the very sight is bringer of fulfilment:
By his sight comes purity;
By the touch of his feet is one's state and way of life ennobled.
By association with him the devotee in Divine laudation engages,
And to the Divine Portal finds access.
By his words are the ears joy-filled,
The mind full of content, the self faith-filled.
Of the Master perfectly-endowed, the teaching is never-failing.
On whomsoever his ambrosial glance he casts,
Endless are his noble qualities, beyond reckoning.
Saith Nanak : Whoever has his grace, to the Lord he unites him. (4)

Jihbā eik ustati aneik

The Lord's innumerable merits my sole tongue is *powerless to utter* :

1. His.
2. Attaining.

He is eternal Purusha[1], perfect enlightenment.
The creature by no manner of utterance can approach
the reality.
Of the Lord, who remains inaccessible, unknowable, immaculate.
Beyond need of sustenance, above rancour, bestower of bliss—
None His worth has power to reckon.
Innumerable devotees to Him ever offer worship,
And with their hearts His holy feet contemplate.
Saith Nanak : May I ever be a sacrifice to the holy Preceptor,
By whose grace the Lord of such qualities have I
lauded.[2] (5)

Ihu Hari-rasu pāvai janu koe

Such joy in devotion to God to rare beings comes.
Whoever this ambrosia quaffs, immortal grows.
Never meets mortality one,
In whose mind is manifestation of the Repository of all merit.
Such a one day and night the Lord's Name utters,
And to the disciple ever-abiding teaching imparts.
By touch of attachment and Maya is he not soiled—
To sole Lord ever in his mind abiding.
In darkness a lamp he lights.
Saith Nanak : Away from him flee illusion, attachment,
suffering. (6)

Tapat māhe ṭhāṇḍhi vartāī

By the Master's teaching, perfection-oriented,
In blistering heat have we felt cool;
Felt joy, all sorrows fled.
Gone is fear of transmigration.
Gone is fear, free from fear we now live.
All maladies the mind have deserted, are destroyed.
The Lord, whose creation I was, His grace has wielded,
That in holy company now, the holy Name[3] I contemplate.
With poise obtained, all wandering in transmigration
has ceased,
As saith Nanak, Divine laudation my ears has entered. (7)

1. Supreme Being.
2. Utter His Name.
3. Nām-Murari (Murari is one of Krishna's periphrastic names, here standing for the Supreme Being).

Nirgünu āpi sargünu bhī Ohī

The Lord who by wielding His might has the whole
universe charmed,
Is unattributed and attributed Himself.
His wonders He has Himself created :
To Him alone is His worth[1] known.
None other than the Lord is *real*—
In all beings is He solely pervasive.
His own hue and form in all universe is manifest.
Such illumination in holy company is obtained.
By wielding His might creation has He raised— P. 288
Innumerable times is Nanak to Him a sacrifice. (8) (18).

Sloka :

Sāthi na chālai binu bhajan bikhiyā saglī chhāru

Other than devotion nothing shall accompany[2]
man in death—
All Maya-poison is as ashes.
Saith Nanak : Behoves it man on the Name Divine to
meditate—
This alone is true wealth. (1)

Ashtpadi (Canto-Octet)

Sant-janāṇ mili karuh bichāru

In holy company contemplate this :
On the sole Name meditate that is your prop.
Friend ! all other efforts discarding,
God's lotus feet in your heart you lodge.
The Lord is the Supreme Cause, Almighty.
The substance of the Name Divine with firm grip you grasp !
Whoever this wealth garners, becomes truly fortunate—
Such is the pure teaching of the holy.
In your mind lodge the sole hope in God—
Thereby, saith Nanak, shall all your maladies be gone. (1)

Jisu dhan kau chāri kūṇt üthi dhāvai

The wealth[3] for which in all four directions you rush about,
That by devotion to God may be found.
Friend ! the joy that you constantly yearn for,

1. Implies extent, greatness, might.
2. I.e. Be of avail.
3. Liberation is meant.

That in devotion to holy company lies.
The repute for which you undertake pious works,
In devotion and seeking shelter with the Lord you find.
By innumerable efforts is not the *Maya*-malady cured,
That by applying medicine of devotion to God goes.
Of all treasures devotion to the Name Divine is supreme :
By contemplating it, saith Nanak, at the Divine Portal
shall you find approval. (2)

Manu parbodhahu Hari kai Nāeṇ

By contemplation of the Name Divine the mind you enlighten,
That its rushing in the ten directions may cease, and poise it may find.
No impediment shall entangle one,
In whose heart abides the Lord.
Scorchingly hot is Kali-yuga; cooling therein is the Name Divine.
Contemplating it ever, joy you obtain.
Thereby shall fear[1] be shattered, and your objectives[2] be fulfilled :
By loving devotion shall your self be illumined.
The self then in that House Eternal takes abode.
Saith Nanak : Snapped then is Yama's noose. (3)

Tattu bīchāru kahai janu sāchā

Holy, pure[3] is one that of the Divine Essence discourses :
One in transmigration caught is raw, false.
By service to the Lord is transmigration annulled,
As discarding the ego, one with the holy Master takes shelter.
Thus is one's valued human incarnation saved.
Therefore, contemplate you the Lord, prop of life.
By numerous devices comes not liberation—
However long the cogitation of Simritis, Shastras and Vedas.
With fervour of heart to the Lord devote yourself.
Thus, saith Nanak, shall you obtain the desire of your heart. (4)

1. (Fear of Yama is implied).
2. (Spiritual objectives are meant).
3. True—implied sense 'holy'.

Saṇgi na chālasi terai dhanà
Worldly wealth shall not accompany thee :
My ignorant self ! why with this art thou involved ?
Progeny, friends, family and thy wife—
From these what protection can come ?
Joys of rulership and all Maya-expanse—
By these how may liberation come ?
Steeds, elephants and riding *in state* in chariots—
All a false show, false display.
Ignorant Man realizes not the Bestower of these.
Saith Nanak : Without devotion to the Name shall man fall into regrets. (5)

Guru kī mati tūṇ lehi iyānei
Thou thoughtless one, grasp thou the Master's teaching :
Many thought to be wise, without devotion have only got drowned.[1]
Friend ! with your heart[2] practise devotion to the Lord—
Thus shall your mind be purified
In your mind the Lord's lotus feet you lodge—
Thereby shall sins of multiple births be effaced. P. 289
Contemplate the Name yourself; inspire to it others;
By attending to[3] it, discoursing of it, living by it, obtain liberation.
The true essence, eternal is the Lord's Name :
By spontaneous devotion, saith Nanak, chant the Lord's praise. (6)

Guna gāvat teirī ūtarasi mailu
By chanting of the Lord's praise shall thy impurity of heart go,
And egoism and poison of falsehood be shattered.
With each breath and morsel contemplate the Name Divine :
Thus, relieved of anxiety, in joy shalt thou abide.
My self ! all cleverness discard,
And in holy company the wealth of truth obtain;
Garnering capital of devotion to God, make this your commerce.

1. Said metaphorically—ruined, gone to perdition.
2. Mana.
3. Listening cf. Japuji 8-9.

Thus shall you obtain joy here and acclaim at the
Divine Portal.
In all creation the Sole *Supreme Being* views,
Saith Nanak, one on whose forehead is recorded such
good fortune. (7)

Ekou japi ekou sālāhi

One sole Lord you contemplate; Him alone laud;
Him alone contemplate; Him alone you seek after.
Of that sole Lord, beyond limit, chant praise—
By your mind and body[1] contemplate the sole Master—
He alone, solely is Real—
In all existence fully pervasive, manifest.
From Him alone are innumerable forms expanded;
By meditation on the Sole *Supreme Being* are all sins cast off.
Those whose mind and body to the sole Lord are devoted,
Saith Nanak, Him by the Master's grace have realized. (8) (19)

Sloka :

Phirat phirat Prabh āiyā pariyā Tau sharnāe

After wanderings long and arduous, to Thy shelter have
I come, Lord !
This is Nanak's supplication : In Thy devotion engage him. (1)

Ashtpadi (Canto-Octet)

Jāchak jana jāchai Prabh dānu

Lord ! this beggar from Thee seeks a boon :
In Thy grace grant him devotion to the Name Divine.
I seek dust of feet of God's devotees :
Lord ! this desire of mine fulfil.
May I ever the Lord's merits laud;
Lord ! may I with each breath on Thee meditate.
May my devotion in Thy holy feet be centred;
To the Lord may I ever practise devotion.
One sole shelter, one sole prop—
Nanak the holy Name Divine seeks. (1)

Prabh kī drishti mahā-sükhu hoe

In the Lord's glance of grace lies supreme bliss :
Rare are those that this Divine joy attain.
Those that of it have tasted, are fulfilled.

1. (Faculties are implied).

They are all-perfection, never wavering or falling,
With joy of devotion to the brim filled.
In such holy company is joy of devotion inspired.
Those having it, the Lord's shelter seek, all else discarding.
Illumined their heart, day by day with devotion inspired.
By great good fortune comes contemplation of the Lord.
Saith Nanak : In being dyed in the holy Name lies joy. (2)

Seivak kī manasa pūrī bhayee

All the devotee's desires[1] fulfilment have found :
From the holy Preceptor has he acquired purity of wisdom.
The Lord to the devotee has shown grace,
And on His servant eternal joy showered.
With bonds snapped, His servant liberation has obtained;
Annulled is transmigration's torment and wandering;
Fulfilled is all desire and yearning;[1]
The devotee in the Lord, ever-present, is absorbed.
He whose the devotee is, to Himself has He united him.
Saith Nanak, by devotion comes absorption in the holy Name.[2] (3)

Sou kiūṇ bisrai jei ghāl na bhānai

Why of Him be forgetful who forfeits not the endeavour of any ?
Why of Him be forgetful who to service done is responsive ?
Why of Him be forgetful from whom all gifts have come ? P. 290
Why of Him he forgetful who is our life of life ?
Why of Him he forgetful who in fire of the womb shelters us ?
Rare are such as by the Master's guidance have such realization.
Why of Him be forgetful who from Maya-poison extricates us,
And bonds snapped over multiple births rejoins ?
The Master, perfectly-endowed, of this fundamental truth realization has granted—
Following which, the devotee, saith Nanak, on the Lord has meditated. (4)

Sājan sant karuh ihu kāmu

My friends, devotees of God ! act this wise :

1. (These are of a spiritual nature).
2. Nām.

Discarding all else, the Name Divine you contemplate.
Contemplating ever the holy Name, obtain bliss—
Contemplating it yourselves, inspire to it others.
By loving devotion does one cross the ocean of existence.[1]
Without devotion shall the body to ashes turn.
In the holy Name lies all weal, joy and all boons.[2]
By it those in Maya drowning, find anchor.[3]
Saith Nanak : Contemplate the Name of the Lord,
Repository of merit—
Thus shall all suffering be annulled. (5)

Ūpajī preeti preim-rasu chāo

My heart with Divine love, and joy and ecstasy of devotion is inspired—
With this joy are my mind and body[4] replete.
As by the eyes is beheld the Divine vision, comes joy;
The heart[5] by service[6] at feet of the holy is in bloom.
In the mind and body[4] of the holy is joy pervasive—
Rare are those obtaining their company.
Lord ! in Thy grace one boon grant.
By the Master's gracious guidance may I the holy Name contemplate.
Inexpressible is the Lord's praise.
Saith Nanak : In all existence is He pervasive. (6)

Prabh bakhsaṇd dīn-dayāl

The Lord, bestower of liberation, compassionate to the humble
Of His devotee is beloved, ever gracious.
In all situations cherishing us,
The Lord[7] is guardian of the helpless.
He is the primal Supreme Being, the supreme Cause, Creator,
His devotees' life's prop.
All contemplating Him,
All that from their heart cherish loving devotion,
Are rendered pure.
Devoid of merit, low and ignorant are we.
Supreme Lord ! Nanak with you seeks shelter. (7)

1. Implies attainment of liberation.
2. Treasures.
3. Rest.
4. 'Faculties' is implied.
5. Mana.
6. Washing.
7. Govind-Gopal.

Sarab baikũṇth mukti mokh pāe
Whoever even for an instant the Lord's praise sings,
Obtains veritable Paradise, emancipation and liberation.
In attachment of discourse of the Name Divine,
Lies joy of multiple exercise of of royal authority and exaltation.
In the tongue chanting ever the Lord's Name,
Lies joy of numerous viands, robes and melodies.
Endowed with noble conduct, repute and true wealth,
Is one in whose heart abides the irrefrangible[1] Divine word.
Lord ! in holy company to Nanak grant abode :
Thus for him shall all joys bloom forth. (8) (20)

Sloka :

Sargũn nirgũn Nirankār sũnn samādhī āpi
Himself is the Lord Attributed and Unattributed—
Himself the ultimate silence :
Himself has He raised *creation*; Himself in it is manifest.

Ashtpadi (Canto-Octet)

Jab akāru ihu kachhu na drishṭetā
At a time when no form was visible,
Who then was author of evil or good ?
When the Lord the Absolute Samadhi[2] assumed,
With whom then could rancour and opposition be involved ?
When hue and features of the universe visible were not,
Whom then would joy and sorrow affect ?
When the Supreme Being existed sole and absolute,[3]
Where then was illusion,[4] where doubt ? P. 291
His is the play, Himself He pervades it.
Saith Nanak : None other than He is the Creator. (1)

Jab houvat Prabh keival dhanī
When the Lord, the Master, alone existed,
Whom to reckon bound, whom liberated ?
When the Lord inaccessible, limitless, alone existed,
Who then in hell or heaven would incarnate ?

1. Perfect. Implies that which is free from all imperfection or falsehood.
2. Sunn (Shunya) samadhi without content; the state of complete absorption in the Absolute.
3. Also rendered as 'Himself the *Essence* contemplated'.
4. Moha.

When the Unattributed Lord alone spontaneously existed,
What place then was for Shiva and Shakti[1] ?
When He solely His own effulgence wielded,
Who then was fearless, who by fear gripped ?
His wonders He alone performs.
Saith Nanak : Inaccessible, limitless is the Lord. (2)

Abināshī sūkh āpan āsan

When the eternal on His seat of bliss was established,
Where then was birth, death and dissolution ?
When the Lord, all-perfection, alone was,
Who then felt terror of Yama ?
When the inscrutable, unknowable Lord solely existed,
From whom then did Chitra and Gupta[2] ask the reckoning ?
When the Immaculate Lord, unknowable, of impenetrable mystery, alone had existence,
Who then was liberated, who in bonds thrown ?
Himself is He alone, absolutely wonderful :
Saith Nanak : Himself His own manifestation has He raised. (3)

Jeh nirmal pūrakhu pūrakh-pati houtā

When the universal Being, Lord of creation, immaculate alone abided,
Then with impurity non-existent, what would He purify ?
When the immaculate, fearless and pure essence alone had being,
Who then was given honour, who dishonour ?
When the form alone of the Lord of the universe existed,
Who then would be deluded, who with sins branded ?
When He whose manifestation is light, in His own illumination was absorbed,
Who then hungered, who with sustenance was filled ?
Himself is He the doer, the Almighty.
Saith Nanak : Beyond our power is count of the Creator's doings. (4)

Jab apnī sobhā āpan sangi banāī

At the time when in His own self was His splendour absorbed,
Who then was mother, father, friend, child or brother of any ?
When in Himself was He perfect Master of all faculties,

1. Shiva is the eternal principle; Shakti the mutable Maya.
2. Celestial recorders of men's deeds, good and bad.

Who then made study of Vedas and Koran ?
When His own self solely in His heart He bore,
Where was there consideration of omens good and bad ?
When lofty[1] and near in His own self lay,
Who then was Master, who called disciple ?
Beholding this, into absolute wonder are we fallen.
Saith Nanak: To you alone is your state known. (5)

Jeh achhal achheid abheid samāiyā

When the Supreme Being, exempt from delusion or harm,
inscrutable, lay absorbed,
Whom did Maya then grip ?
To Himself was His homage then addressed—
Entry of the Three Qualities barred there.
Where the Lord alone solely existed,
Who was there to discourse, who to listen ?
Beyond limit, higher than the highest is He.
Saith Nanak : His truth alone to Himself known. (6)

Jeh āpi rachiyo parpanchu akāru

When delusion of the universe He created,
Then in the Three Qualities did He expand Himself.
Then began considerations of evil and good— P. 292
Some to hell inclining, some to heaven.
Then were spread complications of Maya-snare,
Egoism, attachment and burden of delusion and fear,
Suffering, joy, honour and dishonour,
That in numerous ways got stated.
His play He Himself enacts and views.
When this play is gathered up, saith Nanak,
Sole and Absolute He remains. (7)

Jeh abigatu bhagatu teh āp

Where His formless essence lies, abide His devotees,
Where His manifestation pervades, this too is for His
devotees' glory.
Of this world and the next[2] is He Lord —
Each holding its own especial glory.
Himself enacts He wonders and innumerable playful acts—
Himself entering into delights, Himself also unattached.

1. Implies remoteness.
2. Also interpreted as : Of each aspect (unattributed and attributed) of His being is He Master.

With whomsoever He be pleased, to devotion to the Name attaches Him :
Whomsoever He so wishes, in play of the world involves.
He is beyond reckoning, unfathomable, uncountable, immeasurable.
As He inspires, so does His servant Nanak speak. (8) (21)

Sloka :

Jīya jaṇt kei thākurā āpei vartaṇhār

Lord of all created beings ! in all you alone are moving.
Saith Nanak : The Sole *Supreme Being* alone in all is manifest—
Where is any other visible ?

Ashtpadi (Canto-Octet)

Āpi kathai āpi sünanaihāru

Himself the discourser, Himself is He listener.
Himself the Sole *Essence*, Himself the expanded manifestation.
When it pleases Him, creation He raises;
As pleases Him, into Himself absorbs it.
Nothing, Lord ! apart from you happens—
The entire universe on your thread is strung.[1]
Such alone as by the Lord Himself are granted illumination,
Of the holy Name obtain realization.
To such is all creation as one, undifferentiated;
Such alone of the essence have realization.
Saith Nanak : Of the whole universe is such a one the vanquisher. (1)

Jīya jantra sabh tā kai hāth

All created beings in God's power lie,
Who is compassionate to the humble, cherisher of the helpless.
Such alone die as from His mind are cast out.
Discarding Him, where may one go ?[2]
As of all the immaculate monarch is lord,
All schemes of the creation in His hand lie—
Within the self and without, know He is ever by you.
He is Repository of merit, beyond end or limit :
Nanak, His servant, to Him is ever a sacrifice. (2)

1. Implies God as Controller.
2. That is, where find succour ?

Pūrani pūri rahei daiyāl

Totally the compassionate one pervades the world,
To all gracious.
His wondrous doings to Himself alone known—
Controller of the inner faculties, everywhere pervasive.
The creation in various ways He cherishes—
All that are created, on Him alone meditate.
Whomsoever He pleases, to Himself unites.
Such entering on devotion, ever laud Him.
Such from the core of their heart in Him repose faith.
Saith Nanak : The Sole Lord they realize to be Creator. (3)

Janu lāgā Hari ekai Nāeṇ

Of the devotee to the Sole Name Divine devoted,
Never are the hopes belied.
To the servant of God is assigned His service :
Thus realizing His Ordinance, the supreme state
He may attain.
Higher than this no wisdom lies,
That the Formless Supreme Being in the self be lodged.
Such, snapping their bonds are of rancour emancipated,
Ever, at the Master's feet showing reverence.
Such in this world and the next are in joy.
Saith Nanak : The Lord Himself to such has granted
union. (4) P. 293

Sādh-sangi mili karuh anand

In holy company find you joy,
And laud the Lord, source of Supreme Bliss.
The Name Divine contemplate,
And liberation of the unattainable human incarnation achieves.
Chant in immortal words praise of the Lord—
Such alone is the device for liberation of life.
Day and night behold the Lord by your side.
Thus will your ignorance be shattered, and darkness
be effaced.
Listening to holy teaching, in the heart lodge it.
Thus, saith Nanak, your heart's desire[1] obtain. (5)

Halatu palatu dui leihu sawāri

Cherishing in the inner mind the Name Divine,

1. The desired fruit (reward)—refers to spiritual objectives.

To this life and the next brings exaltation.
Supremely perfect is the teaching of the Master,
perfectly-endowed—
One absorbing it learns true discrimination of truth.
With full devotion of mind and body[1] the holy Name
contemplate :
Thereby shall suffering, pain and fear from your
rmind be banished.
You merchant of holiness !
In truth hold your commerce--
Thus to the Divine Portal shall this package with
you be carried.
Your mind fix on shelter of the sole Lord :
Thus, saith Nanak, shall you escape transmigration. (6)

Tis tei dūri kahāṇ kou jāe ?

To whom other than the Lord may one have recourse ?
By meditation on the Divine Saviour alone liberation comes.
One contemplating the Lord without fear, of all fear is freed.
One saved by the Lord no suffering feels—
By contemplation of the Name is joy found,
Anxiety gone and egoism annulled.
Unequalled is the greatness of such.[2]
Whoever is under protection of the Master, great hero,
Saith Nanak, achieved are all his objectives.[3] (7)

Mati pūrī amritu jā kī drishti

By sight of the Master, perfectly enlightened, of the
immortalizing gaze,
Is all creation saved.
Beyond compare are his lotus feet,
His sight unfailing in blessing, his aspect Divine in beauty.
Blessed is service to him, approved the devotee serving him :
He is controller of the mind's faculties, lord among
mankind.
Blessed and exempt from mortality is one,
In whose self is he lodged.
Saith Nanak : By meditation on the Lord in holy company,
Is the devotee immortalized, to eternity attaining. (8) (22)

1. Faculties.
2. None can approach it.
3. Spiritual objectives are implied,

Sloka :

Gyān anjanu Gūrī dīyā agyān andheir bināsu

By the collyrium of enlightenment by the Master bestowed,
is banished darkness of ignorance.
Saith Nanak : By Divine grace is met the holy Preceptor,
Illuminating the mind. (1)

Ashtpadi (Canto-Octet)

Sant sangi antari Prabhu ḍīṭhā

In devotees' company is the Lord in the self envisioned,
And the Name Divine tastes sweet.
All existence,[2] of numerous hues and variegated forms,
In one Vessel[3] is made visible.
The Name Divine, bestower of Nine Treasures,
immortalizing,
In our own self is lodged :
Therein abides the ultimate silence of ecstasy,
And the unstruck mystical music,
Of wonders indescribable.
This by such is viewed as by the Lord Himself are granted
such sight :
Such alone, saith Nanak, get realization. (1)

So aṇtari jo bāhari anant

The same illimitable Reality is within the self
and without :
In each being[4] is the Lord pervasive.
In the earth, sky and nether regions –
In all the worlds is the Lord the supreme cherisher.
Forests, grass-blades, mountains—the Supreme Being
pervades, P. 294
Each acting as the Divine Ordinance directs.
In the air, water and fire is His Presence,
In the four corners and ten directions pervasive.
No spot is outside of Him.
Saith Nanak : By such realization, by the Master's grace,
Find you joy. (2)

1. Destroyed.
2. Collected objects, parapharnelia.
3. The Divine Essence is implied.
4. Vessel.

Beid, Püran, Simriti mehṇ deikhu
Behold Him thou in Vedas, Puranas and Simritis :
In the moon, sun and constellations too is that sole
Reality visible.
What all these utter is the Lord's own Word—
Himself remaining immutable, never-shaken.
With His supremely perfect powers the play He enacts :
Of His invaluable qualities is the worth beyond reckoning.
In all light is His illumination :
All existence He holds as warp and woof.
Those whose illusion by the Master's grace is shed,
In the Sole Supreme Being have their faith fixed. (3)

Sant-janāṇ kā peikhanu sabhu Brahm
The Divine vision alone is to God's devotees visible;
In their hearts is righteousness solely pervasive.
God's devotees hear never other than holy words.
Into God, universally manifest, are they merged.
Such is the way of life of those that realization have.
The holy ever utter words of truth—
In all that happens finding their joy,
And realizing, the Lord is the ultimate cause of all.
Within the self and without is He alone abiding.
By His vision is Nanak in deep fascination caught. (4)

Āpi satti kīyā sabhu satti
Holy Himself, holy all His creation—
All by the Lord's might has arisen.
Should He be so pleased, the sole Supreme Being[1]—
Beyond our understanding lie His innumerable feats
of might—
To Himself unites whomsoever He pleases.
When in all universe He alone is pervasive,
Who to Him is near ? who may be called far ?[2]
On whomsoever enlightenment in the self He confers,
Saith Nanak, realization to Him He grants. (5)

Sarab bhūt āpi vartārā
In all beings is He Himself manifast;
Through all eyes is He Himself the beholder;

1. Ek Oankār.
2. Lines transposed.

All existence His own form :
Himself lauding, to laudation listening Himself.
Birth and death is the play by Him enacted—
Maya has He made His compliant agent—
Abiding amidst all, yet to all unattached.
All utterance His utterance :
All creation by His command is born, by His command vanishes.
Saith Nanak : Into Himself He absorbs all, as it may please Him. (6)

Is tei hoe su nāhīṇ būrā

Nothing is evil that by His doing happens;
Other than He, what power has another anything to do ?
Good Himself, good beyond measure is all His doing—
To Himself alone His thinking known.
Eternal Himself; real the universe by Him propped;
Yet totally in Him is it merged.
Beyond expression His state and His measure :
Of this only to another like Him could awareness come.
All His doing is beyond cavil :
Such awareness, saith Nanak, by the Master's grace comes. (7)

Jo jānai tisu sadā sūkhu hoe

Whoever of this has realization, everlasting joy obtains;
Such the Lord to Himself unites.
One so blessed is holder of true wealth, of truly noble lineage and honour.
One in whose heart the Lord abides, is Jivan-mukta.[1]
Blessed, blessed, blessed is the birth of such :
By the grace of such is the whole world liberated. P. 295
Such is the true objective of man's birth,
That in his company the Name in the consciousness may abide.
Liberated Himself, liberation to the whole world such a one brings.
To such a one, saith Nanak, may one perpetually bow in reverence ! (8) (23)

1. Liberated while living (in the flesh). See Introduction.

Sloka

Pūrā Prabhu ārādhiyā purā jā kā nāuṇ

To the Lord, all-perfection, of the name all-holy, is my heart devoted.
Saith Nanak : That perfect Being by chanting His praise is attained. (1)

Ashtpadi (Canto-Octet)

Pūrei Gūru kā sūni ūpadeish

To the teaching of the Master, perfectly-endowed, you listen,
And behold close to you the Supreme Being.
With each breath the Lord you contemplate—
Thereby shall your mind's anxiety be shed.
The innumerable waves of desire discard,
And seek dust of feet of God's devotees.
Discarding the ego, to Him make supplication,
And in holy company the ocean of fire you cross.
With the Divine wealth of devotion fill your treasures.
To the Master, all-perfection,
Saith Nanak, I make obeisance. (1)

Kheim kūshal sahaj ānand

In holy company to the Lord, Supreme Bliss be you devoted.
Thus shall weal, happiness and spontaneous bliss visit you.
As by chanting of the Lord's merits amrita elixir you quaff,
Repudiating hell, to your self shall you bring liberation.
In your mind contemplate the sole Supreme Being,
Of one sole aspect, though of innumerable hues.
He is the Preserver Lord,[1] compassionate to the humble,
Shatterer of suffering, perfect His grace.
Constantly His Name you contemplate.
Saith Nanak : This alone is the self's prop. (2)

Ūttam sloka sādh kei bachan

Lofty psalms are the holy man's utterances :
Beyond price are these jewels.
Any that listens to these, lives these, liberation shall find—
Liberated himself, the world shall he liberate.
Blessed[2] his life, blessed[2] the association with one,

1. Gopal, Damodar.
2. Fruitful.

Whose heart with devotion to the Lord is dyed.
In acclaim of him is played the Divine music,
To which listening, he finds bliss, and the Lord's glory chants :
On the forehead of such a saint is Divine glory manifest.
Saith Nanak : Those associated with him too are liberated. (3)

Sharani jougu süni sharnī āye

Hearing He is the succourer, His succour have we sought :
In His grace to us has He granted union.
All rancour gone, humble as dust have we become,
And in holy company receive the Name ambrosial.
As the Divine Lord pleased,
Fulfilled is the devotee's service.
By His grace from worldly entanglements and evil
courses are we saved,
And listening to the Name Divine, by our tongue utter it.
In His grace has the Lord shown us compassion :
Thus, saith Nanak, has our merchandize[1] reached the
destination. (4)

Prabh kī üstati karahu sant-mīt

Devotee friends ! ever laud the Lord
With minds awake and concentrated.
In *Sukhmani* is expressed in spontaneous inspiration
laudation of the Name Divine,
Which any lodging in heart, becomes treasure of merit :
Fulfilled are all desires of such;
Exalted among men, the glory of such over the universe[2] manifest.
Loftiest of all their station,
From transmigration are they delivered.
Such depart this life, garnering the Divine wealth,
Saith Nanak; whoso has grace, obtaining it.[3] (5)

Kheim shānti riddhi nav-niddhi

Weal, poise and the Nine Treasures;
Enlightenment, realization and all attainments;
Knowledge, merit of penance, yoga, and contemplation
of the Lord; P. 296
Holy realization, merit of purifying holy baths;

1. Package of merchandize (used metaphorically).
2. In all the worlds.
3. It comes to whosoever it is given.

The Four Boons[1] and blossoming of lotus of the heart;
Abiding unattached amidst mankind;
True beauty, wisdom and realization of the Divine Essence;
The equable undifferentiating mystic vision :
All such achievements, saith Nanak, shall come to one,
Who by his life the Master's words and the holy Name utters,
And with concentration of heart to these listens. (6)

Ihu nidhānu japai mani koe

Whoever with fixed mind
This valued treasure contemplates,
In all ages liberated shall abide.
The utterance of such is merits of the Lord and music of the holy Name,
As by Simritis, Shastras and Vedas too is averred.
In the Sole Name Divine lies the essence of all faiths :
Thereby to the minds of God's devotees comes poise.
In holy company are millions of sins effaced.
By grace of the holy is one from Yama's chastizement freed.
Those on whose forehead the Lord good fortune has writ,
Saith Nanak, with the holy seek shelter. (7)

Jisu mani basai sünai lāe preeti

Whoever with loving devotion in the heart lodges this text. listening to it,
In his consciousness shall the Lord enter,
His suffering of transmigration annulled.
His human incarnation, hard to attain, instantly liberation shall find.
Pure the repute, ambrosial shall be the utterance of one,
In whose mind the sole Name Divine is lodged.
His suffering, maladies, fear and illusion shattered;
A saint shall he be be-called; pure his deeds.
Highest of all shall his repute be.
Saith Nanak : By these merits is this text called Jewel of Bliss.[2] (8) (24)

1. These are : Dharma, Artha (worldly goods) Kama (fulfilment of desires), Moksha (liberation).
2. Sukhmani (See also Introductory Note).

In the measure Gauri—Composition of Sri Guru Arjan Dev

Thittīṇ (Lunar Dates)

In the Name of the Sole Supreme Being, Realized by the holy Preceptor's grace

Sloka

Jali thali mahīyal pūriyā Swāmī sirjanhāru

On water and on land is the Lord-Creator pervasive.
Saith Nanak : In innumerable forms is manifested the Sole Supreme Being.[1] (1)

Pauri (Stanza)

Ekam Ekankāru Prabhu karauṇ bandanā dhiyāe

Of the First[2] : To the Sole Supreme Being, meditating on Him,
Homage I offer.
Chanting laudation of merits of the Lord, Preserver of the universe,
Under shelter of the Divine King myself I place.
In centring our hope in Him lies weal and joy,
Who is almighty.
In four corners and ten directions have I wandered—
None other than He is bestower of such boons.
To teachings of Vedas, Puranas and Smiritis have I listened, and in many ways revolved in mind.
The Formless Lord alone is saviour of the fallen, annuller of suffering and bestower of bliss.
He Himself the bestower, the recepient, giver of boons—
No place of shelter other than He.
Saith Nanak : By chanting the Lord's praise are all desires fulfilled.[3] (1)
Chant you ever laudation of the Lord.
Friend ! In holy company on Him meditate. (Pause I)

Sloka

Innumerable times to the Divine Monarch I offer worship,
And under His shelter place myself.
Saith Nanak : In holy company is illusion annulled,
And thoughts of duality effaced. (2)

1. Ek Oankar.
2. The first of the lunar month is implied. In the subsequent parts of this text, the ordinal numbers refer to such dates.
3. These are desires of a spiritual nature.

Pauri (Stanza)

Dütīyā dürmati dūr kari Güru-seivā kari nīt

Of the Second of the fortnight[1] listen :
Cast off thoughts of duality,
And ever the holy Master serve.
Thereby shall the jewel of the Name Divine in your self
and faculties be lodged;
And friend ! lust and wrath be discarded.
Annulled shall be dying; *eternal* life obtained,
And all suffering be effaced.
Discard egoism, on the Lord meditate— P. 297
Thus shall you in loving devotion be merged.
Finding the true gain, loss shall be shed,
And at the Divine Portal shall you obtain honour.
Those garnering wealth of the Name Divine are truly
wealthy and fortunate.
Rising and sitting, on the Lord you meditate,
And with the holy be in love.
Thus, saith Nanak, is evil thinking discarded,
And the Supreme Lord in the self lodged. (2)

Sloka

The world by the Three Qualities is gripped;
Rare are those attaining the state of absorption.[3]
Saith Nanak : Pure have become the devotees,
In whose self He is lodged. (3)

Pauri (Stanza)

Tritīyā trai güna bikhai phal kab üttam kab neechu

Of the Third know the teaching :
In involvement of Three Qualities the fruit obtained
is of poison—
Those obtaining it are by turns noble and ignoble.
In hell and heaven excessively they wander—
Ever prey to death.
To them in the world keep coming pleasure, pain and doubt—
In wailing is their life passed.
Man seeks not His shelter who is his Creator,

1. The lunar dates are reckoned fortnightly.
2. Body.
3. Turiya.

And other devices contemplates.
Of those absorbed in triple maladies,[1]
The fever nowise is cured.
Such realize not glory of the Supreme Being,
Master of all.
In worldly attachment and illusion are they deep sunk,
And in terrible hell abide.
Lord ! in Thy grace save Nanak,
Who in Thee has centred his hope. (3)

Sloka

He alone is wise, sapient and well-instructed who pride has discarded.
Saith Nanak : By contemplating the Name Divine
Are obtained the Four Boons and Eight Accomplishments.[2] (4)

Pauri (Stanza)

Chatürathi chārei Beid suṇi soudhio tattu bīchāru

On the Fourth, this merit obtain.
Listening to the Four Vedas have we obtained realization of the Essence thus :
All treasures of weal and happiness in contemplation of the holy Name Divine lie.
This from hell brings release, effaces suffering,
And shatters multiple torments.
By entering upon Divine laudation is death repudiated,
And release from Yama found.
By being dyed in the Formless Supreme Being is fear shattered,
And joy of quaffing amrita experienced.
By seeking prop of the holy Name
Flee suffering, wretched penury and impurity.
Deities, men and sages
Are engaged ever in quest of the Lord, ocean of bliss.
Saith Nanak : By dust of feet of the holy
Is the mind purified and the face made radiant. (4)

Sloka

In the mind of one in Maya involved
Are the five evils lodged.

1. Ādhi, Vyādhi, Upādhi (respectively, anxiety, physical disease, psychic troubles).
2. For these see Glossary.

Saith Nanak : One in ecstasy of the Name wrapped,
Is in holy company made pure. (5)
Pauri (Stanza)
Panchami panch pradhān tei jih jānio parpanchu
Know, the merit of the Fifth is this :
Pre-eminent among men are those
Who realize, the world is a false show.
Fragrance of flowers of pleasure, much enjoyment,
Is all a false deceit.
Ignorant man of this
has neither vision or realization nor consideration.
The world in ignorance involved,
By delights of attachment and pleasure is penetrated through.
Through innumerable ritual actions
Is man in birth and death and transmigration caught :
The Creator has he not contemplated,
Nor has in his mind known right from wrong.
Those full of loving devotion to the Lord,
Not in a single Maya-particle are involved.
Saith Nanak : Rare are such as to this false show
Unattached remain. (5)
Sloka
Many the six Shastras declaim aloud without end.
Saith Nanak : God's devotees, lauding Him at the Portal Divine,
Are resplendent far. (6)
Pauri (Stanza)
Khashṭami khaṭ shāstra kahaiṇ simrati kathehṇ aneik
Of the Sixth listen this :
Many the Six Shastras expound, P. 298
And make exposition of Simritis.[1]
Of the merits of the Supreme Lord, exalted and high,
The extent even to Shesh Nag[2] is not known.
Narada and the sages, Suka and Vyasa[3]
All the Lord's merits chant.

1. Books of Brahmanical codes.
2. The legendary serpent with six hoods, uttering with each breath a fresh attributive Name of the Lord.
3. These are from mythology.

All such in joy in the Lord involved, to Him joined,
In Divine devotion are involved.
Those that with the Lord have found shelter,
Shattered is their attachment, pride and illusion.
The Divine lotus feet in their mind and faculties lodged,
In vision of the Lord find they bliss.
By attachment to holy company is found true gain,
And losses banished.
Saith Nanak : By contemplation of the Name,
Gain the wealth that is the Lord,
Treasury of merit. (6)

Sloka

In devout company is Divine laudation expressed—
The utterance there is by spontaneous devotion inspired.
Saith Nanak : By attachment of heart to the Sole Supreme Being,
Does the mind find poise. (7)

Pauri (Stanza)

Saptami sanchahu Nām-dhanu tūti na jāhe bhandār

Of the Seventh the merit comes thus :
Gather wealth of the holy Name, of inexhaustible store.
This, without limit or extent,
In holy company is obtained.
Discarding egoism, to the Lord be devoted,
And with the Divine Monarch seek shelter.
Thereby is suffering removed, the ocean of existence crossed,
And desire of heart obtained.
Whoever day and night the Lord from his innermost
mind contemplates,
Blessed and approved is his human birth.
Within and without, know the Creator
Ever to be by you.
Such alone are true well-wishers,
Companions, friends, as to devotion to the Lord inspire others.
Nanak to such is a sacrifice,
As the Name Divine contemplate. (7)

Sloka

All eight *pahars* the Lord's praise chant;
All other entanglements discard !
Thus, saith Nanak, shall the Lord be gracious,
And Yama's minions at you not dare cast a glance. (8)

Pauri (Stanza)

Ashṭamī ashṭ siddhi nav-niddhi

Of the Eighth listen to this teaching :
In company with the Master, perfectly-endowed, are obtained
The eight accomplishments, nine treasures,[1]
All boons, perfect realization,
The heart's lotus in bloom of everlasting joy,
Pure way of life, the never-failing utterance,
All ritual pieties, holy baths,
The highest, rarest realization.
Saith Nanak : By contemplation of God and joy
in the Name Divine,
In company of the Master, perfectly-endowed,
Is found liberation.[2] (8)

Sloka

In pleasures of evil-doing involved,
The Lord have I failed to contemplate.
Saith Nanak : To be forgetful of the Name
Is repeatedly in hell and heaven to descend. (9)

Pauri (Stanza)

Naumī naveiṇ chhiddra apavīt

Of the Ninth realize this wise :
Impure become all nine apertures of the body,
By man not contemplating the Name Divine
And by actions contrary.
To others' womenfolk attracted, the holy he calumniates;
His ears even for an instant to Divine laudation not listening,
For sustenance others' property he grabs—
Yet his fire of desire not assuaged,
His thirst[3] unslaked remains.
Such is the fruit of neglecting devotion to the Lord :
Saith Nanak, those forgetful of the Lord are in misfortune caught,
In birth and death involved. (9)

Sloka

In all ten directions have I wandered :
Wherever I looked, the vision of the Lord I saw.
Saith Nanak : By fullness of His grace
Is the mind's restlessness subdued. (10)

1. (See Glossary).
2. Swimming across.
3. Said metaphoricaliy—desire.

Pauri (Stanza)

Dasmīṇ das düār bas kīnei

Of the Tenth listen to this teaching :
By control of the Ten Doors[1] and contemplation of the Name,
Is the mind kept in poise.
This comes in this wise :
By the eyes behold the holy, so gracious;
By the tongue chant endlessly, praise of the Lord; P. 299
And in the mind contemplating the Lord, all-perfection,
By hands and feet to the holy render service.
Saith Nanak : Such discipline by Divine grace is acquired. (10)

Sloka

All discourse of the Lord as one and sole—
Few the joy of this realization have.
Saith Nanak : Of the Lord's attributes no knowledge have we—
All is a state of wonder. (11)

Pauri (Stanza)

Ekādashī nikati peikhahu Hari-Rāmu

Of the Eleventh the message is :
Behold the Divine Lord's presence ever by you;
Subduing your sense-organs, to the Name Divine listen.
In your mind bear contentment;
Towards all creation bear compassion :
By such action is Ekadashi's[2] fasting vow fulfilled.
Let *man* keep his wandering mind in poise :
By contemplation of the Name Divine shall his mind
and limbs be made pure.
Then shall he behold the Supreme Being that all
creation pervades.
Saith Nanak : Laud thou the Lord, making such actions
thy everlasting ritual of piety. (11)

Sloka

As was the gracious saint met, got foul thinking removed,
And the self in service to him was engaged.
Saith Nanak : Thereby came about union with the Lord,
And all entanglements got snapped. (12)

1. The nine physical organs and the 'Tenth Door', source of experience of the Absolute.
2. Pious Hindus are enjoined upon to observe a fast on the eleventh of the lunar month (Ekadashi Brat). Here the exhortation is to make of the ritual suggested a true spiritual act.

Pauri (Stanza)

Düadashī dānu Nāmu ishnānu

Listen to teaching pertaining to the Twelfth :
Practise thou charity and holy bathing *of devotion* to the Name;
Discarding egoism, to the Lord be devoted.
In holy company quaff amrita of the Lord's laudation :
By ecstatic laudation of the Lord shall your mind find poise.
The gentle holy Word to all brings fulfilment.
Joy in elixir of the Name Divine to the mind,
Compounded of subtle emanations from the five senses,[1]
Is nourishment.
Such firm faith from the Master, perfectly-endowed, is obtained.
Saith Nanak : By contemplation of the Lord
Is transmigration annulled (12)

Slaka

By involvement in the three qualities[2] is success not achieved.
Should in the self the holy Name, cherisher of
the fallen be lodged,
Saith Nanak, is liberation found. (13)

Pauri (Stanza)

Traudashī tīn tāp sansār

The teaching of the Thirteenth is this wise :
The world by the three maladies[3] is gripped;
And in birth and death caught, into hell descends.
Devotion to the Lord enters not its mind.
Not for an instant sings it laudation of the Lord, Ocean of Bliss.
This body to pleasure and pain is tied,
And to the terrible Maya-malady no remedy contemplates.
During day *man* in endeavour of evil-doing is engaged;
With eyes sleep-bound, in dream he babbles :
In forgetfulness of the Lord man into such a situation falls.
Lord supreme, compassionate !
Nanak Thy shelter seeks. (13)

Sloka

In all four corners and fourteen worlds,
Everywhere is the Supreme Being manifest.
Saith Nanak : Whoever beholds not any spot devoid of Him,
Fulfilled shall his objectives be. (14)

1. Panch-bhū ātma.
2. See Glossary for 'Three Qualities'.
3. See note 1 to Pauri 3 (*ante*).

Pauri (Stanza)

Chaudahi chār kūnṭ Prabh āp

To the teaching of the Fourteenth now listen :
In all four corners is the Lord's presence;
In all the worlds is His glory supremely manifest.
In all ten directions is the sole Lord pervasive.
On the earth, in the sky, behold thou the Lord.
On water and land, in forests,
Over mountains and in the nether regions—
Everywhere abides the Lord compassionate.
In subtle and gross matter,
Everywhere is the Lord pervasive.
Saith Nanak : By guidance of the Master,
Behold in all existence, vision of the Lord. (14)

Sloka

Whoever his self has conquered,
And by the Master's guidance the Lord's merits
has lauded—
By grace of the holy shall his fears be annulled,
And his anxiety removed. (15)

Pauri (Stanza)

Amāvas ātam sukhī bhayei santoukhu dīyā Gūrudev

Such is the teaching pertaining to the last night of
the dark half[1] : P. 300
Those that by the Divine Master are granted poise,
Joyful is their self rendered.
Of such are the mind and limbs joyful[2] and in
spontaneous poise;
In service to the Lord they keep engaged,
Their bonds of evil-doing snapped, their objectives
fulfilled.
While contemplating the Name Divine,
Is their foul thinking gone and from egoism are
they emancipated.
As shelter of the Supreme Being they seek, annulled
is their transmigration.
By meditation on merits of the Lord of the universe,

1. Amāvas.
2. Cool.
3. Grasp, clasp.

Along with their tribe are they saved.
By service of the Lord, and contemplation of His Name,
Saith Nanak, is obtained joy and poise from the Master,
perfectly-endowed. (15)

Sloka

One by the Lord Himself granted perfection, never
in mind is wavering.[1]
Day after day is his glory ascendant, declining never. (16)

Pauri (Stanza)

Pūranmā pūran Prabh eiku karaṇ kāraṇ samrathu

Of the full moon night,[2] hear now the teaching :
The Lord is sole repository of perfection,
Mighty all to accomplish;
Compassionate to all beings,
Over all His protective hand placed;
Repository of merit, Divine Preceptor,
Of all happenings the Supreme Cause.
To the Lord, controller of faculties of the mind,
All-knowing, inaccessible, immaculate;
Supreme Being, Supreme Lord,
Known to whom are all thoughts of all minds;
Succourer of the holy, asylum of all—
Day and night I bow.
Inexpressible, unknowable His truth,[3]
In contemplation of His holy feet be you absorbed.
Nanak seeks shelter with the Lord,
Saviour of the fallen, cherisher of the helpless. (16)

Sloka

By clasping the Divine Monarch's shelter
Is my suffering shattered and doubt lifted.
Saith Nanak : By chanting of the Lord's merits,
Have I obtained all desires of my heart. (17)

Pauri (Stanza)

Koī gāvai kou sūṇai koī karai bīcharu

Whoever the Lord's praise chants, to it listens or
contemplates it,

1. That is, does not fall in doubt as to Divine providence and grace.
2. Purnima.
3. Story, account.

Whoever expounds or fixes it in mind—
Liberation shall find.
His sins annulled, pure shall he become—
His impurity of multiple births shed.
In this world and the next shall his face be radiant—
From Maya's touch shall he be immune.
Such the true contemplator of scriptures,[1] the true Vaishnavite,
Enlightened, with true wealth blessed.
Whoso the Lord has contemplated,
Is alone the true hero, of noble lineage.
By Divine contemplation are saved
Kshatriyas, Brahmins, Shudras, Vaishyas[2]
And even low-caste pariahs.[3]
Nanak is dust of feet of such,
As of the Lord have realization. (17)

Vār in the measure Gauṛi—Composition of Sri Guru Ram Das

In the Name of the Sole Supreme Being, Realized
by the holy Precęptor's grace.

Satiguru Pūrakhu dayālu hai jis noṇ samatu sabhu koe

Sloka (Guru Ram Das)
The holy Preceptor, exalted being, is gracious—
All beings with equal favour viewing :
On all his equable glance he casts—
To each creature comes fulfilment accordingly as be
his inclination.
In the holy Preceptor's teaching lies amrita
Of the exalted Name Divine.
Saith Nanak : By Divine grace comes contemplation of the Lord :
This the rare God-directed person obtains. (1)
Sloka (Guru Ram Das)
Egoism and Maya-attachment are poison.
By these is man ever in the world undergoing loss.
The true gain is earning the wealth of devotion to God—
This by contemplation of the Master's Word comes.
By lodging in heart amrita of the Name Divine
Is washed off impurity and poison of egoism.
All success to such comes, P. 301

1. Surta (one listening to the Vedas and other scriptures).
2. In this line are mentioned the four Hindu castes.
3. Chandāl.

As have on them the holy Preceptor's grace.
Saith Nanak : Those united in primal time by the Creator
for ever are united. (2)
Pauri (Stanza)*
Tūṇ sachā sāhibu sachu haiṇ sachu sacchā gosaīṇ
Thou art the holy Lord, truth incarnate,
Holy cherisher.
All on Thee meditate, and at Thy feet worship.
Of beauteous aspect are Thy merits—
All expressing these liberation find.[1]
The God-directed make gain
Of absorption in the holy Name.
Lord supremely great ! supreme over all is Thy greatness. (1)
Viṇu Nāvaiṇ horu salāhaṇā sabhu bolaṇu phikkā sādu
Sloka (Guru Ram Das)
Laudation of other than the holy Name
Renders speech tasteless.
The ego-directed laud bearers of pride—
By this into egoism, attachment and wrangling falling.
Those so lauded meet death—
With all their conflicts into nothing going.
Saith Nanak, servant of God : The God-directed attain liberation
By contemplation of the Lord, Supreme Bliss. (1)
Sloka (Guru Ram Das)
Holy Preceptor ! pray indicate to me way to the Lord,
That from depth of mind on the Lord I meditate.
Saith Nanak : Holy is the Name Divine,
Whose utterance all suffering removes. (2)
Pauri (Stanza)
Tūṇ āpei āpi nirankāru haiṇ niranjan Hari-Rāiyā
Immaculate Divine King !
Self-created, Formless art Thou.
Those that with concentration of mind on Thee have meditated,
Annulled is all their suffering.
None Thy equal, whom equating with Thee
As such we may describe.
Immaculate Lord ! Thou in bounty art unequalled.
Embodiment of truth, my heart of Thee is enamoured.
Holy Lord ! holy is Thy Name. (2)

* The Pauris in this Vār are of the composition of Guru Ram Das, unless otherwise stated.
1. Are enabled to swim across.

Maṇa antari haumai rougu hai bhrami bhūlei
manmükh dürjanāṇ

Sloka (Guru Ram Das)
The ego-directed, evil persons, with mind afflicted
by malady of egoism,
In doubts stray.
Saith Nanak : Cure for this malady by touch[1] of the
holy Preceptor,
Holy, of pure life you find. (1)
Sloka (Guru Ram Das)
By guidance of the holy Preceptor are my mind
and faculties[2]
In ecstasy of the Lord, treasure of merit, dyed. (2)
Pauri (Stanza)
Tūṇ Kartā ṛürakhu agammu haiṇ kisu nāli tūṇ waṛīyai
Thou art the Creator, all-pervasive, inaccessible—
With whom may Thy greatness be compared ?
Should any be like to Thee, expressed that might be.
Thou alone art Thy equal :
Thus have we learnt.
In each being art Thou pervasive—
By guidance of the Master manifested.
Thou art holy Lord of all—
Over all supreme.
Holy Lord ! all shall happen as be Thy will—
What need then for us creatures to fall into anxiety ? (3)
Maiṇ mani tani premu piramm kā aṭṭhei pahar laganni
Slokas (Guru Ram Das)
My mind and faculties[2] perpetually by love of the Beloved
Lord are gripped.
Saith Nanak, servant of God : Lord ! in Thy grace grant
That in bliss with the holy Preceptor I abide. (1)
Sloka (Guru Ram Das)
All utterance of those bearing love for the
Divine Beloved,
The aspect of beauty wears.

1. By meeting.
2. Body.

Saith Nanak : The Beloved Lord who this love has inspired,
Himself the secret of their inmost heart knows. (2)
Pauri (Stanza)
Tūṇ Kartā āpi abhüllu haiṇ bhüllaṇ vich nāhīṇ
Thou at the Creator, infallible, immune from error.
All Thou dost is good—such realization
Thou by the Master's Word dost grant.
Almighty Thou—none Thy might to equal.
Thou art the Lord, inaccessible, gracious—
All on Thee meditate.
All creation is Thine; Thou Lord of all : P. 302
All from Thee shall find liberation.[1] (4)
Suṇi Sājan preim sandesarā akkhīṇ tār laganni
Sloka (Guru Ram Das)
On listening to the Divine Beloved's love message
My gaze on Him was fixed.
By grace of the Master has union with the Divine
Beloved come about—
Now, saith Nanak, in joy do my eyes find restful sleep. (1)
Sloka (Guru Ram Das)
The holy Preceptor, bountiful, gracious—
Is ever with grace filled.
Above rancour is the holy Preceptor's heart—
All he views as manifestation of the Divine.
None that to the rancourless practices rancour,
Ever can find poise.
The holy Preceptor good to all contemplates—
How many evil befall him ?
Each is rewarded as what towards the holy Preceptor
be his feeling.
Saith Nanak : All to the Creator is known :
Nothing from His gaze is concealed. (2)
Pauri (Stanza)
Jīs noṇ Sāhibu waddā karei soī wad jāṇī
Know such alone to be great as by the Lord are exalted.
Such as the Lord pleases, He saves—
Pleased with their doing.

1. To all shalt Thou grant liberation.

Any trying to emulate Him is foolish, ignorant.
Those granted union by the holy Preceptor the
Divine attributes contemplate,
The Divine attributes express.
Saith Nanak : All-holy is the Lord.
By realization of His attributes is one in Him merged. (5)

Hari satti niranjan amaru hai nirbhau nirvairu nirankāru

Sloka (Guru Ram Das)
Eternal, immaculate, immortal,
Beyond fear and rancour is the Lord.
Those that with single-minded devotion and
concentration have contemplated Him,
Cast off is their burden of egoism.
Hail the holy who by the Master's guidance
on Him have meditated.
Whoever the Master, perfectly-endowed, traduces,
On him light the world's curses and damnation.[1]
In the holy Preceptor is the Lord Himself manifest.
Himself is He the Preceptor's saviour.
Hail any that the Master's merits lauds—
To him is obeisance due.
Nanak, servant of God, is a sacrifice to such
As the Creator have contemplated. (1)

Sloka (Guru Ram Das)
Himself has He created earth and sky;
Between these raising creation, to it sustenance[2]
He provides.
He is the sole Reality pervasive;
Of all merits is He sole treasure.
Saith Nanak, servant of God : Meditate thou
on the holy Name;
Thereby shall all Thy sins be annulled. (2)

Pauri (Stanza)

Tūṇ sacchā sāhibu sacchu haiṇ sacchu sacchei bhāvai

Thou art holy, holiness *incarnate*—
To the holy Lord is truth pleasing.
Those that laud Thee, all-holiness,

1. The world pronounces on him curses etc.
2. Morsel.

Yama's minions approach them not.
Those whose hearts are in love with the holy Lord,
At the Divine Portal are their faces radiant.
There are the false repudiated—
Those bearing in heart falsehood and hypocrisy.
into great affliction fall.
Of the false the faces shall be blackened:
Of the false evil[1] shall be the end. (6)

Satiguru dhartī dharamu hai tisu vichi jeihā ko bījei
teihā phal pāei

Sloka (Guru Ram Das)
The holy Preceptor is soil of righteousness :
Therein as one sows, such shall his reward be.
The Preceptor's disciples have sown amrita—
To them the Lord grants fruit of amrita.
In this world and the next shall their faces glow—
At the holy Portal shall they with robes of honour be
invested.
Some are spurious, ever doing evil; P. 303
As their deeds, such their recompense.
As the holy Preceptor, gold-tester, shall cast his glance.
The self-seekers exposed shall stand.
As their thinking, such shall their reward be—
Such also shall from God be their repute.
Saith Nanak : In both worlds the Lord Himself is the Doer—
All His wondrous deeds He ever performs and beholds. (1)

Sloka (Guru Ram Das)
One mind alone has man—
Whatever its inclination, that shall its achievements be.
Let any brag never so much—
Whatever is by him earned, that shall he achieve.[2]
Without the holy Preceptor's guidance comes not
realization;
Nor is egoism from the mind banished.
The pride-infected are by hunger[3] afflicted—
With outstretched hand from door to door they go begging.[4]

1. False.
2. Whatever lies in his home, that shall be consume.
3. Used symbolically.
4. That is, seeking objects out of greed.

Falsehood and deceit never can be concealed—
The spurious metal soon is exposed.
Whoever is primally destined,[1]
To the holy Preceptor, Divinely-inspired, is united.
As iron at touch of the philosopher's stone,
So in holy company does one turn into gold.
Lord, Master of Nanak, Thy servant !
Guide us as be Thy will. (2)

Pauri (Stanza)

Jin Hari hirday seiviyā tin Hari āpi milāe

To those that from depth of heart to the Lord are devoted,
Himself He grants union.
Whoever from such acquires merits,[2]
All their evil propensities by the holy Word
are burnt away.
Their evils are sold off at price of straw—
Truth to such comes as by the Lord granted.
May I be a sacrifice to the Master,
Who effacing our demerits has made merits manifest.
Great is the mighty Lord's greatness—
By the Master's guidance expressed. (7)

Satiguru vich waddī wadīyāī jou anadinu Hari Hari Namu dhiyawāi

Sloka (Guru Ram Das)

Such is the supreme merit of the holy Preceptor :
Day by day on the Name Divine he meditates.
By contemplation of the Name Divine acquires he purity
and self-discipline—
From the Name Divine finds he fulfilment.
The Name Divine his strength; the Name Divine his
royal court;
The Name Divine his protector.
Whoever from devotion of heart the Guru's person[3]
venetrates,[4]
Fulfilled is his heart's desire.
Whoever the Master, perfectly-endowed traduces,
Is by the Creator chastized.

1. Has the writ. (The idea of pre-destination occurs frequently in Gurubani).
2. Whoever shares merits with such.
3. Murati (figure).
4. Worships.

Then shall he not get back lost time—
The fruit of his own deeds shall he receive.
With face blackened, into deep hell shall he be haled,
As a thief, by the neck bound.
Thereafter by seeking shelter with the holy Preceptor
may he be saved,
As on the Name Divine he meditates.
Nanak to you relates God's mystery[1]—
Such is the Creator's will. (1)

Sloka (Guru Ram Das)

One disobeying command of the Master, perfectly-endowed,
Is ego-guided, unenlightened, by Maya-poison deluded.
Within him lies falsehood; everything he conceives is false—
In superflous contentions is he by God entangled.
Talking too much for display—no one of his talking
is enamoured.
Like to an abandoned woman from door to door he wanders—
Any associating[2] with him by his qualities is infected.
The God-directed by such are not fouled;
Leaving company of such, the Master's company he seeks.
Whoever to the Master is indifferent,[3] listen you
chosen ones, P. 304
Is not good :
All his capital and gain[4] forfeited.
Nanak to you relates teaching of Vedas and Shastras—
Above these is the Word of the Master, perfectly-endowed.
To the Master's disciples is pleasing laudation of the
Master, perfectly-endowed.
The ego-guided ones are helpless to retrieve time lost. (2)

Pauri (Stanza)

Sachu sachā sabh dūṇ waḍḍā hai so lae jisu Satiguru tikei

Supreme over all is the Lord, eternal and holy—
By such attained as by the Master are granted poise.[5]
The holy Preceptor is one who on the Supreme Truth meditates :
The Supreme Truth and the holy Preceptor are one.

1. Narrative, account.
2. Puts his own face next his.
3. Conceals, denies, is ashamed to avow reverence to him.
4. Said symbolically.
5. Also, Are given the paste on the forehead (as mark of exaltation).

He is the supreme holy Preceptor,
Who the five evils has bound[1] and subdued.
Those who rather than serving the holy Preceptor
proclaim themselves,
Are with falsehood filled—
Cursed of all, their faces lustreless.
None for their utterance has liking—
Their faces blackened, by the holy Preceptor repudiated. (8)

Hari Prabh kā sabhu kheitu hai Hari āpi kirsāṇī lāiyā

Sloka (Guru Ram Das)
The world all is the Divine Lord's field—
Creation has He Himself set to cultivate it.
The God-directed by Divine grace have made it grow;
The ego-directed even their capital have lost.
Each seeking his own benefit, cultivates it—
Such prosper as the Lord so wills.
The Master's disciples in it have sown amrita of
the Name Divine;
The Name Divine ambrosial is the fruit they attain.
The Yama-rat constantly at this cultivation nibbles—
The Lord-Creator has driven him out.
Through loving devotion has this crop flourished—
Heaps of Divine grace have now grown.
Those that on the immanent holy Preceptor have
meditated,
Gone is all their pain and anxiety.
Saith Nanak, servant of God : Whoever on the Name
has meditated,
Is liberated himself and to the whole world liberation[2]
has brought. (1)

Sloka (Guru Ram Das)
The ego-directed man, all day long greed-filled,
In worthless concerns *is engaged*,
At night by sleep oppressed, his nine faculties
All gone feeble.
The ego-directed under dominance of females are lying,
Always making them fine gifts.

1. Dragged (as in bonds).
2. The figure is swimming across.

Men obedient to their womenfolk
Are impure, filthy, stupid.
Man lustful, impure, their womenfolks' counsel follow.
One compliant to the holy Preceptor's command
Is holy, best among mankind.
Women and men, all by God Himself are created—
All this is His own play.
Saith Nanak : All Thy creation is good, holy. (2)

Pauri (Stanza)

Tūṇ vei-parwāhu athāhu haiṇ atullu kivṇ tūlīyai

Above need, beyond extent art Thou—
Immeasurable, how may we measure Thee ?
Supremely fortunate are such as on Thee meditate,
And to the holy Preceptor are united.
The holy Preceptor's utterance is image of Truth—
By such utterance is acquired holiness.
Those that in imitation of the holy Preceptor make
utterance that is devoid of significance,
Are false—by their falsehood destroyed.
Their mind's thoughts and utterance at variance—
Hankering after Maya-poison, in suffering they abide. (9)

Satiguru kī seivā nirmalī nirmal janu hoe so seivā ghālei

Slokas (Guru Ram Das)

Purifying is service to the holy Preceptor :
Only the pure in such service endeavour.
Those filled with hypocrisy, evil-thinking, falsehood,
By the holy Lord are cast aside like lepers.
The pure in the holy Preceptor's company in holy
endeavour engage; P. 305
The false nowhere can be traced.
Those that accord not with the holy Preceptor's behest,
With faces *apparently* decent,
Wander about, by Divine wrath ruined.
Those devoid of love for God, are ego-guided goblins—
How long can they find consolation ?
Whoever seeks[1] the holy Preceptor, his mind
in faith keeps fixed—
What he has attained, with himself he keeps.

1. Meets.

Saith Nanak, servant of God : To some the Master
grants joy in union;
Others he casts off as spurious. (1)
Sloka (Guru Ram Das)
Those cherishing in their selves treasure of the Name—
The Divine Lord Himself their purposes fulfils.
No longer depend they on other beings—
The Lord Himself sitting by their side succours them.
With God on someone's side is each one his supporter—
All having sight of him, hail him.
Kings and emperors, all by God are made—
All to God's devotee come to pay homage.
Great is merit of the Master, perfectly endowed;
By his guidance as the mighty Lord we served, great
joy we attained.
The Master perfectly-endowed, has *on us* conferred
boon *of devotion* to the Lord immutable,
Whose greatness is ever-ascendant.
Calumniators that of such greatness feel jealous,
By the Lord Himself are destroyed.
Nanak, servant of God, to the Creator's merit gives
utterance :
His devotees has He ever succoured. (2)
Pauri (Stanza)
Tūṇ Sāhibu agam dayālu haiṇ waḍ dātā dāṇaṇ
Thou art the Lord, inaccessible, gracious,
Mighty to grant boons.
None like to Thee can I behold—
Thou art all-wise, pleasing to my mind.
Attachment to family all is seen as passing, evanescent.
Those to other than the holy Lord attaching their
heart's love,
Are false, false their pride.
Nanak, meditate thou on holy Truth—
Without devotion to it are the unenlightened utterly
destroyed. (10)
Aggoṇdei satbhāu na dicchai picchhoṇdei ākhiyā
kamm na āwai
Sloka (Guru Ram Das)
Should a man not initially show pure regard for the Master,

Of little use is his later avowal of it.[1]
Such a one is a wretched egoist, wandering between
assent and denial;
Empty talk little joy shall bring him.
One without love for the holy Preceptor
Is born to falsehood, in falsehood shall die.
Should the Lord Creator be gracious,
One's gaze shall then with the holy Enlightener,
Supreme Being be blessed.
Then shall one quaff amrita[2] of the holy
Preceptor's words;
All his pain, anxiety removing.
Saith Nanak, servant of God :
One such day and night shall have bliss;
And day and night Divine laudation shall chant. (1)
Sloka (Guru Ram Das)
One known as disciple of the holy Preceptor
Must, rising at dawn, on the Name Divine meditate.
At dawn must he no way fail *to rise,*
Should cleanse himself and *in God's Name,*
the Pool of Amrita[3] take bath.
Then, as by the Master instructed, must he the
Name Divine repeatedly utter—
Thereby shall all his sins, evil and foul doings be shed.
Then with rise of day must he chant the Master's Word—
In rest and movement[4] on the Name Divine must he
meditate.
The disciple that with each breath and morsel on
the Lord meditates,
Shall the Master's pleasure win.
The Master to such of the disciples his teaching imparts, P. 306
As the Lord's grace have received.
Nanak, servant of God, seeks dust *of feet* of
such a disciple
As contemplating *the holy Name*, to it inspires others. (2)

1. These verses are said to have been composed about the carping attitude of a Tapa (anchorite) who bore malice towards Guru Amar Das.
2. The drink that is unattainable; i.e. amrita.
3. Amritsar.
4. Sitting and rising.

Pauri (Stanza)

Jou Tüdhu sachu dhiyāeṇdei·sei virlei thoṛei

Lord all-holy ! rare are such as on Thee meditate.
Millions by the blessing of such are sustained,
As with concentration of mind on the Sole Lord meditate.
All on Thee meditate :
Such alone with Thee find acceptance as the Lord's favour win.
Those that without service to the Lord pass life[1]
Are as dead; in transmigration caught, are unclean lepers.
Before others their words are pleasing;
Away, their tongue emits concentrated venom.
Of impure minds, by the Lord are they alienated. (11)

Malu jūīṇ bhariyā nīlā kālā khīdholaṛā tini veimukhi veimukkhai noṇ pāiyā

Sloka (Guru Ram Das)

The God-denier made his reprobate servant
Wear a dark blue old quilt, full of filth and lice.[2]
None in the whole world would keep him company;[3]
That reprobate came further soild with filth.
The reprobate sent his servant to bear a false complaint;
There the faces of both God-deniers were blackened.
It instantly got known the world over.
The reprobate along with his servant, in ignominy,
Struck with slippers, returned home.
As in holy company and among relatives no acceptance he found,
His wife and nephews at home put him to bed.
Forfeiting blessing in this life and the next,
In unappeased hunger and thirst was he wailing.
Hail the Lord-Creator, who Himself
Got the just judgement pronounced.
One tradúcing the holy Preceptor, perfectly-endowed,
By God all-holy is cursed, destroyed.
This pronouncement from Him comes
Who the whole universe has created. (1)

1. Have food and wear clothing.
2. These lines refer to the false complaint of a Marwaha Khatri against Guru Amar Das, and its rejection by the subahdar. It was customary for a complainant to go wailing, clad in soiled rags.
3. Would not let him sit near.

Sloka (Guru Ram Das)
How shall the servant have plenty and prosperity,[1]
Whose master is himself destitute ?
The servant shall receive what in the Master's home lies—
How may he get what is non-existent ?
Service for which recompense is claimed,
Little joy brings.
Saith Nanak : serve the Divine Master by whose sight
are desires fulfilled :
Thus shall reckoning not be called from you.[2] (2)
Pauri (Stanza)
Nanak vīchārehṇ sant-jana chāri veida kahandeī
Saith Nanak : This by the holy is contemplated,
And by the four Vedas affirmed.
Whatever God's saints utter, is fulfilled.
Such is manifest, by all mankind heard.
No joy comes to the thoughtless,
Who with God's devotees make contentions.
The saints seek to invest them with merits,
Yet they with jealousy of them burn.
What can avail these wretched creatures, primally of
good fortune deprived ?
In those by the Supreme Being cursed,
Is little merit left.
With those above rancour into acrimony they enter,
And by righteous justice are destroyed.
Those under curse of the holy, ever in
destruction wander :
A tree cut from the root bears only withered
branches. (12)
Antari Hari Gūrū dhiyāeṇdā waḍḍī waḍiyāī
Sloka (Guru Ram Das)
The Master from his heart on the Lord meditates— P. 307
Great is his merit.
This merit on him by the Supreme Being is conferred—
None a particle[3] of it can decrease.

1. Eat his fill.
2. (Reckoning of deeds by Dharmaraja is implied).
3. As much as a sesame grain.

While the holy Lord is on the Preceptor's side,
The whole world vainly attempts to traduce him.
The Creator who the Master's honour has increased,
His traducers' faces has blackened.
The more his traducers calumniate him,
The more his repute has increase.
Saith Nanak, servant of God : As the Master[1]
on the Lord has meditated,
The whole world at his feet has made reverence. (1)

Sloka (Guru Ram Das)

Whoever with the holy Preceptor enters into the
relationship of calculation,
His life in the here and the hereafter shall be ruined.
Such a one shall ever in fits of anger fall, foaming at mouth,
And in this state of distraction die.
Even his former wealth shall be lost.
What good the earning and spending of one
Who by suspense is ever tormented ?
Whoever to the rancourless bears rancour,
The whole sin of the world on his head bears.
No succour in this world and the next to such,
Whose tongue by uttering calumny is swollen.
As gold he touches, to dust it falls.[2]
Should he the Master's shelter seek again,
Forgiven shall his former sins be.
Saith Nanak, servant of God :
Whoever day after day on the holy Name meditates,
By such meditation on the Lord are his sin and evil shed. (2)

Pauri (Stanza)

Tūṇ haiṇ sachā Tūṇ sabhdūṇ ūppari Tūṇ dībānu

Thou art all-holiness, Lord over the whole world.
Those that on Thee meditate, all-holy, those that serve Thee,
On Thy favour have reliance.
Within their hearts abides truth : their faces glowing;
Truthful their utterance—Thy strength their strength.
Those are the true devotees who by the Master's guidance
have lauded Thee :

1. Refers to Guru Amar Das. The theme of this hymn is related to the foregoing, wherein was mention of a calumniator of Guru Amar Das.
2. Is mingled with dust.

With the approbation-mark of the holy Word are they
distinguished.
Those that with sincere hearts to the All-holy render
service,
To such am I ever a sacrifice. (13)

Dhūri mārei pūrei satigurū sei hūṇi Satiguru mārei

Sloka (Guru Ram Das)

Those by the holy Preceptor,[1] perfectly-endowed
condemned,
Now by his successor the holy Preceptor[2] again and
again condemned.
Should there even be earnest desire to unite them,
The Creator does not so will.
In the holy congregation too find they no shelter,
As to the congregation is proclaimed the Master's edict :
Whoever with them associates,
Shall by brutal Yama be chastized.
Those by the venerable Master[3] condemned,
By Guru Angad too with falsehood are branded.
The Master in the third succession[4] contemplated,
What lies in the hand of these poor creatures ?
The Master in the fourth succession[5] established,
To all traducers and evil-doers liberation has granted.
As a son or devotee the holy Preceptor serves,
Fulfilled are all his objectives,
All his heart's desires fulfilled.
Should he to the Master dedicate progeny, property, wealth,
The Master conducting him to the Lord, liberation to him
shall bring.
All treasures with the Master lie,
In whose heart is cherished the Lord.
Those alone to the holy Preceptor attain,
On whose forehead such writ is recorded.
Nanak, servant of God, seeks dust of feet of such,
As are the Master's true disciples—
Those are my cherished friends. (1)

1. Guru Nanak Dev.
2. Refers to Guru Angad, successor to Guru Nanak Dev.
3. Guru Nanak Dev is meant.
4. Guru Amar Das.
5. Guru Ram Das.

Sloka (Guru Ram Das)
Whomsoever the Lord Himself exalts, P. 308
The whole world at their feet does reverence.
One may fear if anything in our own hand were to lie—
The Creator only the greatness of His might manifests.
Brother ! behold this arena of the holy Beloved Lord,
All before whose might are humbled.
The Lord God His devotees succours :
Traducers and evil-doers have their faces blackened.
The Lord's manifestation of might is ever-ascendant :
Himself the Lord inspires Divine laudation and devotion.
Ye disciples of the Master ! day by day the holy Name
contemplate—
Thereby shall the holy Preceptor in your hearts[1] lodge
the Lord-Creator.
Disciples of the Master ! know the holy Preceptor's
utterance to be pure ānd holy—
This utterance the Lord-Creater on his tongue[2] inspires.
The Beloved Lord grants lustre to faces of the Master's disciples—
Over the whole world resounds the Master's glory.
Nanak, servant of God, is the Lord's humble slave—
The Lord Himself protects His servant's honour. (2)
Pauri (Stanza)
Tūṇ sachā sāhibu āpi haiṇ sachu shāh hamārei
Thou the holy Master, our holy Merchant-Prince.
Lord ! grant to us wealth of repetition of the Name,
Who are your dealers.
These serve holy truth, in holy truth deal,
As God's unique attributes they express.
Those that in spirit of humility by the holy Word
their hearts have purified,
With Thee have found union.
The holy Lord art Thou, inaccessible—
By the Master's Word made accessible. (14)
Jisu andari tāti paraī hovai tis dā kadei na hovī bhalā
Sloka (Guru Ram Das)
Whoever in envy of others burns, never shall come to good.

1. Homes.
2. By his mouth makes him utter.

None his word shall obey—ever in wild places shall
he keep crying.
Whoever the reputation of a tale-bearer acquires,
All good done by him is wasted.
To others he imputes unreal calumnies.
Blackened is his face, that to none can he show.
Our body in Kali-yuga is field of action :
As a man sows, so is his reward.[1]
Nothing by empty talk is determined :
Anyone swallowing poison, must die.
Brother ! behold the Creator's justice :
As are a man's actions, so is his recompense.
Nanak, servant of God with such realization is blessed—
So he relates mysteries of the Divine Portal. (1)

Sloka (Guru Ram Das)

Those that despite presence of the Master get alienated,
Never at the Divine Portal shall find refuge.
Whoever with these traducers associates, their faces
shall find lustereless,
Curses[2] on them falling.
Those by the holy Preceptor cursed, stand under the
world's curse,
And ever into errors stray.
Those that the Master repudiate,[3]
To seek other props wander about,
Never is their hunger[4] assuaged—
Ever hungry[4] they wail.
None to their word gives credence[5]—
Ever worthless, devoid of worth they die.
Of the holy Preceptor's greatness are they envious—
In this life or the next find they no rest.
The cursed ones that with them have associated, P. 309
All their honour is lost.
They are as lepers,[6] under the Master's curse—
All associating with them too with leprosy[6]
are infected.

1. What he consumes.
2. Spittle.
3. Conceal.
4. Used symbolically.
5. Listens.
6. Used symbolically for the morally and spiritually depraved.

Lord ! destine me not to have sight of those,
Whose hearts to duality are attached.
In primal time has the Creator's writ so run—
What avail man's effort against that ?
Nanak, thou servant of God, on the Name meditate,
Whose greatness is unparalleled.
Great is glory of the Name,
Ever in ascendant. (2)

Sloka (Guru Ram Das)

Whoever by the Master in person is crowned,[1]
Is greatly exalted.
The world to him has bowed; all at his feet have shown reverence—
Over the world his repute has spread.
Continents and universes offer reverence to one,
Who by the Master, perfectly-endowed, is blessed :[2]
On such a one perfection sits.
Ever ascending is the Master's exaltation,
That none may approach.
Saith Nanak, servant of God : One that by the Lord-Creator is crowned,
Himself his honour shall He guard. (3)

Pauri (Stanza)

Kāyā koutu apāru hai andari hat-nālei

Endlessly vast is citadel of the self,[3]
Bearing within it numerous markets.
Whoever in it by guidance of the Master makes commerce,
Acquires the Divine commodity.
Here may be bought treasure of the Name Divine,
Overflowing with diamonds and pearls.
Those that such wealth seek away from the self,[3]
Are misguided goblins.
In wild thickets of illusion are they wandering,
As the musk-deer in bushes seeking musk. (15)

Sloka (Guru Ram Das)

Jo nindā karei Satiguru pūrei kī su aukhā jag mehṇ hoiyā

Whoever the Master, perfectly-endowed, traduces,

1. Lit. With the paste-mark drawn on forehead, as mark of being ordained Guru.
2. On whose forehead the Master his hand has rested.
3. Lit. Body (kaya).

In the world in suffering shall fall.
Into deep hell, scene of torment,
Shall he be haled.
His wailing and crying none shall heed.
As in suffering he laments.
This world and the next has he forfeited—
His capital and profit[1] all lost.
Like to the oil-pressor's bullock,
Each morning is he by the Lord set to labour.
The Lord sees and listens all—
Nothing from Him is concealed.
Man reaps what he in primal time has sown :
To whomsoever is the Lord gracious,
He sets him the holy Preceptor's feet to wash.
Such by aid of the holy Preceptor swim,[2]
As iron along with wood.
Saith Nanak, servant of God : On the holy Name meditate;
From the Name Divine comes joy. (1)

Sloka (Guru Ram Das)

Supremely fortunate, of blessed matrimony are those
That by the Master's guidance with the Divine King
have found union.
Saith Nanak : Within them is illumination of enlightenment;
In the Name are they absorbed. (2)

Pauri (Stanza)

Ihu sarīru sabhu dharamu hai jisu andari Sachei kī vichi jouti
This body is all *seat of* righteousness,
Bearing the holy Eternal's light.
In it are hidden jewels, that only a God-directed devotee
May dig out.
Thereby may he have vision everywhere of the Divine self,
Pervasive everywhere.
Then on the vision flashes the sole Reality;
The mind in the sole Reality fixes faith;
The ears to the sole Reality listen.
Saith Nanak, servant of God : Laud thou the Name— P. 310
Thus shalt thou serve the holy Eternal Lord. (16)

1. Used symbolically.
2. Image for liberation.

Sloka (Guru Ram Das)

Sabhi ras tin kai ridai haiṇ jin Hari wasiyā mana māheṇ

In the heart of those lie all joys,
In whose self abides the Lord.
At the Divine Portal are their faces made radiant;
The whole world to have sight of them comes out.
Those that on the Name of the fearless Lord have meditated,
Are from all fear made immune.
Such alone have the Supreme Lord served,
As have it in their destiny from primal Time recorded.
Those in whose self is lodged the Lord,
At the Divine Portal are with honour invested.
Along with their tribe find they liberation;
By their aid the whole world too liberation finds.
Lord ! unite Nanak, Thy servant to Thy devotees,
By whose sight I[1] find life. (1)

Sloka (Guru Ram Das)

Spring[2] has come to the soil where the holy
Preceptor has taken abode.
Joy[3] has come to the beings,
Who the holy Preceptor's sight have obtained.
Blessed be the father, blessed the tribe,
Blessed the mother that to the Master gave birth.
Blessed be the Master who on the Name has meditated,
Whereby himself has he found liberation,
And to the world brought liberation.
Lord ! in Thy mercy with the holy Preceptor grant union
to Nanak, Thy servant,
That his feet he may wash. (2)

Pauri (Stanza)

Sachu sachā Satiguru Amaru hai jisu andaru Hari ūri dhāriyā

Holy of holiest is the Preceptor Amar Das,
Who in his heart the Lord has lodged.
Holy of holiest is the noble Preceptor,
Who the poison of lust and wrath has subdued.
As was beheld the holy Preceptor,

1. Ham (we) in Hindi idiom, employed here, implies I.
2. Has grown green, verdant (put on spring).
3. Have grown green.

My mind within itself felt propped.
To the Master am I ever a sacrifice—
Circumambulating him to offer myself for sacrifice.
The God-directed have their life made fruitful;[1]
The egoists have forfeited it. (17)

Sloka (Guru Ram Das)

Kari kirpā Satigūru meiliyounu mūkhi Gūrmukhi Nām dhiyāisī
As in His grace has the Lord to the holy Preceptor
united *the seeker*,
His tongue the Name Divine repeats.
His actions are as be the holy Lord's will :
The Master, perfectly-endowed, in his true home[2]
then lodges him.
Whoever within holds treasure of the Name,
All his fear is vanished.
Whoever is in the Lord's own protection,
All efforts of the world against him shall be in vain.
Saith Nanak, servant of God : Meditate thou on the
holy Name.
In this world and the next shall the Lord grant thee
liberation. (1)

Sloka

To God's devotees' heart is Divine laudation pleasing.
Lord ! ever do you guard the holy Preceptor's honour,
Ever in the ascendant.
In the heart[3] of the holy Preceptor abides the Supreme Being,
Who his succourer is.
The holy Preceptor's power and might is *the Lord*,
To whom is the whole universe subservient.
Those that with devotion the holy Preceptor have beheld,
Effaced are all their sins.
At the Divine Portal are their faces made radiant,
And great repute attends them.[4]
Nanak, servant of God, begs for dust *of the feet* of such
As are the Master's disciples;
These be my brethren. (2)

1. Have won; are victorious.
2. The Divine Essence is meant.
3. Mana.
4. They have attained.

Pauri (Stanza)

Hauṇ ākhi salāhīṇ sifati sachu sachu Sachchei kī wadiyāī

The holy eternal Lord's laudation I utter—
His laudation and praise.
Him I laud, I praise.[1]
Of His truth the worth none has known.
Those that the holy elixir have tasted, P. 311
Fulfilled and satiated ever abide.
This Divine elixir to them alone known—
As taste of sweet consumed, to one dumb.
Those that by guidance of the Master,
perfectly-endowed,
The Lord have served,
In their heart rings the concert of joy. (18)

Sloka (Guru Ram Das)

Jinnhāṇ andari ummarthal seī jāṇani sūlīyāṇ

Only those with the ulcer afflicted know
of its pricks :
Such as love the Lord, alone know the torment of
separation from Him—
To such am I a sacrifice, in profound circumambulation.
Lord ! to the holy unite me—
May my head under their fleet be laid !
To the disciple obedient to the Master's behest,
May I be a slave, a servitor.
Those in God's vermilion dyed, in His dye are their
cloaks soaked.
The Lord in His grace to the Master has united such :
To him their head have they pawned.[2] (1)

Sloka (Guru Ram Das)

Listen, devotees of God ! this body that is full of demerits—
How may it be purified ?
As by the Master's guidance are merits acquired,[3]
Is impurity of egoism washed off.
Those with joy holding commerce in truth—
Holy is their transaction.
Those that with the Lord are in love,

1. (The repetition here is ecstatic in tone).
2. Sold.
3. Bought.

Never suffer loss, ever making gain.
Saith Nanak : Such alone enter this holy commerce,
As gain what since primal Time for them is writ. (2)

Pauri (Stanza)

Sālāhīṇ sachu sālāhaṇā sachu sachchā pūrakhu nirālei

The holy Eternal alone I laud,
Who is immaculate, unique.
That holy Truth I serve, that in my mind He may lodge,
And the holy Lord my succourer be.
Those that on holy Truth in devotion have meditated,
Into this truth have merged.[1]
Those that to holy Truth are not devoted,
Are egoists, ignorant, unclean spirits :
Their utterance all senseless,
As of one by liquor inebriated. (19)

Sloka (Guru Amar Das)

Gauṛī rāgi sūlakkhaṇī jei Khasmai chitta karei

Of blessed ways is the measure Gauri, should her
heart towards the Lord be turned.[2]
Blessed is she, should she follow the holy
Preceptor's will—
Such her decking should be.
With the holy Word, the true Spouse, should she
ever have bliss.
Like to the fast vermillion of boiled madder,[3]
To the holy *Spouse* should she devote true love.
Thus shall she in fast vermillion be dyed,
And in love with the holy Lord be.
Deceit and falsehood concealed may not be—
Falsehood's spurious metal exposed must lie.
Those in love with falsehood, false shall their
encomiums be.
Saith Nanak : Holy Himself;
Himself He casts His glance of grace. (1)

1. Repetition of 'holy Truth' (sachchu Sachcha) is ecstatic.
2. The sub-measure (ragini) Gauri, traditionally pictured in the female form, is in this hymn exhorted to lead the mind to devotion by inducing pure feelings. Such pronouncements on musical measures are met with elsewhere too in the Bani of Sri Guru Amar Das.
3. Majīth.

Sloka (Guru Ram Das)
In holy company is *chanted* Divine laudation :
Beloved ! may I therefore, to holy company be joined !
Blessed are those human beings,
Who for good of all teach devotion.
The Name Divine in others they confirm, the Name they expound.[1]
By the Name Divine is the world liberated.
All after the Master's sight yearn :
The nine continents to him bow.
Thy essence, Lord ! in the holy Preceptor hast Thou lodged;
Thyself hast the Master exalted.
Lord Creator ! Thou Thyself the worshipper;
To Thee is worship to the holy Preceptor offered.[2]
Whoever from the holy Preceptor is alienated, P. 312
Blackened his face, by Yama is he chastized.
In this world and the next no succour shall he find—
Thus have the Master's disciples contemplated.
Those to the Master devoted,[3]
Those that with their heart the Name have contemplated,
Alone find liberation.
Listen, ye disciples, spiritual sons of Nanak, servant of God !
Contemplate the Lord : thus shall He grant liberation. (2)
Sloka (Guru Amar Das)
The world in egoism, foul thinking and poisonous evil is deluded.
By touch[4] of the holy Preceptor is found grace :
The egoist in pitch darkness abides.
Saith Nanak : Whomsoever with love of the holy Word He inspires,
With Himself grants union. (3)
Pauri (Stanza)
Sachu saehchei kī sifat salāh hai sou karei jisu andaru bhijjai
Holy is laudation of the holy Eternal :

1. Relate.
2. This is the mystical doctrine of the identity in spirit of the Lord and the Preceptor (Guru).
3. Those that meet him or associate with him.
4. By meeting, associating with.

Such alone therein engage whose hearts thereto
are inspired.[1]
Those that with single mind on the Sole Lord meditate,
Never shall meet destruction.
Blessed are the beings, whose tongues
Of the amrita of truth have taste.[2]
Those whose hearts to holy truth are devoted,
Are at the Eternal Portal honoured.
Blessed is the birth of such holy beings
Whose faces by practice of truth are made glowing. (20)

Sloka (Guru Ram Das)

Sākat jāe nivehṇ Guru āgai mani khoṭei kūṛi kūṛiāarei

The reprobates[3] even though before the Master
making obeisance,
Their hearts remain insincere, false.
When the Master tells his disciples to rise from
their prostrate state,
Those like storks hide themselves.
In the Master's disciples is pervasive the holy Preceptor himself;
The false by discriminating searches excluded.
Those false ones in corners[4] hide their faces—
With the true disciples they form not company;
Their sustenance is not there—
Like sheep they fall for what is foul.[5]
Should anyone seek to patronize and cherish one reprobate,[3]
little it avails;
From his mouth poison he must belch.
For God's sake, with reprobates associate never—
These are of the Creator cursed.
This play is His who enacts it—
Nanak the Name contemplates. (1)

Sloka (Guru Ram Das)

The holy Preceptor, noble being, is inaccessible—
In his heart is lodged the Lord.
None the holy Preceptor can equal,
On whose side is the Creator Himself.

1. Original, drenched (as of cloth with dye).
2. Drink, quaff.
3. Sakta.
4. Before and behind.
5. What is false.

Divine devotion is the holy Preceptor's
sword and armour,
Whereby the tormentor[1] death he has subdued,[2] cast off.
The Lord Himself is the holy Preceptor's succourer.
For the holy Preceptor's sake has the Lord saved all.
Whoever about the holy Preceptor, perfectly-endowed,
entertains evil thoughts,
By the Creator Himself stands condemned.
Such is mystery of the Lord's eternal Portal :
Nanak, servant of God, thus reveals the unknowable. (2)

Pauri (Stanza)

Sachu süttiyāṇ jinnhīṇ ārādhiyā jā ütthei tāṇ sach chawei

Those that in sleep on the Eternal meditate,
In waking too utter holy Truth.
Rare are such in the world as by the Master's guidance
On holy Truth meditate.
To such am I a sacrifice, as always[3] the holy Truth utter.
Those that by their mind and faculties to the holy Eternal
are devoted,
To the eternal Portal attain.[4]
Nanak, servant of God, the holy Name utters,
That is truly eternal and ever-new.[5] (21)

Sloka (Guru Ram Das)

Kyā savṇa kyā jāgṇā gürmükhi tei parwaṇu

God's devotees are approved of Him, in sleep and
in waking. P. 313
Perfectly endowed and lords among men are those,
That with no single breath or morsel fail to
contemplate the Lord.
By good fortune[6] is attained the holy Preceptor,
By whose inspiration each day is the mind God-absorbed.
May I join the company of such,
As in sleep and waking ever hail the Lord :
Thus at the Divine Portal may I obtain honour.

1. Thorn.
2. Destroyed.
3. Every day.
4. Go.
5. That is, knows no decline. (In the Upanishads one of the Supreme Being's attributive Name is Pranav=supremely new).
6. Good fortune made by good deeds of previous births, by Karma.

Saith Nanak : Radiant are the faces of such,
As rising each morning contemplate the Lord. (1)
Sloka (Guru Ram Das)
By devotion to the holy Preceptor is obtained
Devotion to the Name illimitable.
Thus does the bountiful Lord show bounty,
And from the ocean of existence extricate those drowning.
Blessed are those merchant-princes[1] who hold commerce
in the holy Name.
To them come disciple-dealers,
Who by the holy Word grant liberation.[2]
Saith Nanak, servant of God :
Those that have Divine grace,
To the Creator are devoted. (2)
Pauri (Stanza)
Sachu sachchei kei jana bhagat haiṇ sachu sachchā jinhīṇ arādhiyā
Those are the true devotees of the holy Eternal,
Who on Him[3] have meditated.
Those that by guidance of the Master have sought
for the Divine Essence,
From within the self have found it.
Those that to the holy Eternal are devoted,
Have subdued and brought under sway tormenting death.
Supreme over all is the holy Eternal :
Those worshipping eternal Truth into the Truth are merged.
Hail the holy Eternal—
Blessed[4] is service to the holy Eternal. (22)
Sloka (Guru Ram Das)
Manmukhu prāṇī mūgdhu hai nām hīṇ bharmāei
The egoist is an ignorant person, devoid of devotion
to the Name, deluded.
Without guidance of the Master finds not the mind rest,
And into transmigration wanders.
Should the Lord God be gracious, is the holy Preceptor found.
Saith Nanak : Laud thou the Name,
That thy torment of transmigration cease. (1)

1. Said of the supreme devotees, the Gurus.
2. Carry across the water.
3. Sach-Sachā (holy Eternal) is repeated in the original.
4. Fruitful.

Sloka (Guru Ram Das)
In numerous states of joyful ecstasy, the Master I laud.
By various devices have I preserved my self
In loving devotion to the holy Preceptor.
My tongue never is satiated in praising the Beloved Lord,
To whom is my heart devoted.
Saith Nanak : My mind after the holy Name hungers—
By quaffing joy in the Lord alone is it fulfilled. (2)
Pauri (Stanza)
Sachu sachchā kūdrati jāṇīyai dini rātīṇ jini banāīyāṇ
By His might alone is the Divine Essence realized,
Who the sequence of day and night[1] has created.
That holy Truth must ever be lauded,
And His greatness sung.
That eternal Truth I laud;
Beyond computation is His worth.[2]
By touch[3] of the holy Preceptor, perfectly-endowed,
Is His presence made visibly manifest.
Those that by the Master's guidance the holy
Truth have lauded,
Annulled is all their hunger.[4] (23)
Sloka (Guru Ram Das)
Maiṇ manu tanu khouj khojendiyāṇ so Prabhu laddhā loṛi
Searching deeply through my self and faculties[5]
The Lord have I found.
As the Master, the mediator I met,
By him to the Lord God was I united. (1)
Sloka (Guru Amar Das)
One to lucre attached is blind and deaf in the extreme :
Amid hubbub of worldly concerns, to the holy Word is
he not attentive.
One God-directed by absorption in the holy Word
is known :
To the Name Divine he attends, in it has firm faith;
Into it absorbed.

1. That is, the time-system of seasons and years etc.
2. No one has computed.
3. Meeting.
4. Used symbolically.
5. Body.

In that state are his actions what may please the Lord.
Saith Nanak : Like to an instrument he resounds
As God on him plays. (2)
Pauri (Stanza)
Tūṇ Kartā sabhu kichhu jāṇadā jou jīyāṇ andari vartai
Thou, Creator ! art aware of all P. 314
That in the self of each creature passes.
Beyond computation art Thou, Creator !
All else into measure falls.
All happens as Thou dost ordain;
All by Thee is made.
In each vessel art Thou solely pervasive :
All creation, holy Lord ! is Thy wonder-play.
Those with the holy Preceptor associated, alone
to the Lord are united—
By no other *aid* may this be. (24)
Sloka (Guru Ram Das)
Ihu manūā driṛhu kari rakkhīyai Gürmükhi lāīyai chittu
This mind keep firmly in control;
To the Divine Word[1] keep the consciousness attached.
With each breath and morsel,
Resting and rising, of Him be never forgetful.[2]
As the self to the Lord God is resigned,
Banished is anxiety of life and death.[3]
Keep Thy servant Nanak as it please Thee—
Devotion to Thy Name solely grant him ! (1)
Sloka (Guru Amar Das)
The egoist pride-filled realizes not the true Mansion,[4]
Ever shifting before and after.[5]
Ever to the Mansion[4] called, he comes not—
How at the Divine Portal may he succeed ?
Rare are those that of the Divine Mansion have
awareness :
Thereafter ever they remain prayerful, with hands folded.
As the Lord Himself shows grace, may He turn
man away from Maya-attachment. (2)

1. Gurumukh.
2. Why be forgetful ?
3. Death and life.
4. The state of poise and God-realization.
5. That is, tossed about by doubt and worldly concerns.

Pauri (Stanza)

Sā sevā kītī saphal hai jitu Satiguru kā manu mannei

Such devotion[1] alone is blessed as with the holy
Preceptor finds acceptance.
As comes the holy Preceptor's approval,
Flee all sin and evils.
All disciples the holy Preceptor's teaching
attentively have absorbed.[2]
Such as to his command are compliant,
Glowing red[3] are they dyed.
Such is the unique way of the God-directed :
By absorbing the Master's teaching are their minds
in devotion drenched. (25)

Sloka (Guru Amar Das)

Jini Gūru goupiyā āpṇā tis ṭhaur na ṭhāoṇ

Those denying[4] the Master no place of shelter shall find.
Their life in this world and next forfeited—
At the Divine Portal find they no shelter.
Never to them returns the moment at the holy Preceptor's
feet to make obeisance.
Those lost to the holy Preceptor's count,
Ever in suffering shall pass life.
The holy Preceptor is the noble being above rancour :
In his grace any to the Name may he attach.
Saith Nanak : Those to whom his sight he grants,
At the Divine Portal gets them liberated. (1)

Sloka (Guru Amar Das)

The egoist is ignorant, foul-thinking, prideful—
Within full of wrath, his discretion lost on a
gambler's throw.
Falsehood, evil-doing and sin his practice.
Neither to good teaching listening, nor to any imparting it.[5]
Blind and deaf, into wilds[6] straying.
The egoist purblind, into transmigration remains fallen.

1. Service.
2. Listened.
3. Symbol for deep devotion.
4. Concealing.
5. To what shall he listen, what impart ?
6. Said symbolically : the path of doubt and superstition.

No resting-place without the holy Preceptor's guidance
shall he find.
Saith Nanak : He receives[1] what in primal Time for him
is recorded. (2)
Pauri (Stanza)
Jin kei chitta kaṭhour haiṇ sei bahaiṇh na Satiguru pāsi
Those with hearts hardened seek not the holy
Preceptor's company.[2]
There is truth pervasive.
To such surroundings are the false not attuned.[3]
In deceits and tricks their days passed—
With the false in heart they keep company.
To Divine Truth cannot falsehood be joined—
In your mind determine this.
The false in heart with the false associate—
The pure to the holy Preceptor congregate. (26)
Sloka (Guru Arjan Dev)
Rahindei khūhandei nindak mārīyanu kari āpei āhar
The remaining traducers[4] by their own efforts are
eliminated. P. 315
Saith Nanak : Manifest is the Lord's succour of His
devotees. (1)
Sloka (Guru Arjan Dev)
Those from primal time deluded, from their source
strayed—
Where may they find any prop ?
Saith Nanak : By Him are they damned who is Almighty. (2)
Pauri (Composition of Guru Arjan Dev)[5]
Lai phāhei rātīṇ tūraiṇh Prabhu jāṇai prāṇī
The Lord is aware of those that at night time
Set out with nooses *to scale houses for burglary.*
Some concealed in hidden nooks, watch out for
others' womenfolk.
In inaccessible[6] spots they make breaches,

1. Earns.
2. Do not sit near the holy Preceptor.
3. Udās=unattached, unattuned.
4. Reference to the Guru's traducers in a number of preceding Slokas and Pauris.
5. Hereafter several Pauris are of Guru Arjan Dev's composition, as indicated in each case.
6. Difficult, that is lonely, not easy to detect.

And with delight consume liquor.[1]
Each reaps his actions' reward :
Evil-doers in the end regret their doings.
Azrail, the angel of Death[2] crushes them like sesame
in oil press. (27)

Sloka (Guru Arjan Dev)

Seivāk sacchei shāh kei soī parwāṇu

Those serving the holy Lord alone are approved;
Those serving any other, saith Nanak, in their
ignorance are destroyed. (1)

Sloka (Guru Arjan Dev)

Ineffaceable is what the Lord in primal Time has
recorded.
The Name Divine is laudable wealth :
Ever on it meditate, saith Nanak. (2)

Pauri (Stanza—Composition of Guru Arjan Dev)

Nārāyaṇi lāiyā nāṭhūṇgṛa pair kitthai rakhai

Any stumbling in the way of God—
Where may he set his foot ?
Committing innumerable sins,
Poison he ever tastes.
Calumniating others, is he ruined—
His limbs burning in torment.
Who may save one by the holy Lord condemned ?
Nanak seeks shelter with the Supreme Being inaccessible. (28)

Sloka (Guru Arjan Dev)

Nark ghour bahu dükh ghaṇei akirtghaṇāṇ kā thānu

The dark hell, with multiple suffering reeking
Is abode of those guilty of ingratitude to God.
Saith Nanak : By the Lord are they condemned to
death of the unholy.[3] (1)

Sloka (Guru Arjan Dev)

All remedies have we tried—none to cure the traducer
avails.
Saith Nanak : Those by God's decree deluded,
In multiple births keep rotting. (2)

1. Enjoy sweetness of liquor.
2. Izrail is the angel of death according to Muslim belief.
3. Harām=forbidden. Applied meaning, unholy.

Pauri (Stanza) (Guru Arjan Dev)

Tüsi dittā pūrai Satigurū Hari dhanu sachu akhüttu

The holy Preceptor, perfectly-endowed, in his pleasure
has granted
The eternal, inexhaustible wealth Divine.
Thereby is all anxiety banished,
And release from Yama's terror has come.
Lust, wrath and evil passions in holy company are
eliminated.
Those worshipping other than the holy Eternal,
shall perish like young birds.
On Nanak has the Master conferred
Firm devotion[1] to the Name. (29)

Sloka (Guru Ram Das)

Tapā na havai andaruhṇ lobhī nit māyā noṇ phirai jajmaliyā

No anchorite[2] is one who ever, like one struck with
leprosy, runs after greed for lucre.
This anchorite receives not approved charity in proper
manner.[3]
Later, fallen into regret, his son he seated among recepients
of charity.
All the elders[4] made fun to him,
Saying, this anchorite by passion of greed is gripped.[5]
Wherever he knows wealth to be scarce, is he nowhere seen.
Wherever prosperity he notices, from his religious
principles he falls.
The holy thus contemplated : Brethern ! this is no anchorite;
He is a hypocrite.[6]
The holy he calumniates, and the worldly-minded lauds—
For this sin is he by the Supreme Being condemned.
The fruit of calumny of the holy is,
Ruined is all his benefit of austerity.
Appearing among the elders,[4] he
passes for an anchorite; P. 316

1. Joining, being united.
2. Tapā or anchorite, whose narrative of hypocritical behaviour forms part of Sikh religious history. (See Macauliffe, *Sikh Religion*, Vol. II, 99-100).
3. From the front (door).
4. Panch=distinguished ones, the elect, elders of the tribe or locality.
5. Rotten.
6. A stork, symbol for hypocrisy.

In hiding does sinful deeds.
His secret sin the Lord to the elders has clearly revealed.
Dharmaraja commanded his minions to cast this anchorite
Where are thrown the worst sinners.[1]
Then let none see the face of this anchorite,
Who by the holy Preceptor[2] is condemned.
Nanak narrates what at the Divine Portal has transpired :
The inner meaning thereof shall be realized by one by God enlightened. (1)

Sloka (Guru Ram Das)
The Lord's devotees on Him[3] have meditated,
And Him have lauded.
The Lord's devotees ever His laudation chant,
And repeat His Name, bringer of joy.
On His devotees has the Lord conferred exaltation through the Name,
Whose glory is ever ascendant.
His devotees has the Lord settled in abodes of poise,
Thus maintaining His glory.
From the traducers shall the Lord call the reckoning,
And heavily chastize them.
The traducers shall obtain the reward[4] of what their actions are.
The impulses within to the surface must come,
Even though one's deeds be done under cover of earth.
Nanak, servant of God, at sight of the Divine glory,[5]
Into ecstasy[6] of joy is fallen. (2)

Pauri (Stanza) Guru Arjan Dev
Bhagat-janāṇ kā rākhā Hari āp hai kyā pāpī karīyai
The Lord Himself is His devotees' succourer—
What can evil-doers prevail against them ?
Ignorant conceited persons are full of pride—
Swallowing their own poison shall they die.
Of this short life only a little remains,
Like ripened crop, ready to reap.

1. Murderers.
2. Refers to Guru Amar Das, whom this anchorite had traduced.
3. Hari (Lord) is repeated in these two places, as throughout this passage.
4. Fruit.
5. Greatness.
6. (The figure is 'blossoming').

As are a man's actions, so is his repute.
The Supreme Lord of all is the Master of Nanak,
servant of God. (30)

Sloka (Guru Ram Das)

Manmükh mūluhṇ bhülliyā vichi labbu lobhu ahankāru
The egoist, by greed, acquisitiveness and pride gripped
Of his origin in God is forgetful.
His days in strife passed;
Never the holy Word he contemplates.
His sense and understanding by the Creator snatched—
All his utterance evil.
With God's gifts are such never satisfied—
Within them pervades desire[1] and darkness of ignorance.
Saith Nanak : Good it is with egoists to snap off relations,
Who by Maya-attachment are attracted. (1)

Sloka (Guru Ram Das)

Those to duality attached, befriend not God's devotees.[2]
Such in transmigration are whirled,
Never even in dream getting joy.
False their actions, false their utterance—
Attachment to falsehood turns them evil.[3]
Maya-attachment is all source of suffering—
As is this shattered, those attached to it in suffering wail.
Saith Nanak : Between Maya[4] and devotion to God no
attachment can be,
Even though the whole world so desire.
Those in whose store lies good done,
By the Master's guidance obtain joy. (2)

Pauri (Stanza—Guru Arjan Dev)

*Nanak vīchāreh sànt müni janāṇ chāri Veda kahaṇde**
Nanak contemplates what the holy, the sages
And the four Vedas too declare :
The words God's devotees from their lips utter,
Find fulfilment.

1. Thirst.
2. Gurumukh.
3. False.
4. Dhāt (that which runs i.e. is evanescent).

* The above Pauri in substance is the same as in 12 above, with minor verbal variation.

This is open and manifest, by all mankind heard.
No joy shall the ignorant find, who with the holy
enter into strife.
The holy desire with good qualities to invest them—
These *ignorant ones* in fire of malice burn.
What can these wretched ones do,
Cursed with misfortune in primal time ? P. 317
Those by the Supreme Being cursed, come to no good.
To the rancourless bearing rancour,
By the law of righteousness are they destroyed.
Those cursed by the holy in agony wander about :
The tree from the root cut off, shall only
withered branches bear. (31)

Sloka (Guru Arjan Dev)

Gūru Nānak Hari-Nāmu driṛhāiyā bhannaṇ ghaṛaṇ samrathu

Saith Nanak : The Master in our mind has confirmed
the Name Divine,
That is mighty to unmake and make.
Friend ! ever in mind bear the Lord—
Thereby shall all thy suffering disappear. (1)

Sloka (Guru Arjan Dev)

The hungry know not shame or modesty in begging,
nor mind harsh words :
Nanak for devotion to the Name Divine begs.
Lord ! in Thy grace bring about that auspicious
conjunction. (2)

Pauri (Stanza)*

Jeveihei karam kamāvaṇdā teiveihei phaltei

Man earns the fruit as have been his actions :
Should anyone bite hot iron, his throat shall blister.
The evil-doer with halter round the neck, by Yama's
minions is marched,
In retribution for his deeds.
None of his desires fulfilled—others' filth[1] has he been
carrying away.
The ungrateful realize not God's bounty—
Their recompense wandering in transmigration.
All their support exhausted; their props too taken away.

* Composition of Sri Guru Ram Das.
1. Implies calumny of others.

As strife they would not end, the Creator has taken away
their strength.
Those indulging in pride, are shaken down;
Fall to earth. (32)
Sloka (Guru Amar Das)
Gurmukhi gyānu bibeik buddhi hoe
The God-directed person with enlightenment,
discrimination and awakening of mind is imbued;
The Lord's laudation he chants; of His merits
the necklace round his neck wearing,
The pure, the holy his lofty *subject* of contemplation.
All associating with him he liberates,
His self with fragrance of the Name Divine filled.
At the Divine Portal honoured, lofty his utterance.
All listening to him are blessed.
Saith Nanak : In association with the holy Preceptor
is obtained wealth and substance of the Name. (1)
Sloka (Guru Ram Das)
Hard it is to know the mystery of the holy Preceptor's
mind and what wins his pleasure.
In the hearts of the disciples is the holy Preceptor pervasive—
Those loving the disciples, win the Master's favour.
The disciples the holy Preceptor's behest obey;
Contemplation of the Name they practise :
Thereby does the eternal Lord the disciples' endeavour reward.
Whoever without the holy Preceptor's leave seeks the Master's
disciples to engage in tasks,[1]
The Master's disciples discard him.[2]
The Master's disciples are obedient to one,
Who in obedience to the holy Preceptor makes endeavour.
Whoever seeks a fraud to perpetrate,
In his fraud involved, departs this life—
The Master's disciple associates not with him.
Herein is Nanak relating the Diving philosophy.
Whoever sets others to tasks[1] by the holy Preceptor unapproved,
To great torment is subject. (2)

1. Refers to engagement in practices like those of hatha-yoga and other creeds, disapproved in the Guru's teaching.
2. Refuse to come near him.

Pauri (Stanza)*

Tūṇ sachā Sāḥibu ati waḍā Tūhi jevaḍ Tūṇ waḍ-waḍei

Lord ! holy art Thou, supremely great—
In greatness Thou alone Thy peer.
Such alone to Thee are united, as by Thee are granted union.
Liberation dost Thou grant,
All reckoning[1] ignoring.
Whomsoever Thou dost grant union,
In service to the holy Preceptor is firm-fixed.
The holy Lord Thou, eternal :
Our life, limbs, flesh, bone - all Thine.
Holy Lord ! save me as be Thy will— P. 318
Nanak's ardent hope in Thee is centred. (33.1)

(Found correct)[2]

Vār in the measure Gauri—Composition of Sri Guru Arjun Dev

(To be sung to the tune of Rai Kamāldi-Maujadi)**

In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Sloka (Guru Arjan Dev)

Hari Hari Nāmu jou janu japai sou āiyā pārwaṇu

Blessed is birth[3] of the man who the Name Divine
constantly[4] contemplates.
A sacrifice am I to one who on the
immaculate Lord has meditated.
Of such is the torment of transmigration annulled,
By being united by the Lord to the Enlightened Being.[5]
Thereby in holy company is the ocean of existence crossed :
Therein, saith Nanak, servant of God, lies true strength. (1)

Sloka (Guru Arjan Dev)

Holy saintly guests[6] as at dawn they rise,
and into my home step,

* Composition of Sri Guru Ram Das.
1. Reckoning of deeds, good and bad.
2. Note in the original, Shuddha. (Such notes occur elsewhere too in the Scripture).
** This is a musical direction to sing this Vār to the tune of a well-known ballad of the time, narrating the story of a fight between two Muslim Rajput chiefs, who were related to each other as uncle and nephew.
3. Coming (into the world).
4. Hari, Hari is repeated, yielding this sense.
5. Implies the Guru, the holy Preceptor.
6. The original is in the singular number.

Their feet shall I wash,
And with my mind and body to them show devotion.
To the holy Name listening, the Name garnering,
In the Name my devotion shall I fix;
Chanting with them divine laudation,
Sanctifying my home and property.
Saith Nanak : By supreme good fortune is met the saint,
merchant of the Name Divine. (2)

Pauri (Stanza)*

Jou Tüdhu bhāvai sou bhalā sachu Terā bhāṇā

Whatever pleases Thee is good; holy is Thy
pleasure.
Thou in all beings art solely immanent,
In all pervasive.
In all spots art Thou manifest;
In our self too realized.
In associating with the holy art Thou attained,
With true heart's devotion.
Nanak with the Lord seeks shelter,
Ever *to Him* a sacrifice. (1)

Sloka (Guru Arjan Dev)

Cheitā ī tāṇ cheiti Sāhibu sacchā sou dhaṇī

If still *of Him* art thou not forgetful,
Contemplate the holy Lord, Master.
Saith Nanak : To the holy Preceptor be devoted :
Riding on this ship, the océan of existence
shouldst thou cross. (1)

Sloka (Guru Arjan Dev)

Foolish conceited man ! thou dost wear clothes fine
as air :
Saith Nanak : These with thee shall not go—
In flames shall these to ashes be burnt.

Pauri (Stanza)

Seī übarei jagai vichi jou sacchai rakkhei

Such alone in this world are liberated,
As by the holy Eternal Himself are saved.
From beholding sight of such comes true life,
As amrita of Divine devotion have tasted.

* All Pauris in this Vār are of Sri Guru Arjan Dev's composition.

Their lust, wrath, greed, attachment,
In holy company are consumed.
The Lord in His grace tests their quality Himself.
Saith Nanak : His wonders none can know—
Inaccessible they remain. (2)

Sloka (Guru Arjan Dev)

Nānak soī dinasu suhāwaṛā jitu Prabhu āwai chitti

Saith Nanak : Happy[1] is each day on which the
Lord's contemplation enters the mind.
The day when the mind, of the Supreme Being
is forgetful,
Is cursed, however pleasant be the season. (1)

Sloka (Guru Arjan Dev)

Nanak ! enter into friendship with Him with
whom all the might lies.
False are such friends called,
As accompany us not a step.[2] (2)

Pauri (Stanza)

Amritu Nāmu nidhān hai mili pīwuh bhāī

The Name Divine is store of amrita—
Brethren ! in holy company quaff it.
Its contemplation is bringer of joy,
And quencher of all thirst.[3]
With service of the Supreme Being, Enlightener
No hunger remains.
By its consumption are all desires fulfilled,[4]
And the state of immortality achieved.
Lord Supreme ! in greatness art Thou unequalled—
Nanak *with Thee seeks* shelter. (3)

Sloka (Guru Arjan Dev)

Ḍiṭṭhaṛo habbh ṭhāen ūṇ na kāī jāe

All spots have I beheld : none *of Him* is empty.
Saith Nanak : Such alone have joy of union
with the Lord,
As the holy Preceptor have found. (1)

1. Pleasing.
2. That is, farsake us at death.
3. Used symbolically.
4. Spiritual objectives are implied.

Sloka (Guru Arjan Dev)
Like to a flash of lightning are goings-on in the world. P. 319
Saith Nanak : The object most cherished[1]
Is contemplation of the Lord's Name. (2)
Pauri (Stanza)
Simriti Shāstar shodhi sabhi kinai kīm na jāṇī
Simritis and Shastras have we studied—
None of these has His worth realized.
Those that with holy company associate,
Alone enjoy love of the Lord.
The all-pervasive Creator's eternal Name
Is true mine of jewels.
Whoever has such fortune on the forehead recorded,
Alone the Lord contemplates.
Grant me provision of the holy Name—
Such alone is the entertainment I seek. (4)
Sloka (Guru Arjan Dev)
Antari chintā naiṇī sükhī mūli na utarai bhükkh
With anxiety lying within, even though to outward gaze one be happy,
Is craving not shed.
Saith Nanak : Without devotion to the holy Name,
Is no one's suffering annulled. (1)
Sloka (Guru Arjan Dev)
Plundered[2] are the caravans that with truth are not laden.
Saith Nanak : Blessed are those that in the Master's company
The Sole Supreme Being have realized. (2)
Pauri (Stanza)
Jithai baissani sādh jan so thānu sühandā
Truly lovely is the spot where the holy have their abode.
To the Almighty are they devoted—
All evil within shattered.
The holy and the scriptures, all declare,

1. Beautiful.
2. Used symbolically—spiritually ruined.

Liberator of the fallen is the Supreme Being.
To cherish Thy devotees is Thy way,
That in all time[1] is operative.
Nanak begs solely Thy Name,
That to his mind and body is pleasing. (5)

Sloka (Guru Arjan Dev)

Chiṛī chūhakkī pah phūttī waggani bahutu tarang
At dawn have the birds chirped, light appeared in the sky,
And *the breeze* in waves is wafted.
Saith Nanak : In such atmosphere God's devotees
in a unique state,[2]
In ecstasy of devotion to the Name are absorbed. (1)

Sloka (Guru Arjan Dev)

Joys of home and mansions are found there alone,
Where Thy contemplation is.
Saith Nanak : Worldly honours are all false friends.[3] (2)

Pauri (Stanza)

Hari dhanu sachī rāsi hai kinai virlai jātā
The wealth *of devotion to* the Lord is the true capital,
That rare ones have understood.
This, brethren, comes to such alone as by the Ordainer[4]
are so blessed.
Of God's servants, in love of God dyed,
Are mind and body in bloom.
Chanting of Divine laudation in holy company
All sins annuls.
Saith Nanak : Such alone truly live,
As the sole Supreme Being have realized. (6)

Sloka (Guru Arjan Dev)

Khakkhaṛīyāṇ sūhāwīyāṇ laggaṛīyāṇ akk kanṭhi
The *akk* fruits[5] to the plant joined[6] look pleasing.
As from the source[7] are these separated,
In thousand flakes they fly.[8] (1)

1. Yuga after yuga.
2. Aspect (rūp).
3. That is, are such objects as are sought and cherished but are false.
4. Bidhātā—one who formulates the cosmic order.
5. *Akk* is a small, bitter bush.
6. Lit. Embracing; attached to the neck, as in embrace.
7. Lord, Master.
8. The meaning is : To be joined to the Lord is to be beautiful; to be alienated is to be scattered as flakes of *akk*-wool.

Sloka (Guru Arjan Dev)
Those forgetful of the Lord are as dead;
Yet between life and death hovering.[1]
Those indifferent to God are in agony,
As a thief impaled, on the pike. (2)
Pauri (Stanza)
Sūkhu nidhānu Prabhu ek hai abināshī sūṇiyā
The Lord eternal alone, have we heard is true source of joy.
In water and on land is the Lord affirmed to be pervasive.
High and low to Him are alike—
In the worm and the elephant has He taken form.
Our friends, companions. progeny, relations—
All from Him have origin.
Saith Nanak : On whomsoever in His grace the Name He confers,
Alone has joy in Him. (7)
Sloka (Guru Arjan Dev)
Sāsi girāsi na vissarai Hari-Nāmā mani mantu
Such as for duration of a breath or while taking a morsel,
Put not away from mind the spell of the Name Divine,
Saith Nanak, are blessed :
These the true devotees[2] may be called. (1)
Sloka (Guru Arjan Dev)
A person that day and night[3] in torment of hunger[4]
runs about—
How from hell may he escape, P. 320
When of his Preceptor[5] he is forgetful ? (2)
Pauri (Stanza)
Tisai sreivuh prāṇiho jis dai nāuṇ pallai
You creatures of God ! serve him who to the Name is
devoted :
Here shall you abide in joy—in the hereafter shall it
accompany you.
Erect your home of truth and righteousness,
Fixing unshakeable pillars *of faith.*

1. Not entirely dead either.
2. Sant.
3. Eight pahars.
4. Hankering after eating, that is gormandizing.
5. Original, Rusul (messenger, applied especially to the Prophet Muhammad. Here used in the general sense of spiritual guide or preceptor. This couplet may have been addressed to a congregation that included Muslims.

Take shelter with God, who in the world to the
humble gives succour.[1]
Nanak the Lord's feet has grasped,
And at His doorstep has taken abode. (8)

Sloka (Guru Arjan Dev)

Jāchaku mangai dānu deihi piyāriyā

Beloved Lord ! this mendicant begs this of Thee in charity :
Pray grant it to him !
The Supreme Bestower in mind have I ever borne.
Immeasurable Thy stores—no decrease at all may these find.
Saith Nanak : The holy Word is endless in extent,
That cherishes all. (1)

Sloka (Guru Arjan Dev)

Cherished friends ! learn to live the holy Word,
That in life and death is the sustainer.
Saith Nanak : By contemplation of the Sole Lord
Is the face made radiant, and everlasting joy attained. (2)

Pauri (Stanza)

Outhai amritu vaṇdīyai sükhīyā Hari karṉei

In holy company is distributed Divine amrita,
That brings joy.
One quaffing it treads not Yama's path,
nor meets transmigration.[2]
Whoever by it has got joy of devotion,
Alone has borne its might.
From utterance of the holy issue fountains of amrita :
At sight of them has Nanak found true life,
As their words in mind he has lodged. (9)

Sloka (Guru Arjan Dev)

Satigüri pūrai seviyai dükhāṇ kā hoe nāsu

By devotion to the holy Preceptor,
perfectly-endowed,
Are all sorrows annulled.
Saith Nanak : By meditation on the Name
Are all objectives[3] fulfilled. (1)

1. Another rendering : Who in this world and the next grants succour. (Dīn, if from Skt is humble; if from the Arabic, is faith, here symbolizing the hereafter; Dīn-Duniya is a commonly used phrase, standing for duties of faith and of the world).
2. Death. Transmigration, i.e. cycle of birth and death is implied.
3. Spiritual objectives are implied.

Sloka (Guru Arjan Dev)
Saith Nanak : Ever the Lord contemplate;
Not for an instant of the Name be forgetful,
By whose contemplation are torments ended,
And joy and happiness with poise are obtained.[1] (2)
Pauri (Stanza)
Tin kī soubhā kyā gaṇī jini Hari Hari laddhā
How may the greatness of such be recounted,
As to the Lord have attained ?
Whoever seeks shelter with the holy, from
bondage is released.
One lauding the Eternal,
In the birth-cycle and the womb rots not.
Whoever to the Supreme Being, Enlightener is united,
By contemplation and realization
Fulfilment has achieved.
Nanak has attained the Lord, inaccessible,
unfathomable. (10)
Sloka (Guru Arjan Dev)
Kāmu na karahīṇ āpṇā phirehṇ avattā loe
People engage not in their *true* function,[2]
And move about astray.
Saith Nanak : How may joy be got, should one
of the Name Divine be forgetful ? (1)
Sloka (Guru Arjan Dev)
In all beings is spread bitterness of Maya-poison,
coiling round the world.
Saith Nanak, God's devotees have thus determined :
In the Name Divine lies sweetness of joy. (2)
Pauri (Stanza)
Ih nīsānī sādh kī jis bheiṭat tarīyai
Know this to be the mark of the man of God :
His contact liberation confers.
Then Yama's minions[3] approach not,
Nor comes death again.
One crosses then the poison-filled ocean of existence.

1. Lines transposed in rendering.
2. Implies working for one's liberation.
3. (The original is in the singular).

In your mind string garland of God's merits—
Thereby is all impurity cast off.
Thus, saith Nanak, shall come about union with the
Supreme Being, mighty to succour.[1] (11)

Sloka (Guru Arjan Dev)

Nānak āei sei parwāṇu haiṇ jin Hari wütthā chitti

Saith Nanak : The birth of such alone is approved,
In whose consciousness is lodged the Lord.
Friend ! false, insincere talking is of little use. (1)

Sloka (Guru Arjan Dev)

Saith Nanak : Those that by grace of the Master,
perfectly endowed,
Wealth of the Name Divine have garnered, P. 321
The sight of the Supreme Being, the Lord,
Perfection incarnate, inaccessible, all-wonderful
With their own eyes have beheld.[2] (2)

Pauri (Stanza)

Dhohu na challī khasaṃ nāli labi mohi wiguttei

No fraud with the Lord can succeed.
Those that through greed and attachment
are lost,
Wrapped in sleep of Maya-intoxication—
Foul are their deeds.
Left to stray on Yama's path,
Repeatedly in transmigration are they whirled.
Yoked to suffering, for their deeds are they
receiving retribution.
Saith Nanak : To those forgetful of the Name,
Are all seasons foul. (12)

Sloka (Guru Arjan Dev)

Uṭhandiyāṇ bahandiyāṇ sawandiyāṇ sükhu hoe

Saith Nanak : Laud ye the Name; thereby shall
your mind and body[3] be joyful;
And in waking sitting, sleeping, shall ye be
in bliss.[4] (1)

1. Narhari, the avatar of Vishnu, half man, half lion, who succoured the devotee Prahlada.
2. Lines transposed in rendering.
3. Cool.
4. Lines transposed in rendering.

Sloka (Guru Arjan Dev)
Man ever goes about greed-filled,
Undertaking not what is good for him.
Saith Nanak : In the consciousness of such is the Lord lodged,
As with the Master are associated.[1] (2)
Pauri (Stanza)
Sabbhei vastū kauṛīyāṇ Sachei nāun mitthā
All worldly objects are foul-tasting,[2]
The holy Lord's Name alone is delectable.
This by such devotees of God has been enjoyed,
As by guidance of the holy of it have tasted.
The Lord in his consciousness is lodged,
For whom writ of the Supreme Being thus has run.
To such is visible the sole immaculate Lord pervasive,
Their duality cut off.[3]
Nanak with folded hands seeks *devotion to* the Lord;
That shall He grant, should He be so pleased. (13)
Sloka (Guru Arjan Dev)
Jāchaṛī sā sāru jo jāchandī heikaṛo
The best of charities asked for is to beg
for the Sole Lord—
Saith Nanak : All talk devoid of love for
the Lord is of little worth. (1)
Sloka (Guru Arjan Dev)
Rare is one having awareness of such,
Whose heart with love of God is penetrated.[4]
Saith Nanak : The holy who to God unite others,
Lead them along the straight, even path.[5] (2)
Pauri (Stanza)
Soī seviuh jīyarei dātā bakhshindu
My self ! serve the Lord who is the
Supreme Bestower, gracious.
By contemplation of the Lord are all sins
destroyed.

1. Has met.
2. Bitter.
3. The original implies 'slaughtered', as of an animal killed for food.
4. Lit. (To know a true saint is a rare gift. Hence, also to take guidance from such is rare).
5. This is the path of *Sahaj*, commended repeatedly in Sikh teaching.

By the Divine Path by the holy revealed,
The Master's Word you contemplate.
Along this path shall Maya-pleasures lose appeal,
And the mind to God be attached in love.
Nanak ! meditate thou on the Supreme Lord,
Who on thee the gift of life has conferred. (14)

Sloka (Guru Arjan Dev)

Watt laggī sacchei Nām kī jo bījeī so khāe

The soil for sowing the holy Name is ready—
whoever sows it, shall reap[1] the harvest.
Saith Nanak : This blessing to such alone shall
come for whom this is recorded. (1)

Sloka (Guru Arjan Dev)

Only the sole holy Name it is best to beg :
This to such shall be given,
As are favoured of the Lord.
By receiving[2] this blessing of the Lord the
mind eternally feels fulfilled. (2)

Pauri (Stanza)

Lāhā jag mehṇ sei khaṭehṇ jin Hari dhanu rāsi

Such alone in this world make true gain,
As hold capital of wealth of devotion to God.
Such know not feelings of duality—
All their hopes in the holy Eternal alone centred.
Realizing all else to be evanescent,
The sole immutable Supreme Being they serve.
Worthless is the life[3] of such
As of the Lord are forgetful.
Nanak is a sacrifice to the Lord,
Who his servant has cherished[4] and succoured. (15)

Sloka (Guru Arjan Dev)

Pār-Brahmi fürmāiyā mīṇhu wüṭṭhā sahaji sübhāe

As ordained by the Supreme Being, rain
spontaneously descended.
Thereby grew grain and prosperity[5] in plenty;

1. Shall consume.
2. Consuming.
3. Breath, breathing.
4. Clasped to His neck (in token of love).
5. Wealth.

The earth to satiety was fed.
God's creation must ever His merits laud,
As penury and suffering are banished and cast off.
What in destiny is writ is achieved,
Coming by Divine will.
Saith Nanak : Meditate on the Supreme Lord,
Who to the creation renewed life has granted. (1)
Sloka (Guru Arjan Dev)
By contemplation of the sole Supreme Being P. 322
Is obtained gift of the immaculate life.
Other than this no resting-place is.
How without this may poise be obtained ?
The whole world have I seen :
Without devotion to the Name comes not joy.
This body and wealth all shall turn to dust—
This the rare spirits realize.
Thou man ! all earthly joys, delight in beauty, pleasure,
Are of little worth—
Why in these be involved ?
Whomsoever the Lord sends astray, of His might becomes forgetful.
Those dyed in devotion to the Lord immaculate,
In lauding the Eternal are engaged.
Nanak at Thy Portal seeks shelter :
Save Him as be Thy pleasure. (2)
Pauri (Stanza)
Jammaṇu maraṇu na tinh kau jou Hari laṛi lāgei
Those to the Lord's lappet attached,
From transmigration are freed.[1]
Those awakened into lauding the Lord,
Are of approved life.
Supremely fortunate are those
That with holy company are associated.
Cursed is life lived in forgetfulness of the Name—
Frail as untwisted[2] thread.
Saith Nanak : Dust of feet of the holy
Is holier than bathing at millions of Prayags.[3] (16)

1. They are not born, nor die.
2. Raw (may also be rendered as 'unstarched').
3. Prayag (Allahabad in Uttar Pradesh) is a sacred bathing spot because of the triple confluence there of Ganga, Yamuna and the invisible Saraswati.

Sloka (Guru Arjan Dev)

Dharaṇi suwannī khaṛ ratan jaṛāwī Harī preim Pürakhu
mani wüṭṭhā

Beauteous is the earth,[1] with grassy pearls decked,
When love of the Lord, Supreme Being, in the
mind is lodged.
By grace of the holy Preceptor, Guru Nanak,
Are all undertakings rendered joy-giving. (1)

Sloka (Guru Arjan Dev)

Behold the kite[2] ! Hovering along in all directions,
over water, hills and vegetation,
Wherever a carcase it spots,
Over it, it swoops and settles. (2)

Pauri (Stanza)

Jis sarb sükhā phal loṛīyaih sou sachu kamāvnh

Whoever seeks all joys and their rewards,
Truth must practise.
Behold the Supreme Being ever close to you,
And on the sole holy Name meditate.
Becoming dust of feet of all, into the Lord shall
you be absorbed.
Cause suffering to no being : thereby with honour return
to your true home.
Saith Nanak : *Laudation of* the Creator all-pervasive,
Purifier of the fallen, to other beings narrate. (17)

Sloka-Couplet[3] (Guru Arjan Dev)

Eku ju Sājanu māiṇ kīyā sarab kalā samratthu

The sole Friend that I have adopted is lord of all faculties[4] :
My self to Him is a sacrifice—
The Lord is the object of my heart and body's desire. (1)

Sloka (Guru Arjan Dev)

Beloved, shouldst thou by the hand grasp me,
Thee I shall not let go :
Those forsaking the Lord are evil-hearted,
Into hell-torment falling. (2)

1. The earth here is interpreted symbolically as the understanding, *buddhi*.
2. The image of the kite symbolizes those who behold not God's glory, but only the carcase of worldly objects and pleasures.
3. Doha (couplet) in the original.
4. The implied sense is almighty.

Pauri (Stanza)

Sabhi nidhāni ghari jis dai Hari karei su hovai

In the Lord's home lie all treasures,[1]
Whose will is all-operative.
The holy by repeated contemplation of Him live,
Washing thus their impurity of sin.
As the Lord's lotus feet in their heart are lodged,
Is all their suffering removed.
Whoever with the holy Preceptor is associated,
Wails no more in birth and death.[2]
Nanak is gripped by insatiable thirst for the Lord's sight,
That He may in His grace grant. (18)

Sloka—in dialect of South-Western Punjab[3] (Composition of Guru Arjan Dev)

Bhorī bharamu waṇjāe pirī muhabbati hikku tūṇ

Friend ! for a short while thy doubt cast off,
And with the Sole Beloved be in love :
From wherever is doubt removed, is His Presence beheld. (1)

Sloka (Guru Arjan Dev)

Those riding a horse, but catching at the saddle-bow,
Should they desire in polo-playing to engage,
Are like one having the cock's flight,
But yearning to fly like the swan.[4] (2)

Pauri (Stanza)

Rasnā ücharai Hari sravaṇīṇ sūṇai so üdhrai mittā

Friends ! such shall find liberation as with the tongue utter God's Name,
And with the ears listen to it.
Hands recording Divine laudation with devotion,
Are truly holy.
Such are as those bathing at sixty-eight holy spots,
And in pious acts engaging.
The ocean of existence have they crossed,
And the hard citadel of poison forced.

1. Used symbolically for great spiritual gifts.
2. Death and birth.
3. Dakhana (Guru Arjan Dev's Bani in this dialect is found elsewhere; cf. in Sri Raga Chhant and the measure Maru).
4. The implication is that the doubter seeking spiritual enlightenment is like the imperfect rider or the cock in flight.

Saith Nanak : Those performing endless service to the Lord,
By their association[1] bring liberation to[2] others. (19) P. 323

Sloka (Guru Arjan Dev)

Dhandaṛei kūlāh chitt na āwai heikaṛou

Amid the worthless[3] concerns of the world
The Sole Lord enters not man's mind.
Saith Nanak : Shattered are the bodies
That of the Lord are forgetful. (1)

Sloka (Guru Arjan Dev)

The Creator has made each one of us a god from a goblin.
All believers has the Lord saved,
And fulfilment of their objectives granted.
At His court are the traducers thrown down,
their falsehood exposed.
Mighty is Nanak's Lord, who created and has exalted creation. (2)

Pauri (Stanza)

Prabhu be-antu kichhu antu nāheṇ sabhu tisai karṇā

Beyond limit is the Lord, beyond limit His doings, almighty.
Inaccessible, unknowable is the Lord, prop to creation.
With His might[4] the creation He cherishes,
Giving it sustenance and support.
Compassionate, gracious is the eternal,
Whose contemplation brings liberation.
What pleases Thee is good—Nanak Thy servant
Thy shelter seeks. (20)

Sloka (Guru Arjan Dev)

Tinnhāṇ bhūkkh na kā rahī jis dā Prabhu hai soe

No hunger in such is left, on whose side stands the Lord.
Saith Nanak : By touching his feet are all liberated. (1)

Sloka (Guru Arjan Dev)

This mendicant[5] ever begs gift of the Name,
That the Lord grants.
Saith Nanak : The Supreme Lord is host of the sacrifice,[6]
Above any need.[7] (2)

1. Attaching others to their lappet.
2. Save.
3. That which brings no gain.
4. With His hand.
5. Symbols for the seeker.
6. Jajman (vajyaman).
7. Has no hunger for anything.

Pauri (Stanza)

Mānu rattā Govind sangi sachu bhoujanu jouṛei

The heart dyed in the Lord's love is our true food-
provision and robes.
Love for the Name Divine is for us elephants and steeds.
Meditating on God without interruption,[1]
Is for us joy in rule and estate.
This bard at the Lord's Portal stands begging—
This Portal never shall he farsake.
In Nanak's mind and body is yearning,
Ever to seek the Lord. (21)

(Please make corrections)*

In the measure Gauri—Bani of the Bhaktas**
In the Name of the Sole Supreme Being, Eternal
Manifestation, Immanent Creator, Realized by
the holy Preceptor's Grace

In the measure Gauri Guareri—Composition of the Venerable Kabir

14 Chaupades (Quatrains)

Ab mohi jalat Rāma-jal pāiyā

Now I, in my parched state water of Divine
devotion have obtained :
This Divine water, the burning of my body
has assuaged. (Pause 1)
To subdue the mind although man to forests have resort—
Without the water of devotion is not the Lord attained. (1)
In the fire that gods and men to flames has reduced,
Burning creatures by water of devotion to God
are saved. (2)
In the lake of bliss, even within the ocean of existence,
Of this inexhaustible water they quaff. (3)
Saith Kabir : In devotion on the Lord of the Earth[2]
meditate :
The water of Divine devotion my thirst has
assuaged. (4) (1)

1. Without turning away the face.
* Direction in the original text. Such directions are found in other places also in the Scripture.
** In the context of Sri Guru Granth Sahib, Bhaktas are the Saints, other than the holy Gurus, whose Bani has found a place in the Scripture.
2. Lit. One holding the bow in hand.

Mādhou jal kī pyās na jāe

Lord[1] ! unquenchable is thirst for the water of
Divine devotion.
With this water thirst for it is stirred still more. (Pause 1)
Thou the ocean, I a fish in[2] water—
In water abiding; without water dying. (1)
Thou the cage, I a parrot in Thee enclosed :
How can Yama the cat against me prevail ?[3] (2)
Thou the tree; I a bird;
By misfortune, of Thy sight am I deprived. (3)
Thou the holy Enlightener; I Thy ardent novice. P. 324
Thus prayeth Kabir : Grant me union[4] *at least*
at the last moment.[5] (4) (2)

Jab ham ekou eku kari jāniya

As the Lord I have realized to be one and sole,
Why should the world at that be unhappy ? (1)
Let none go out searching for us dishonourable ones,
Who our honour have forfeited.[6]
Impure that we are, our minds too are impure—
So with no one any association have we formed.[7] (2)
Little care we for worldly honour or dishonour :
The truth shall then be known only when the outer
show is exposed. (3)
Saith Kabir : True honour is that
Which with the Lord finds approval.
Discarding all, solely to God be thou devoted. (4) (3)

Nagan phirat jau pāīyai jougu

Were yoga by wandering about nude to be attained,
All animals of the forest would then be liberated. (1)
What good going nude or in hides[8] being wrapped,
When one contemplates not the universal pervasive
Self ? (Pause 1)

1. Madhou (an attributive name of Vishnu, here symbolizing God).
2. Of.
3. What can Yama do to me ?
4. Lit. Meeting.
5. That is, the moment of departure from life.
6. Lines transposed. 'Dishonourable' is used ironically, implying one who is traduced for defying conventions of creeds.
7. That is, no one associates with us. (Reference to Sri Kabir's low caste and revolt against ritual orthodoxy).
8. Hermits go about wrapped in deer's hides etc.

Were yoga-accomplishment by shaving the head
close to be attained—
Know, no sheep has left the world in the state
of liberation. (2)
Were one by mere continence to be liberated,[1]
Then why does not the hermaphrodite attain the
highest state? (3)
Saith Kabir, to which listen my human brethren :
Who ever without *devotion to* the Name Divine
Has the supreme state attained? (4) (4)

Sandhyā prātu isnānu karāhī

Those that evening and morning take ritual baths,
Are only as frogs wallowing in water. (1)
Those that with God are not in love,
Shall all to Dharmaraja be taken along.[2] (Pause 1)
Those that in love with their body,
various guises assume,
Know, even in dream feel not any compassion. (2)
Many of the leading teachers mention four elements
of Dharma[3] :
Not the practitioners of these, but God's devotees
In this ocean of calamity find bliss. (3)
Saith Kabir : Why practise these numerous rituals ?
Discarding all these, the Supreme Elixir[4] quaff. (4) (5)

Kyā japu kyā tapu kyā brat pūjā

What good the recitation of sacred texts,
austerities and worship of such,
As bear in heart feelings of duality ? (1)
Listen, man ! to the Lord attach thy heart :
By clever devices is not the Lord[5] attained. (Pause 1)
Cast off greed, worldly[6] shows,
Lust, wrath and pride. (2)

1. To swim across.
2. Go.
3. These are variously, *satya* (truth), *tapa* (penance), *daya* (compassion) and *dan* (charity).
4. Joy in absorption in the Absolute is implied. Maha-ras is a term well-known in yogic lore.
5. Chaturbhuj=(Of four arms), a periphrastic name of Vishnu, here symbolizing God.
6. Worldly; those calculated to win acclamation from the world.

In performing ritual actions is egoism increased,
As in groups people worship stones. (3)
Saith Kabir : By devotion is *the Lord* attained;
In innocent spontaneous devotion comes meeting
with the Lord.[1] (4) (6)

Garbh-vās mehṇ kūlu nahīṇ jtāī

In lodgement in the womb exists neither family pride
nor caste :
All beings from the Divine essence have been created. (1)
Say thou Pandit[2] ! when did Brahmins originate ?
Do not make waste of thy human incarnation,
By boasting[3] of thy Brahmin origin. (Pause 1)
If thou dost claim to be a Brahmin by thy birth
from a Brahmin woman,
Why was thy birth not from a different source[4] ? (2)
How are you Brahmins and we Sudras ?
How were we made of mere blood, and you of milk[5] ? (3)
Saith Kabir : Among us is he alone known as Brahmin,
who the Supreme Being contemplates. (4) (7)

Aṇdhkār sūkhi kabeh na soīhai

To those involved in the darkness of unenlightenment
no joy comes. P. 325
In this state king and beggar both wail. (1)
As long as his tongue utters not the *Name of God*,
Each creature in birth and death involved,
must keep wailing. (Pause I)
With the departing of life, with whom does wealth last ?
It is no more than the visible shadow of a tree. (2)
As the sound into the instrument is absorbed, untraceable,
So of the dead what sacret can be known ? (3)
The swans of self into the Divine Lake merge,
While death only to the body brings destruction.
Kabir ! quaff thou the Divine Elixir[6] ! (4) (8)

1. Raghurai=(Lord of the Raghu race), a periphrastic name of Rama, symbolizing God.
2. Pandit. (Pandit is one given to narrow, disputatious learning, with the implication of alienation from spiritual experience).
3. Calling yourself Brahmin again and again.
4. Way, path.
5. That is, these distinctions are not God-ordained, but man-made.
6. (That is, by this elixir comes immortality to the self).

Jouti kī jāti jāti kī jouī

Of the Divine Light is creation born;
To creation is understanding the light.
On this understanding grow two fruits—glass-pieces and pearls.[1] (1)
What is the abode that may be called devoid of fear ?
When fear flees, may one abide fearless. (Pause I)
At holy water-edges and spots of pilgrimage the mind finds not poise.
There in approved rituals and unapproved actions it remains entangled. (2)
Ritual sins and meritorious deeds are all irrelevant[2] :
In your abode lies the philosopher's stone—
Grasp it; discard all other considerations of merit and demerit. (3)
Kabir ! be not indifferent to the Name that is beyond the *Three Qualities*.
In it be engaged; be in it absorbed. (4) (9)

Jou jana parmiti parma nu jānā

Whoever the Lord to be beyond measure and beyond knowledge has not realized,
By utterances alone into Paradise[4] is not absorbed.[3] (1)
I know not where is Paradise[4] situated;
Although all express *the desire* to reach there. (Pause I)
By mere talking finds the mind no poise.
The mind in faith is fixed by talk of those that their egoism have banished. (2)
While the mind after hope of Paradise[4] hankers,
At the Divine feet finds it no repose. (3)
Saith Kabir : To whom shall we reveal this truth ?
In holy company lies Paradise.[4] (4) (10)

Ūpajai nipajai nipaji samāī

This world that rises, grows and after growth into nothingness is absorbed,
Before our very eyes is vanishing.[5] (1)

1. Glass and pearls are of course, used symbolically.
2. Alike.
3. The original is cast in the ironical affirmative form.
4. Baikunth.
5. Lines transposed and commingled.

Art not thou ashamed of calling this house thine,
When at the last moment nothing shall last
with thee[1] ? (Pause I)
By innumerable efforts this body hast thou pampered :
This at death, in fire must burn.[2] (2)
This body whose limbs thou dost rub over with attar
and sandalwood
Shall burn *on a pile of* wood. (3)
Saith Kabir : Listen ye wise ones[3] !
This figure of yours by death shall be destroyed,
This spectacle the whole world shall behold. (4) (11)

Awar mūyei kyā soug karījai

What point mourning over death of others ?
This would be appropriate should we ourselves
have lasting life. (1)
Not I shall be dead, but my transmigration,
Now that I have found the giver of eternal life.[4] (Pause I)
Should this body with scents[5] be made fragrant,
By such pleasures is put off from mind, the giver
of Supreme Bliss. (2)
In this well *of the world* are five female water-carriers.[6]
With the water-line snapping, the understanding that drew
this water of sensual enjoyment
Disabled has grown. (3)
Saith Kabir : This realization has now come—
Neither is that well real, nor those water-carriers. (4) (12)

Asthāvar jangam kīt patangā

Numerous births of various kinds have we entered, P. 326
Such as those fixed in space,[7] those moving
and as worms and moths. (1)
Lord ! before entering the womb of woman,
Numerous abodes have we inhabited.[8] (Pause 1)

1. Nothing shall be thine.
2. The original is in the past tense; but bears interpretation as to the future also.
3. Those that have merit.
4. This is the Guru, giver of spiritual realization.
5. Stands for sensual pleasures in general.
6. The five senses are implied, seeking to gratify themselves with material objects.
7. Refers to trees etc.
8. Lines transposed.

At various times were we yogis of the continent
life, ascetics and celibates :
Sometimes were we kings with umbrella of royalty
waving overhead; sometimes beggars. (2)
Reprobates[1] die; God's devotees find life eternal,
Whose palate[2] of the elixir of God has taste. (3)
Prayeth Kabir : Lord ! show Thy grace :
Exhausted, to Thee have we come—
Grant us perfection of bliss. (4) (13)

Kabir's hymn in the measure Gauri, to which Guru Arjan Dev's composition is added.

Aisou achraju deikhiyou Kabīr

Such is the wonder that Kabir has beheld :
People churn water[3] under delusion of curd. (Pause 1)
The donkey[4] feeding on green shoots,
Thereafter has hearty laughter, then brays and dies. (1)
There is a mad he-buffalo that is intractable—
Leaping while grazing, and ultimately going
under the earth. (2)
Saith Kabir : Now this wonder has become manifest,
That the sheep is sucking the lamb[5]. (3)
By Divine contemplation has such realization to me appeared :
Saith Kabir : By the Master's guidance has this
enlightenment come. (4) (14)

In the measure Gauri—Composition of the Venerable Kabir

(Quintets)

*Jiūṇ jal chhoudi bāhari bhaiyou mīnā**

I suffer as the fish on leaving water :
This happens because in my previous birth
no penance had I practised.[6] (1)
Lord ! what shall now happen to me,
That unwise as I am, I have left Banaras.[7] (Pause 1)

1. Sakta.
2. Original, tongue.
3. Water here is symbol for actions that do not bring God-consciousness.
4. Symbols for man in the unregenerate state.
5. Sheep is interpreted as Maya and 'lamb' as the individual self, which Maya is sucking dry of its merits.

* *Note* : In this hymn is a refutation of the current belief that anyone dying at Magahar, a village in the vicinity of Banaras (Varanasi) must be reborn a donkey.

6. This has reference to his deliberate choice of Magahar for residence, to explode the popular belief referred to above.
7. This is the popular form of Varanasi, the holiest centre of Hinduism.

My whole life have I spent in Shiva's city of Banaras :
But at close of life have I come to Magahar.[1] (2)
Over numerous years have I performed austerities in Kashi;[2]
But close to death have I taken abode in Magahar.[1] (3)
Kashi[2] and Magahar[1] take I do be the same—
None with poor devotion may swim across. (4)
Know, Vyas, Ganesh and Shiva, all shall know,
Kabir has met death contemplating God.[3] (5) (15)

Choā chandan mardaṇ angā

The limbs that with attar and sandalwood-paste
are rubbed over,
In the end with wood go into flames. (1)
What merit lies in man's physique and wealth ?
These keep lying on earth, not going beyond.[4] (Pause 1)
Those that waste their nights in sleep, and their
days in working for gain,
And not for an instant meditate on the Name Divine; (2)
Who hold horses' reins in hand* and in their mouth
keep the betel-leaf[5]—
At death are bound in tight thongs as thieves. (3)
One that by the wisdom given by the Master,
ecstatically sings Divine laudation,
Contemplating God constantly, obtains joy. (4)
Whomsoever in His grace to repetition of the Name
He inspires,
In the fragrance of devotion to God is kept wrapped. (5)
Saith Kabir : Consider, thou blind man !
God alone is real and eternal; worthless[6] all
worldly concerns. (6) (16)

In the measure Gauri—Composition of the Venerable Kabir

(In Four-line Triptychs)

Jam tei ūlati bhaye haiṇ Rāma

Lord ! Yama's minions into God's servitors are turned;

1. Magahar, a small place near Varanasi, referred to in the Note above. Dying in Magahar is considered inauspicious.
2. Kashi is another name for Varanasi.
3. Original, Sri Rama.
4. That is, in the hereafter.
5. Symbols for luxurious, arrogant living.
6. Original, false.

* 'Dor' in the original may also imply holding hawk's strings for hunting and fun.

Gone is our suffering and poise obtained.
Enemies into friends have changed;
Reprobates'[1] hearts to goodness have turned. (1)
Since the time that realization of the Lord
I have obtained, has peace come,
And all weal have I felt.[2] (Pause 1)
Millions of maladies that the body afflict, P. 327
Into absorption in spontaneous joys have turned.
Now with realization of the self,
Suffer neither sickness nor the three maladies.[3] (2)
Now the self changing its state has acquired its
pristine purity—
This realization has come as to the world I have died.[4]
Saith Kabir : In spontaneous joy absorbed,
I bear fear of none; nor to any give cause to fear me. (3) (17)

Pind mūyai jīo kih ghari jātā

*As is the body dead, into what abode does the self go ?
By the immaculate holy Word into the immutable state
absorbed,
Those realizing the Lord alone know of this,
Like the dumb enjoying inexpressibly the taste of sugar. (1)
This is the illumination by the Lord[5] imparted :
My self ! in sukhmana[6] hold tight thy breath. (Pause 1)
Adopt the Preceptor after whom you need not another.
Enter the state beyond which you do not need
to enter another.
Enter upon the meditation after which other meditation
you need not enter.
Die in a manner that death to you comes not again. (2)
Ganga you turn to join the Yamuna,[7]

1. Sakta.
2. Lines transposed.
3. The three maladies are these : Ādhī (physical pain), Biyādhī (suffering arising from external causes), Upādhī (psychic troubles).
4. (Have died while alive; died in flesh).
* *Note* : In this hymn a number of esoteric yogic symbols are employed to express spiritual experience.
5. Banwari (an attributive name of Krishna, here symbolizing God).
6. Sukhmana (sushmana) is the channel leading from the dorsel chamber to the seat of super-consciousness, and passing of breath through it brings the supreme enlightenment.
7. These two rivers symbolize the passages Ida and Pingala lying left and right of Sukhmana.

And in the confluence[1] without water, in your self take
holy bath.
Such is the conduct of those with the equable vision :
Their contemplation fixed solely on contemplating the
Divine Essence. (3)
Absorbing merits of water, fire, air, earth and other,
with the Lord I abide.
Saith Kabir : Meditate on the immaculate Supreme Being,
Thus attaining the Abode[2] from which there is no
return. (4) (18)

In the measure Gauri—Composition of the Venerable Kabir

(Triptychs)

Kanchan siūṇ pāīyāi nahīṇ touli

The Lord have I purchased at price of self :
This by gold cannot be purchased.[3] (1)
Now I know the Lord to be mine own;
My self spontaneously in faith in the Lord
is fixed. (Pause 1)
Brahmā after endless expositions still the Lord's
extent has not realized :
To His devotees has the Lord revealed Himself
in their homes.[4] (2)
Saith Kabir : The inquisitive[5] intellect have I discarded :
Only devotion to the Lord have I adopted as
my partener. (3) (19)

Jih marnai sabhu jagatu tarāsiyā

Death of which the whole world stands in terror,
By the Master's teaching[6] is its mystery revealed. (1)
How may I die, when my self to death[7] is reconciled ?
Such alone die as to God are indifferent.[8] (Pause 1)
All talk incessantly of death—

1. Confluence is the Tribeni or triple confluence at Prayāg (Allahabad) held holy. All these terms are employed symbolically for the state of supreme enlightenment.
2. Implies the state of absorption in the Divine Essence.
3. Lines transposed in rendering.
4. Symbolizes the self.
5. Lit. Restless (*chanchal*).
6. Word.
7. Physical death is implied, as against abiding immortal in the Divine Essence.
8. Who know (realize) not God.

But one dying in the Enlightened State[1] immortality
achieves. (2)
Saith Kabir : My heart is now in bliss—
Fled are doubts; only the Supreme Bliss to me remains. (3) (20)

Kat nahīṇ ṭhaur mūlu kati lāwuhṇ

The *painful*[2] spot I cannot locate; where may
the drug be applied ?
Despite deep search no such spot in the body can be discovered. (1)
Those afflicted with this pain[2] alone feel it :
The passion of devotion to God is like piked arrows. (Pause 1)
All devotees[3] appear to me to be equally
imbued with Divine love—
Who knows which may be the Lord's favourite ? (2)
Saith Kabir : One that on her forehead bears
mark of good fortune,
Is to the exclusion of all, of blessed matrimony.[4] (3) (21)

Jā kai Hari sā ṭhākur bhāī

Whoever, brother, has a master like the Divine Lord, P. 328
Is by innumerable liberations invited. (1)
Lord ! with my reliance on Thee alone,
Under whose obligation need I stand ? (Pause 1)
He who bears burden of all three worlds,
Why would He not cherish me ? (2)
Saith Kabir : One thought in mind have I revolved :
What help has the child, should the mother herself
give it poison ?[5] (3) (22)

Bin sat satī hoe kaisei nāri

Without possession of virtue how may the women
be virtuous ?
Consider this in thy mind, thou learned Brahmin.[6] (1)
Without love no devotion can be formed :
While attachment to worldly objects lasts,
no love to God can be formed. (Pause 1)

1. Sahajei.
2. This is the pain of separation from the Divine Essence.
3. Women. Symbolizes creation. This is one of the well-known modes in Indian mysticism.
4. The above symbol continued. Blessed matrimony is God-realization.
5. Stands for Maya, that creates illusion and spreads the poison of evil passions.
6. Pandit.

One that looks upon Maya[1] as holy,
Even in dream shall not find union with God. (2)
One that surrenders to her Lord her self, mind,
home and body,
Saith Kabir, is truly the blessed wife.[2] (3) (23)

Bikhiyā biyāpiyā sagal sansāru

The whole world in Maya-poison is gripped—
This poison has dragged the whole human
family down to drowning. (1)
Man ! on what shallow hast thou sunk the boat,
Thou that breaking away from the Lord, to
Maya-poison art attached ? (Pause 1)
In this blazing fire are gods and men burning :
With water[3] so close, this ignorant animal
drinks not of it, shaking off the scum. (2)
After deep, prolonged contemplation has water
at last appeared :
This water alone has Kabir called pure. (3) (24)

Jih küli pūtu na gyān bīchārī

In a family without progeny of spiritual contemplation,
Why did the mother not turn widow[4] ? (1)
One that in devotion to God has not engaged,
Is a sinner :
Why did such a one not die at birth ? (Pause 1)
Numerous are the aborted pregnancies;
How has this one been saved ?
Amidst the world like one deprived of limbs[5]
is he living. (2)
Saith Kabir : However attractive be someone's figure,
Without devotion to the Name is he a crookback,
hideously ugly. (3) (25)

Jou jana leihi Khasam kā naūṇ

Ever am I a sacrifice to such
As the Lord's Name constantly repeat. (1)
Truly pure[6] is one that the Lord's praise sings;

1. Lady of the house.
2. Symbol for the devoted seeker.
3. (The water of Divine contemplation that extinguishes the Maya-blaze).
4. That is, much better it would be if she had.
5. That is, maimed.
6. Nirmal (pure) is repeated in this line, yielding this sense.

Such a one is my brother, dear to my heart. (Pause 1)
Those in whose heart is God pervasive,
Of the lotus feet of such am I humble dust. (2)
A weaver by caste, yet of poised understanding,
Kabir with spontaneous devotion[1] the Divine
attributes contemplates. (3) (26)

Gagan rasāl chūai merī bhāthī

In the joyous seat of Divine vision[2] is my still
oozing wine of Divine *intoxication* :
To collect this supreme elixir are my desires[3]
turned firewood. (1)
One that by spiritual contemplation the elixir of joy in God sips,
May be called enlightenment[4]-inebriated.[5] (Pause 1)
As the cup-bearer[6] spontaneous enlightenment is met,
Each day in intoxication of joy is passed. (2)
As after contemplation is the heart in devotion
to the immaculate Lord fixed,
Saith Kabir, is the Absolute, All-truth attained. (3) (27)

*Mana kā sūbhāo maneh biyāpī**

The ego's[7] nature it is by its own nature to be
suppressed : P. 329
By suppression of the ego's faculties what
achievement is made ? (1)
Who is the sage who the ego[7] can suppress ?
By suppression of the ego who is saved ? (Pause 1)
Each one under impulse of the ego[7] speaks[8] : (2)
Without suppression of the ego[7] no devotion is possible.
Saith Kabir : Whoever knows this mystery, *should* realize,

1. Sahaji sahaji.
2. Gagan = in yogic mystical parlance, the seat of Divine vision, located in the head.
3. Body.
4. One that is intoxicated by Sahaj—a seeming paradox, but enshrining a profound spiritual experience.
5. Lines transposed.
6. Kalalin (fem. of Kalal, a wine-distiller).
7. The original is 'mana' (mind) with the implication of the ego.
8. 'Speaks' implies action in general, which according to Indian philosophy, proceeds from the assertion of egoism.

* *Note* : In this hymn, esoteric and difficult, the first two verses appear to be queries addressed to the Saint Kabir by some seeker. The last two contain replies thereto.
(Mana' is the bundle of senses or faculties which controlled, alone usher the seeker into devotion and spiritual illumination).

Whoever the ego's titan[1] destroys,
Is lord of the three worlds. (3) (28)

Ue jou dīsehṇ ambar tārei

These stars visible in the sky,
By what painter are these painted ?
Tell us, thou Brahmin[2] ! by what is the
sky propped ?[3] (1)
This riddle by the wise by good fortune alone
may be solved. (Pause 1)
In the sun and the moon that provide illumination,
Is pervasive the Divine presence.[4] (2)
Saith Kabir : Such alone shall have realization of this,
As bear God's Name in heart and on the tongue.[5] (3) (29)

Beid ki pūtrī simriti bhāī

Brother ! Simriti[6] is daughter of the Veda,
That has arrived holding *in hand* chains and thongs. (1)
The city of her followers she has put in bonds :
Putting it in snares of attachment the arrow of death
at it has she aimed. (Pause 1)
This bond of attachment can neither be snapped
nor cut :
Assuming form of a she-serpent, the world is
she devouring. (2)
Before our eyes the whole world has she robbed.
Saith Kabir : Form her bondage by utterance of the
Name Divine have I found liberation. (3) (30)

Dei mūhār lagāmu pahirāwuhṇ

On the steed of my ego I put the leading strings
and bridle.
Discarding all else, in the sky of ecstatic vision[7]
gallop it. (1)
In contemplation of the self, I ride it,

1. *Madhu*, a titan who was destroyed by Krishna. Hence one of Krishna's attributive names, Madhusudan (Destroyer of Madhu).
2. Pandit.
3. To what is it attached ?
4. Expanse.
5. Mouth.
6. Simritis are texts outlining the codes of Brahminical piety and ritual, including caste rigidities, hence called bonds.
7. Dasam-Duar, the gateway of the mystic vision is implied, though not mentioned.

Placing my foot in the stirrup of spontaneous
illumination.[1] (Pause 1)
Run on, my steed ! in Paradise[2] shall I gallop thee :
Shouldst thou be stubborn, the whip of devotion
shall I apply. (2)
Saith Kabir : Listen thou noble rider :
One so riding, from Brahmanical and Muslim[3]
scriptures keeps aloof. (3) (31)

Jih mūkhi pāṇchoṇ amrit khāyei

This mouth with which you taste delectable dishes,[4]
As we have seen, in flames is burnt. (1)
Divine Master ! annul this my suffering :
Burning in fire and lodgement in the womb.[5] (Pause 1)
This body in numerous ways is destroyed :
Some burn and some in the earth bury it. (2)
Prayeth Kabir : Grant me once sight of the Divine feet;
Later what matters if Yama pursues me. (3) (32)

Āpei pāvaku āpei pawanā

Himself is He fire and air :
Should the Lord Himself curse *the congregation*,
who then can save it? (1)
What reck I should my body while uttering
God's[6] Name be even burnt ?
God's Name in my consciousness is
all-pervasive. (Pause 1)
Whose house is being burnt ? Who is suffering the loss ?
All this is the magic play of the Lord.[7] (2)
Kabir ! utter thou only Rama's Name[8] :
If He is my true Protector,[9] He shall Himself
succour me. (3) (33)

1. Sahaj.
2. Baikunth.
3. Bed-Kateb (Veda and the Koran). The implication is disputatious and sectarian creeds.
4. Panch-amrit=A traditionally prepared luxurious dish.
5. That is, transmigration; birth and death.
6. Rama.
7. Saring-Pani=(He who holds the bow in his hand) i.e. God.
8. Two letters (forming Rama in the Sanskrit script).
9. Khasm=Master, Lord : Here the implied sense is 'protector'.
Note : Traditionally, an incident is associated with this hymn. Kabir's house was set on fire by a harlot's men. Kabir, unmindful of the danger and the loss, sang of God's protective might.

In the measure Gauri—Composition of the Venerable Kabir
(Couplets)

Nā maiṇ joug-dhyān chittu lāiyā

In Yoga meditation my mind have I not engaged :
Know, without dispassion[1] too is not Maya discarded. (1)
Without making the Name Divine my prop,
How can I find life ? (Pause 1) P. 330
Saith Kabir : Upto the sky have I scoured—
Nothing see I that equals contemplation of the
Name Divine. (2) (34)

Jih siri rachi rachi bāndhat pāg

This head round which fondly dost thou
roll thy turban,
One day crows by their beaks shall peck at. (1)
Why be proud of this body and wealth ?
Why not repeat the Name Divine ? (Pause 1)
Saith Kabir : Listen, my self !
Such shall thy state be. (2.35)
(Thirty-five stanzas of Gauri Guareri entered.)*

In the measure Gauri Guareri—Ashtpadi of the Venerable Kabir
(Octet)
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Sūkhu māngat dūkhu āgai āwai

Seeking of pleasures only brings on suffering;
Seeking such pleasures is to me not pleasing. (1)
Thy consciousness still in hope of poisonous
pleasures abides—
How may the Divine King in it find lodgement ? (Pause 1)
Of such pleasures even Shiva and Brahma stand in fear :
These have we looked upon as lasting. (2)
Sanak, and Brahma's other sons, Narada the sage
and Shesha-Naga—
These have not had thought of the self as
identical with the physical frame.[2] (3)
Brother, contemplate the mind's mystery :

1. This line mentions vairagya (dispassion) that is practised by following *Jnan* (gyan) *marg*, the path of spiritual enlightenment.
* Note in the original.
2. Alternative rendering : These too have not had vision of the self in the physical frame.

As is the body dissolved, into what does the mind
find absorption ? (4)
Jaidev and Namdev—these by grace of the Master,
Through loving devotion, this have realized. (5)
This self is not subject to birth and death :
Whoever his illusion has shed, the essence[1]
has realized. (6)
The self has neither form nor feature :
Born through the Divine will, by realiziation
into the *Supreme Being* absorbed. (7)
Should one the mystery of the self realize,
By absorbing its desires within itself, it becomes
all joy and illumination.[2] (8)
One Self in innumerable bodies is pervasive :
Kabir this Self contemplates. (9) (1.36)

In the measure Gauri Guareri—Composition of the Venerable Kabir

Ahi-nisi ek Nām jou jāgei

Those that day and night in contemplation of
God's Sole Name keep awake,
By such concentration numerous among these
fulfilment have attained. (Pause 1)
Yoga-practitioners, siddhas and sages all to
exhaustion have practised concentration :
By devotion to the Sole Name, the desire-fulfilling tree[3],
are they liberated. (1)
Those by God ravished, to no other are attached after.
Saith Kabir : Therefore, the Name Divine have I realized
to be *supreme*. (2) (37)

May be sung in Gauri and Sorath

Rei jīya nilajj lāj tūhi nāhīṇ

My shameless self ! shame hast thou none.
Discarding the Lord, to whom art thou
making this way ? (Pause 1)
He whose Lord is highest of all,
Unbecoming it is for him to seek[4] another's door. (1)

1. Sach=The truth, the Divine Essence.
2. Alternative rendering : Absorbing into the Absolute, it becomes all joy and illumination.
3. Kalpa-tru.
4. Going to, resorting to.

The Lord who all creation pervades,
Is ever by you, never far. (2)
One under shelter of whose feet lies Maya,
Say, what in His house is lacking ? (3)
He of whom all discourse,
Is Almighty, his own lord, bestower. (4)
Saith Kabir : Those alone in the world have perfection, P. 331
In whose heart none other than God abides. (5) (38)

Kaun kou pūtu pitā kou kā kou

Who is whose son, who father to whom ?
Who dies, who torments ? (2)
The Lord is like a swindler, who to the world has administered a drug[1] :
Mother mine ! how in separation from the Lord may I live ? (Pause 1)
Who is whose husband ? who whose wife ?
The body too contemplate in the light of this truth[2]. (2)
Saith Kabir : To the Divine Swindler am I devoted :
Gone is effect of the drug, and the Swindler have I realized. (3) (39)

Ab mou kau bhayei Rajā-Rāma sahāī

Now that the Divine King my helper has become,
My transmigration annulled, the supreme state have I attained. (Pause 1)
With holy company associating me,
From the five minions of evil has He rescued me.
By my tongue the ambrosial Name have I uttered :
His unbought slave has He made me. (1)
The holy Preceptor to me has been benevolent,
And from the ocean of existence extricated me.
To his lotus feet is my devotion attached;
The Lord ever in my consciousness abides. (2)
Extinguished is the burning brand of Maya,
And my mind taking prop of the holy Name, has found contentment.
On water and on land is the Lord, the Master, pervasive.

1. A drug whereby Thugs in India made their victims unconscious.
2. That is, all human relationships are false, unreal.

Wherever I look, the Controller of the inner self[1] I behold.
His devotion Himself in me has He confirmed. (3)
Brother ! in accordance with the primal writ is
He to me united.
Kabir's Master is cherisher of the humble—
To whomsoever He shows grace, complete fulfilment
He grants.[2] (4) (40)

Jali hai sūtaku thal hai sūtaku sūtak opati hoī

*If all birth causes impurity,[3]
Then know, in water and on earth incessantly is creation going on.
Impurity[3] attaches to birth, also to death—
All mankind by the *superstition* of impurity[3] is ruined. (1)
Tell us, thou manikin Brahmin ! who then remains pure ?
Friend ! such enlightenment contemplate. (Pause 1)
Impurity to eyes attaches, to the tongue and to the ears.[4]
Rising and sitting, impurity[3] to you attaches;
Into your kitchen too enters impurity.[3] (2)
All know the devices whereby to cause bondage;
Rare are those that the way to liberation realize.
Saith Kabir : Impurity[3] attaches not to such as in
their heart the Lord[5] contemplate. (3) (41)

Jhagrā eku nibeiruh Rāma

Lord ! settle this point of dispute,
Should you not become a stranger to your servant.[6] (Pause 1)
Which is greater ? The heart[7] or He to whom it is attached[8] ?
Is Rama greater or one who realizes Him ? (1)
Is Brahma greater or His Creator ?
Is the Veda greater of the source whence it came ? (2)
Saith Kabir : Unattached[9] am I.
Is a bathing-spot[10] greater or the Lord's devotee ? (3) (42)

1. *Antarjami* (*antaryamin*), attributive name of God.
2. Lines transposed.
* *Note* : This hymn is a refutation of the superstition of *Sutak*, that wherever a birth takes place, that spot for a number of days is impure. In Guru Nanak Dev's Var Asa is a powerful denunciation of this same superstition.
3. The original in all these places is *sutak* (Lit. Birth Skt.).
4. These organs are made impure by the evil impulses behind their use.
5. Rama.
6. If you have anything to do with your servant.
7. Mana.
8. That is, its fount, wherefrom its revelation came.
9. Udās implies sad, unattached.
10. Tirtha.

In the measure Gauri Cheti—Composition of the Venerable Kabir

Deikhau bhāī gyān kī āyee āndhī

*Brother ! behold this hurricane of enlightenment rising :
Flying are all straw-roofs of superstitions;
Nothing secured[1] by Maya remains. (Pause 1)
Both pillars of duality of mind have collapsed.
The beam of suspense of mind too has collapsed;
The straw-hut of desire to earth has fallen, P. 332
And utensil[2] of foul-thinking smashed. (1)
With the rain following on this hurricane
Is Thy servant drenched.
Saith Kabir : Illumined is my mind,
As the rising sun I have beheld. (2) (43)

In the measure Gauri Cheti—Composition of the Venerable Kabir

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Hari jasu sunehṇ na Hari güna gāwehṇ

There are those that neither listen to Divine
laudation nor chant it;
But by their bragging bring down the sky.[3] (1)
What teaching can one impart to such ?
Fear ever those who by the Lord are deprived of
devotion. (Pause 1)
These to another shall not give a handful[4] of water,
But revile him who brought down the Ganga.[5] (2)
Sitting and rising, crooked is their way.
Ruined themselves, to others too they bring ruin. (3)
Besides foul discussions, such know not any other :
Even Brahma's word they believe not. (4)
Ruined themselves, others too they bring to ruin :
In a house on fire[6] are they asleep. (5)
Making fun of others, themselves are they of defective vision.[7]
Kabir at sight of such is ashamed. (6) (44)

* *Note* : This hymn is built round the symbol of the hurricane, uprooting all false thinking, and bringing in the rain of enlightenment.

1. Tied, as in the case of straw huts of the poor.
2. Earthware pots and pans etc. as used by the poor in India.
3. Used metaphorically for bragging and false argumentation.
4. That is, water in cupped hands.
5. (He is the rishi Bhagirath)
6. The body, full of the fire of evil passions..
7. One-eyed. In idiom, defective, of objectionable conduct.

In the measure Gauri Bairagan—Composition of the Venerable Kabir

In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Jīvat pitar na mānai koū mūeṇ sirādh karāhī

No one shows respect to living ancestors;
But to the dead are memorial offerings[1] offered :
These offerings the poor ancestors hardly get—
crows and dogs consume them. (1)
Will any tell me the way to real weal ?
Seeking[2] weal, the world is ever dying away—
How may weal be found ? (Pause 1)
Shaping deities[3] from clay, to these people
offer living sacrifices :
Such as these are your ancestors, who cannot
ask for what they seek. (2)
Those chopping off heads of living creatures to
propitiate lifeless objects,
Their last moments full of torment[4] shall be :
Not realizing greatness of the Name Divine,
In the ocean of existence shall they be drowned. (3)
Worshipping deities[3], in doubt they wander about,
Not realizing the Supreme Being.
Saith Kabir : The Lord uninvolved in relationships have
they not contemplated,
In poison[5] involved. (4) (1-45)

Jīvat marai marai phūnī jīvai aisei sunni samāiyā

One dying while living, and after such death
finding life again,
In the Absolute remains merged.
By living immaculate amidst Maya-pollution
One enters not again the ocean of existence. (1)
Lord ! grant that such milk I churn,
That by the Master's guidance keeping my mind in poise,
Amrita[6] I may quaff. (Pause 1)

1. Shrāddha (offerings of reverence) a ceremonial for the dead among Hindus, consisting in feeding Brahmins and animals thus believing to feed the departed ancestors by proxy.
2. Crying 'weal' 'weal'.
3. Goddesses and gods.
4. Heavy.
5. That is, Maya-poison.
6. Here symbolized by the butter of churned milk.

By the Master's arrow is my hardened[1] ignorance pierced;
Thereafter has illumination appeared.
Lifted is Maya-darkness and illusion of the rope[2]—
In the house eternal have I found lodgement. (2)
Such enlightened ones have shot from their bow
invisible arrows, P. 333
Wherewith is the world pierced.
In ten directions is the air wafting the kite of
their mind,
Yet to the string of meditation they hold fast. (3)
Their mind resting in poise, in the Absolute is absorbed—
Fled is their duality and foul thinking.
Saith Kabir : By our immediate intuition the Sole
Supreme Being have we beheld;
Thereby in the Name Divine is our meditation
absorbed. (4) (2-46)

In the measure Gauri Bairagan—Composition of the Venerable Kabir

(Triptychs)

Ūltat pavan chakra khatu bheidei sürati sünnu anrāgī

By giving reverse direction[3] to breath, the six
circles[4] hast thou penetrated,
And brought thy consciousness in harmony
with the Absolute :
Thou Bairagi ! seek rather Him who is not
born nor dies;
Who dies not nor finds life. (1)
Into my mind has He entered as *from the world*
I turned it away.
By the Master's grace was my understanding changed—
Else to such mysteries was I stranger. (Pause 1)
Passions that were close were thrown apart,
And the Absolute that was far, came close,
As has been man's contemplation :
This is like syrup of sugar-candy,
Whose taste only to those sipping it is known. (2)

1. Stone-like.
2. Reference to the famous symbol of the serpent and the rope in Indian philosophy.
3. Reference to the practice of Pranayam in hathayoga.
4. The six lotuses or chakras in the body which have to be penetrated before enlightenment and power through yoga comes.

To whom may we relate Thy account, Thou Unattributed One !
Who is possessed of such discriminating vision ?
Saith Kabir ! He who lights the fuse, alone sees
the spark. (3) (3-47)

Teh pāwas sindhu dhūp nahīṇ chhahīyā teh utpat parlau nāhīṇ
In the state of Sahaj[1] are no changes as the
rainy season, *no storms like* the oceans,
No alternation of sun and shadow;
Neither creation occurs therein nor dissolution;
In that is neither life nor death,
Nor feelings of pain and pleasure,
Or induced states of ecstasy.[2] (1)
Unique, impossible to narrate is the account[3] of sahaj[1]—
Neither can it be compared in simile, nor does it end;
Neither has it alternating states, like light or heavy. (Pause 1)
In that state is no descent or ascent,
Nor change of day or night.
It is made not of elements like water, wind or air—
In it is the holy Preceptor absorbed. (2)
That state is inaccessible, unknowable;
Therein one equably abides :
This state by the Master's grace is induced.
Saith Kabir : May I be a sacrifice to my Preceptor;
In holy company should I abide. (3) (4.48)

Pāpu pūnnu duei bail bisāhei pavanu pūṇjī pargāsiyo
A pair of bullocks of vice and virtue have I bought;
The capital provided is of breath.
In the self is loaded the pack of desire[4] :
Thus is our merchandize equipped, (1)
The Divine Lord is our merchant-prince[5] :
The whole world has He made traders.[6] (Pause 1)

1. Sahaj : The state of spontaneous illumination through prayer, meditation, devotion. The miraculous wonderful experience of this state is the theme of this hymn. The similes and parallels are suggestive of its unshakeable, equable peace and poise.
2. This interpretation comes from Bhai Vir Singh, Santhya Pothi IV. Another rendering : (There is unbroken absorption, no other kind of absorption).
3. Story.
 Note : This hymn contains a string of mystic symbols, about the good and evil of human nature.
4. Thirst.
5. Naik=Lit Leader; the leading merchant.
6. Used symbolically—traders of good and evil.

Lust and wrath are the tax-gatherers; impulses
are the robbers.
The five senses this robbed wealth finish—
Thus is our caravan disposed of. (2)
Saith Kabir : Listen, ye devotees of God !
To a happening now that has occurred—
Climbing a pass,[1] is one of the bullocks[2] exhausted,
And after throwing off its load has gone away. (3) (5.49)

In the measure Gauri—Composition of the Venerable Kabir
(Quintet)

Pevakaṛei din chāri haiṇ sāhuraṛai jānā

For a few days only in the parents' home[3] is our life;
To the husband's home[4] must we depart.
The world, purblind, ignorant; thoughtless,
knows not this. (1)
The woman[5] in her state of negligent wear[6] is standing,
Nor realizing the husband's party to fetch her along,[7]
have arrived. (Pause 1)
There see the woman dipping the *bucket* in the
well by a string.[8]
In a short while shall this string[8] snap,
And the water-carrier must depart. (2)
Should the Lord be compassionate, our life's
business shall He set right. P. 334
That woman alone is of blessed matrimony, who the
Master's teaching[9] contemplates. (3)
Thus have we seen after contemplation :
The whole world by its previous deeds is bound—
It is poor, helpless; what blame on it may be cast ? (4)
In despair must it at last depart, disconsolate.
Kabir, attach thy self to the Lord's feet.
For His shelter make fervent supplication. (5) (6.50)

1. Symbol for the state of spiritual ascent.
2. This is the bullock of evil, sin.
3. Symbols for life in the world.
4. Symbol for the hereafter.
5. Symbol for the individual human being.
6. Lit. *Dhoti*=daily wear, not bride's decking.
7. In the original is mention of *maklau*=the husband's party to fetch the bride home after the wedding.
8. Symbolizes breath or life.
9. Word.

In the measure Gauri—Composition of the Venerable Kabir

Jougī kaheh jougu bhal mīthā avaru na dūjā bhāī

Yogis claim yoga to be sweetest of all, none other;
Those with hair plucked[1] and those close-shaven,[2]
Those raising the sole cry of Alakh, Alakh[3]—
All claim to have acquired attainment. (1)
All such, purblind, alienated from God, into illusions are fallen :
To whomsoever one goes to get release *from Maya*,
Is himself in numerous snares bound. (Pause 1)
Pride is discarded[4] only when in the mind
Out of which it arose, it is absorbed —
Else scholars[5], men of accomplishments and knowledge,
men of valour—
All lay exclusive claim to greatness.[6] (2)
To whomsoever the Lord grants realization, alone obtains it—
Without realization how may one into the Absolute be merged ?
By contact[7] with the holy Preceptor is darkness lifted;
Thus is the pearl of enlightenment obtained. (3)
Discard all stray[8] foul thoughts—
Firmly the Divine essence grasp.
Saith Kabir : Such state is like the dumb tasting of sugar,
Which noway can be described. (4) (7.51)

In the measure Gauri Purabi—Composition of the Venerable Kabir

In the Name of the Sole Supreme Being, Realized by holy Preceptor's Grace

Jahi kachhu ahā tahā kichhu nāhīṇ panch tatt teh nāhīṇ

Where formerly a living self existed, now is nothing;
Nor is there play of the five elements.
The discipline[9] of breath in Ida, Pingala and Sukhmana[10]—
Where is their count[11] now. (1)

1. These are Jain monks, known as Saraogi.
2. Bairagis etc.
3. 'The Inaccessible Divine Essence' (cry of yogic mendicants).
4. Forgotten, put out of mind.
5. Pandits.
6. We alone are great (supreme).
7. Meeting.
8. Thoughts of left and right (left and right are also names of certain denominations within yogic sects).
9. Band.
10. There are the three air-passages, controlled by yogis in Pranayam.
11. (The inhaling, retention and exhaling of breath is according to a fixed count of time).

The thread of breath snapped, the heavens
of super-consciousness broken,
Wherein is thy articulate consciousness absorbed ?
Daily is this perplexity in my mind raised,
Which none to me explains. (Pause 1)
Where formely thou hadst cosmic consciousness,
now even thy self is not;
Nor is the mind, creator *of yoga-consciousness*[1] there.
The unifier of all, the self, is beyond Maya-taint—
Into what is it now gone ? (2)
Maya neither to the Absolute is joined nor from it separated[2] :
While manifest in mortal forms invested, in such
mystery it appears.
When consciousness of duality is lifted,
None is master, none servant;[3] none then goes to
another to pay homage. (3)
Saith Kabir : My self in God is fixed, where day and
night it abides.
The Lord alone of His mystery has knowledge—
He who is eternal, immortal. (4) (1.52)

Sürati simriti duei kannīṇ mündrā parmiti bāhari khinthā

*Concentration of mind and remembrance of God
are both my earrings;
True realization is the cloak[4] worn over the body :
My seat on the cushion of complete absorption in
the Absolute;
Control of wandering thoughts my seat. (1)
Divine Lord ! such dispassion and yoga do I practise—
Neither do I die not suffer sorrow or separation. (Pause 1)
My horn realization of one sole self in all continents
and the universe;

1. This refers to the seat of super-consciousness, located in the head (a yogic term).
2. This mystery of Maya has been called by Shankaracharya *anarbachni* (indescribable).
3. These terms imply preceptor and disciple.

* *Note* : This philosophical piece reflects the wonder of death, and the state of the enlightened yogic consciousness after dissolution of the body. Ultimately all is a mystery, known only to the Creator.
Note : In this hymn the articles and objects of yoga are expressed in terms of pure spiritual experience, away from the praxis of hatha-yoga.

4. Cloak, cushion, sect (Panth) horn (to blow) pouch for ashes, the gourd-pipe and one-string harp are all articles of the yogi's usual equipment. These are herein transmuted into spiritual concepts.

My pouch of ashes, the vision of the whole world
as destined to be ashes.
My absorption in meditation, turning away from Maya's
three qualities—
Thus from expanse of Maya are we released. (2)
Restraint of the wandering mind and control of
breath are the gourds;
Contemplation of God eternal through all ages is
the connecting pipe;
The mind in poise is the gut-string[1] that snaps not— P. 335
On this one-string harp is played celestial music.[2] (3)
Listening to this music[3] induces the perfect ecstasy,
Wherein is the shaking of Maya stopped.
Saith Kabir : A Bairagi[4] who such a play has performed,
Never again into transmigration shall fall. (4) (2.53)

**Gaz nav gaz das gaz ikkīs pūrīyāṇ ek tanāī*

This body is a sheet, forty yards in length,
Of which nine are the *apertures of the body*, ten the
faculties of senses and mind;
Twenty-one are the reeds,[5]
Its warp consisting of sixty threads[6] and nine joints[7]—
In its woof are another seventy-two threads.[8] (1)
Desire came to have a sheet woven;
But by then the weaver-self was departing from his
home in the body.[9] (Pause 1)
This sheet by yards is not measured, nor by the
weights weighed—

1. This is stretched on the yogi's harp to be strummed.
2. Anhad (anahat) : unstruck, celestial music, heard in the state of complete yoga-realization.
3. Also the mind in the cosmic void is fully absorbed.
4. Bairagi, Lit. One having dispassion towards the world; a sect subsumed under the generic term 'yogi' or 'jogi'.

* *Note* : In this difficult hymn, a string of images, drawn from the rural weaver's craft is woven to illustrate the ephemeral nature of human life. According to tradition, Kabir's occupation was weaving, as he was of the weaver (julāhā) caste.

5. These are the reeds on which the threads are stretched. These are counted as the five palpable senses, five subtle senses, ten kinds of breath and the mind.
6. These are the principle arteries.
7. The joints of arms, legs etc.
8. The small veins are according to the yogic count, seventy-two thousand in number.
9. Expresses the shortness and uncertainty of the human life.

Two and a half seers[1] of starch it consumes.
Should its feed be delayed, it makes disputes in the home. (2)
This human life never shall again come,
In which man acts counter to the Master's will.
Time will be when discarded shall remain
The weaver's pans and wetted reeds,
And the weaver in a huff shall depart—
The reeds empty, not a thread worked round them.[2] (3)
Round the block shall the threads remain entangled.
Thou poor worldly understanding[3] ! leave thy desire for expansion,[4]
Confine thyself to thy own sphere—
Thus is Kabir admonishing thee. (4) (3.54)

Ek jouti Ekā milī kimbā hoe mahoe

As the light of the self into the sole Effulgence merges—
Can it come apart again or no ?
The self[5] in which God takes not abode,
Had better burst and die. (1)
Lord ! of dark, sable hue[6] !
To Thee is my heart attached. (Pause 1)
By contact with the saint alone is obtained spiritual enlightenment,[7]
Be one anchorite or householder.
By union of the ardent seeker and the enlightened Teacher,
Comes about success in unison in devotion to God. (2)
People take these my compositions to be songs—
Know, these are meditations on the Divine—
Holy as the liberating sermon[8] in Kashi[9] at the time of death. (3)
Whoever chants or listens to the Name Divine with devoted heart,
Saith Kabir, without doubt shall attain the supreme state. (4) (1.4.55)

1. Seer in olden days weighed less than now. Refers to man's daily intake of food
2. These articles are the equipment of the rural weaver.
3. Lit. Pipe.
4. Implies control over the whole of life, which should be done by realization rather than the mere understanding.
5. Vessel.
6. Both Rama and Krishna are depicted as dark of skin, symbolizing puissant maleness.
7. Lit. Success, attainment.
8. Shiva's liberating mantra chanted to the dying in Kashi (Varanasi, Banaras) is believed to confer liberation.
9. Another name for the holy city of Varanasi.

Jeitei jatan kartei tei ḍūbei bhav-sāgaru nahīṇ tāriyo rei
Those indulging in *ritual* devices are all *drowned*;
These across the ocean of existence have not taken anyone.
Of those performing ritual actions and exercising many restraints,
The mind by egoistic thinking is burnt. (1)
Why put out of mind the Lord, bestower of breath and sustenance ?[1]
Human life that is invaluable gems and rubies,
For a cowrie-shell is thrown away. (Pause 1)
Never from thy heart hast thou considered—
The thirst of desire, this hunger, from illusion[2] arises.
By the intoxicating pride art thou robbed—
The Master's Word never in mind hast thou borne. (2)
Attracted by delectable taste and fascination of sense-attractions,
With pleasure of evil art thou intoxicated.
Those having good fortune to company of the holy[3] are destined,
Whereby iron too *by support of* wood has floated. (3)
Wandering about in species and births are we tired—
By such suffering exhausted.
Saith Kabir : In the Master's company have *we obtained* the Supreme Elixir—
By loving devotion, liberation. (4) (1.5 56)

Kālbūt kī hastanī mana baurā rei chalatu rachiyo Jagadīsh
Such is the wonder-play the Lord of the universe has enacted :
The mind is maddened as *the elephant* after straw-figure of the she-elephant;
Then with his mind maddened by lust-attraction,
Is the elephant brought under sway,
And in the head bears pricks of the goad. P. 336
Avoiding evil, to the Lord be devoted, my maddened self ! (1)
My maddened self ! divesting thyself of fear on the Lord thou dost not meditate,
Nor hast grasped shelter on the Divine ship. (Pause 1)

1. Morsel.
2. Maya-illusion is meant.
3. In the original, sant.

My maddened self ! as the monkey, stretching forth his arm
Grasps a handful of grain;
Gripped by fear of release, my maddened self,
From house to house he is made to caper.[1] (2)
As the parrot by the trap[2] is caught, such is
the way of Maya, my maddened self !
My maddened self ! as the frail colour of kasumbha[3]—
such is Maya-expanse. (3)
My maddened self ! numerous are the holy spots for bathing;[4]
Many the deities for worship.
Saith Kabir : My maddened self ! not by these comes release :
Release by service to the Lord comes. (4) (1.6.57)

Agni na dahai pavanu nahīṇ magnai taskaru neri nā āwai

Garner thou wealth of the Name Divine, that
never can be lost :
Fire burns it not, air wafts it not away, nor do thieves[5]
catch at it.[6] (1)
Ours is the purest of all manner of wealth.
The joy that in service to the Divine Lord lies,
lies not in royal power. (Pause 1)
After this wealth Shiva and Brahma's sons went
in search and became recluses.
One in whose heart[7] abides the Divine liberator,[8]
And whose tongue utters the Lord's Name,
Never in Yama's noose is caught. (2)
The Master to me granted to keep as my own,
The wealth of enlightenment and devotion—
To this noble teaching was my heart[7] attached.
This was as water on burning object;
To my unsteady mind was it like a pillar;
The bonds of illusion and fear then vanished. (3)
Saith Kabir : Listen thou, maddened by lust—
Consider this in thy heart.
In your home are hundreds of thousands of horses and elephants—

1. Dance.
2. A device to catch parrots.
3. A flower yielding a frail saffron-like colour.
4. Tirtha.
5. The original is in the singular.
6. Approaches not.
7. Mana.
8. Mukand.

In our home abides alone the Lord, that for us is
enough. (4) (1.7.58)

Jiūṇ kapi kei kari müshti chanan kī lübdhi na tyāgu daiyo

As the monkey's hand catches at a handful of gram,
And out of greed releases it not—
Thus, all deeds from greed performed, hold us by the neck. (1)
Without devotion is life a waste;
Truth abides not outside holy company and
devoted meditation on the Lord. (Pause 1)
As of flowers in forests blooming, none smells the fragrance—
So, *the self* wandering in innumerable births
Is by death again and again gripped. (2)
This wealth, beauty,[1] progeny and wife which for test[2]
to man have been granted,
Man in these remains entangled, by his senses attracted. (3)
Life is like fire, the body like a house of straw—
On all sides is the visible spectacle *of death.*
Saith Kabir : To swim across the ocean of existence,
The holy Preceptor's shelter have I sought. (4) (1.8.59)

Pānī mailā mātī gorī

Of a soiled drop and white clay[3]
Is compounded the *human* marionette. (1)
Nothing am I, nor is any object mine.
This body, wealth, all pleasing objects,
Lord ! are Thine alone. (Pause 1)
Into this clay-figure is infused air— P. 337
A false show assembled, is set up. (2)
Some five lakhs of rupees have hoarded—
At the end *in memory of them* is only a clay-pot smashed. (3)
Saith Kabir : Listen, thou proud one !
This edifice erected by thee,
Shall in an instant be shattered. (4) (1.9.60)

Rāma japou jīya aisei aisei

My self ! contemplate in the manner of Dhruva and
Prahlad,[4] the Lord. (1)
Lord compassionate to the humble !

1. Lit. Youth.
2. To watch, i.e. test.
3. These refer to the male and female fluids.
4. These are famous devotees, celebrated in Hindu Puranic lore.

Trusting to Thee, have I put my whole family
on the boat. (Pause 1)
As it may please Him, to His will He enforces obedience,
And this boat takes across to the other share. (2)
By grace of the Master, such enlightenment
My being has pervaded, whereby is annulled transmigration. (3)
Saith Kabir : Meditate devotedly on the Lord of the Earth[1] :
On this shore and across is He Sole Bestower of
liberation. (4) (2.10.61)

In the measure Gauri—Composition of the Venerable Kabir

SCORE 9

Joni chhādi jau jagu mehṇ āiyo

As leaving the womb into the world thou didst come,
At touch of air *of life*, the Lord thou didst put out of mind. (1)
My self ! chant thou praise of the Lord ! (Pause 1)
During thy existence in the womb wast thou engaged
in penance head downward—
Thereby wast thou kept safe in fire of the mother's belly. (2)
After wandering through eighty-four lakh species
Into the human birth hast thou arrived :
Shouldst thou now miss the *chance of liberation*,
No shelter[2] shalt thou find. (3)
Saith Kabir : Meditate devotedly on the Lord of the Bow,[3]
Who is seen neither to be born nor to die.[4] (4) (1.11.62)

In the measure Gauri Purabi—Composition of the Venerable Kabir

Sūrag bāsi na bāchhīyai ḍarīyei na narki nivāsu

Desire not residence in Paradise, nor fear being
cast into hell.
Whatever is to be, must be—divest your mind of desire. (1)
Chant the Lord's praise,
Whereby is attained the Supreme Treasure.[5] (Pause 1)
As long as the *praxis* of loving devotion to
God is not realized,
Of little value is contemplation, austerity, self-discipline,
fasting and ritual bathing. (2)

1. Saring-pani (Lit. One who holds the bow in hand).
2. Place.
3. Saring-pani (phrase symbolizing God).
4. Who is not seen coming, nor known to depart.
5. Liberation, enlightenment is implied.

Be not pleased at sight of wealth;
wail not at sight of misfortune.
As is prosperity, so take misfortune to be.
What the Ordainer has ordained, must happen. (3)
Saith Kabir, men of God in their heart have
realized the Lord :
The service of such devotees is best,
In whose heart abides the Lord. (4) (1.12.63)

Rei mana teiro koe nahīṇ khhinch lei jini bhāru

My self ! none *in this world* is thine own;
Draw not on thyself for anyone the burden of sin :
Brief as the bird's abode on the tree,
Is life in this world. (1)
Friend ! Divine elixir have I quaffed,
Whose taste has made me forget all others. (Pause 1)
What good crying over others' death, when we
ourselves are not to last ?
All that are born must come to death—
Little care should we have to wail over it in sorrow. (2)
Our consciousness is absorbed in the Supreme Being
from whom it arose,
And now with God's saints is quaffing *amrita*. (3) (2.13.64)

Panth nihārai kāmani lochan bharīlei üs āsā

The woman[1] is expectantly watching along the way,
breathing in anxious gasps—
Her heart to anything not inclining, her step
not moving, P. 338
In yearning to behold her Lord. (1)
Thou black raven[2] ! fly thou away,
That with the Divine Beloved I have union without
delay. (Pause 1)
Saith Kabir : To achieve life's blessing,
To the Lord be devoted;
The Name Divine make your sole prop,
And by your tongue utter God's Name. (2) (1.14.65)

1. Symbol for the seeker.
2. The raven is believed to herald the arrival of a guest, particularly a desired one. It should settle on the roof-top, caw and fly away.

In the measure Gauri--Composition of the Venerable Kabir

SCORE 11

Ās pās ghan turasī kā birwā mājh banā ras gāūn rei

*All round are thickets of tulasi[1] plants;
Amidst these in ecstasy sings *Krishna*[2] :
At sight of his beauty is ravished the milkmaid,[3]
Thus praying, 'Leave me not to come and go anywhere'. (1)
Lord of Earth[4] ! to Thy feet is my heart attached—
Only those greatly fortunate with Thee find union. (Pause 1)
In Brindaban[5] the charmer, ravisher of hearts,
Krishna grazes kine.
Lord of Earth[4] ! he whose Lord art thou,
Bears the name Kabir.[6] (2) (2.15.66)

In the measure Gauri Purabi—Composition of the Venerable Kabir

SCORE 12

Bipal bastar keitei haiṇ pahirei kyā bana maddhei bāsā

What point wearing large quantities of suits ?
What point also renouncing all these,
and taking abode amid a forest ?
Man ! what good worshipping deities, taking holy dips in
water, or being learned in scriptures ? (1)
My self ! this have I realized : from here must thou depart.
Thou ignorant one ! the eternal Supreme Being realize.
With lucre art thou entangled which visible once,
may not again come in sight. (Pause 1)
Even enlightened ones[7] and those engaged in
meditation, those discoursing—
The whole world—in entanglement is caught.
Saith Kabir : Deprived of the Name Divine,
The whole world is lucre-blinded. (2) (1.16.67)

* *Note* : In this hymn the Divine Being is symbolized by the charming Krishna image, famous all over India.

1. The Basil plant.
2. Also rendered : 'Near Banaras are grazing the kine'.
3. Symbol for seeker; milkmaids of Brindaban are traditionally associated with Krishna.
4. Also interpreted as 'Bearer of the Bow'.
5. The romantic forest near Mathura where Krishna passed an idyllic time of youth.
6. Kabirā in the original. (The addition of the vowel makes no significant difference).
7. Giani (Jnani), implies one whose enlightening does not go beyond the conceptual or intellectual stage.

Mana rei chhādahu bharamu pragatu hoe nāchahu iyā
Māyā kei dāndei

*My self ! discard doubt; dance thy dance[1]
before the public gaze—
All these *hesitations* are fears by Maya inspired.
How can one be *called* hero who is afraid of facing
the foe in battle;
What suttee[2] will she be who engages in
collecting household utensils ? (1)
My mad self ! give up thy shaking *in doubt* :
Now that in hand the coconut[3] thou hast grasped,
Attainment to thee by burning and death alone shall
come. (Pause 1)
Involved in lust, wrath and Maya, is the world ruined.
Saith Kabir : The Divine King shall I not discard,
who is higher than the highest. (2) (2.17.68)

In the measure Gauri—Composition of the Venerable Kabir

SCORE 13

Fürmānu Teirā sirai ūpari phiri na karat bīchār

To Thy command am I reverently obedient[4]
without further thought.
Thou the river, Thou also the boatman—
From Thee comes swimming across. (1)
Thou creature of God[5] ! adopt the way of service,[6]
Whether the Lord be displeased with thee or show
thee love. (Pause 1)
Thy Name is my prop,
Joygiving,[7] as to the woman the husband's love.
Saith Kabir : Thy household slave am I—
Grant me life, should it please Thee, or give me
death. (2) (18.69)

* *Note* : This hymn expresses, as suggested by competent commentators, the resolve to keep firm on the path of Bhakti, leaving the conventional faith and the Muslim beliefs of his home.

1. Used symbolically for the path of Bhakti adopted by him.
2. Sati, a woman resolving to burn herself on the pyre of her deceased husband.
3. Traditionally held by the woman resolving to perform suttee.
4. Thy command over my head.
5. Banda in the original, meaning slave. Implied meaning, human being.
6. Implies worship.
7. Giving bloom.

In the measure Gauri—Composition of the Venerable Kabir

SCORE 5

Lakh chaurāsih jīya joni mehṇ bharamat Nandu bahu thākou rei

It is narrated that Nand[1], wandering through
eighty-four lakh births,
Was exhausted greatly;
In his home, to reward his devotion did Krishna take incarnation,
By great good luck of that poor creature. (1)
You that call the *Divine Being* Nand's son—
Say, whose son was then Nand ?
When the earth, sky and all directions did not exist,
Where was this Nand then ? (Pause 1)
He whose Name is the Immaculate,[2] never by suffering
is gripped, P. 339
Incarnation assumes never.
Kabir's Master is the Lord who has neither
father nor mother. (2) (19.70)

Nindau nindau mou kou lougu nindau

*Folks ! calumniate me to your heart's content;
This calumny to me is most pleasing.
Your calumny is my father, your calumny my mother. (Pause 1)
One calumniated into Paradise[3] goes,
As such a one in his self boon of the Name lodges.
Should one, possessing a pure heart be calumniated,
Then is the calumniator no more than one washing our
clothes. (1)
One calumniating us is our *true* friend—
In him is fixed our heart's love.
The real calumniator is one who our calumny forbids.
The calumniator in truth seeks our long life. (2)
For the calumniator we feel love and affection;
His calumny to us brings liberation.
To Kabir, *God's* servant, calumny appears a noble object :
Sinks the calumniator : we swim across. (3) (20.71)

1. The headman of Gokul's cowherds, Krishna's foster father.
2. Niranjan=one not touched by Maya-pollution.
3. Baikunth.

* *Note* : In this hymn is a great man's reaction to the petty traducers and calumniators, jealous of him and failing to see his greatness. Their venom only confirms him in his own path of goodness. According to ancient belief, the calumniator takes on his head whatever evil deeds we do—consequently, has he been called friend and one that is loved. In these lines is enshrined deep spiritual and psychological insight.

Rājā Rāma Tūṇ aisā nirbhau taran tāran Rāma-rāiyā
Divine King ! free from fear art Thou;
Thou art the true saviour. (Pause 1)
While my ego lasts, of Thee have I no awareness;
Now that Thee have I realized, my ego ceases to exist.
Now I and Thou have become one—
The sight of this union to me gives certitude of faith. (1)
While worldly understanding lasted, little strength
of spirit had I.[1]
With the new understanding is my strength unbounded.
Saith Kabir : Taken away is my worldly understanding :
With this change is achieved fulfilment. (2) (21.72)

Khaṭ neim kari koṭharī bāndhī bastu anūp bīch pāī
On six round pillars[2] is a Chamber[3] erected,
In which is placed a unique object.
Breath is its key and lock—
In an instant has the Creator made it. (1)
My brother ! my mind ! keep now awake.
In carelessness hast thou forfeited thy life—
Thieves are robbing thee, thy house is being ruined. (Pause 1)
Five watchmen[4] that stand at the door,
Rely not on them.
Keep thyself fully, completely aware—
Then shalt thou get the light, the effulgence.[5] (2)
The woman[6] that by the nine mansions[7] is attracted,
The unique object has missed.
Saith Kabir : All these nine mansions are grabbed—
In the Tenth[8] is the *Divine* Essence pervasive. (3) (22.73)

Māī mohe awar na jāniyo ānānāṇ
Mother mine ! none other than God have I recognized.[9]
In my life is pervasive He whose praise Shiva and Sanak
and Brahma's other sons chant. (Pause 1)

1. What strength could there be ?
2. Refers to the six-chakras (nerve ganglions) in the body, according to yogic lore.
3. The self.
4. The five senses.
5. Enlightenment, realization is meant.
6. The living self.
7. The nine sense-organs of the body.
8. Dasam-Duar, the tenth door of esoteric experience.
9. Lit. Know.

In my heart is light of the illumination by the Master granted;
In super-consciousness[1] is my meditation fixed.
Maladies of evil tendencies, bonds of fear have fled—
In my true self[2] have I realized joy. (1)
In the Master's sole noble teaching have I found true joy—
To any other in my mind have I not given place.
By living with the sandalwood of Divine devotion is
my mind made fragrant—
Discarded and decreased is pride. (2)
Whoever chants the Lord's praise, and on it meditates,
In the Lord finds a resting-place.
Supremely fortunate is he in whose heart He is lodged—
On his forehead is writ good fortune. (3)
Eliminted is Maya, and with illuminating realization,[3]
Is All-weal[4] spread—
In the self is the sole Supreme Being pervasive.
Saith Kabir : By contact[5] of the Master has come
supreme bliss. P. 340
Ended is wandering in doubt, and the mind in
faith rests. (4) (23.74)

In the measure Gauri Purabi—Composition of the Venerable Kabir

Bāwan Akkhari (Acrostic)*

In the Name of Sole Supreme Being, Eternal Manifestation,
Pervasive Creator, Realized by the holy Preceptor's Grace

Bāwan Achhar lok trai sabhu kichhu in hī māheṇ

In the fifty-two letters[6] is contained the entire manifestation
of the three worlds :
These letters shall one day perish—
The eternal Letter** is not among these included. (1)

Jahā bol teh achhar āwā

Wherever is speech, there are letters used;
Whatever is inexpressible, in that the mind too cannot rest.

1. Gagan-mandal, seat of the Tenth Door of super-consciousness.
2. Lit. Home.
3. Sahaj.
4. 'Shiva' bears the meaning of 'bringer of weal'.
5. Meeting, contact.

* This is a mode of composition, in which each verse or stanza begins with a letter or syllable. See Note, *ante*, on Gauri Bawan-Akkhari of Guru Arjan Dev.

6. These may be syllables, expressive of a synthesis of consonant and vowel sounds.

** (This refers to the Name Divine—Akshara, as in the Upanishad).

Amidst the expressible and the inexpressible lies that Reality :
Where He abides, none can have access. (2)

Allah lahoṇ to kyā kahauṇ kahauṇ ta kou ūpkār

Were I to Allah[1] have access, how may I express Him ?
Were I even to express Him, whom would such expression benefit[2]?
He whose expanse over the three worlds is found,
Is like the banyan-tree and its seed—each in the other. (3)

Allah lahantā bheid chhai kachhu kachhu pāyou bheid

As is Allah[1] attained, is duality annulled,
And a particle of His mystery known.
As from distinctions is the mind turned away, and
by the Divine mystery penetrated,
The Lord, immortal and indestrutible, is found. (4)

Türk tarīkat jāniyai Hindū Beid Pürāna

Muhammadans by their own ritual code are known;
The Hindus by Vedas and Puranas :
But to enlighten our mind some holy wisdom needs
to be studied. (5)

Oankar ādi maiṇ jānā

Of all the Supreme Being is origin.
I believe not in what is recorded and effaced.
Whoever to Oankar has access,
After such access is nevermore effaced. (6)

Kakkā kirṇi kamal mehn pāwā

K By *K* learn :
Whoever in the lotus *of his heart* a ray
of Divine light has obtained,
His heart is not again by Maya's moonlight closed.
Should one experience joy of fragrance of the lotus,
Such state is indescribable—How may I state it ? (7)

Khakkhā ihai khoṛi mana āwā

KH By *KH* know :
When the mind this cave of realization enters,
Then it leaves it not, and runs not in ten directions.
To all is such a one forgiving, knowing them to be Lord's;
Thus becomes he immortal, and the imperishable
state attains. (8)

1. Allah is used here as a universally expressive name for God.
2. The implication is that by mere discourse none would follow this supreme mystery.

Gaggā Gūru kei bachan pachhānā

G By *G* realize :
The eternal by the Master's Word he realizes,
To another's teaching not lending ear.
A recluse he abides, without straying after worldly objectives.
The eternal unattainable he attains,
And in the sphere of realization[1] abides. (9)

Ghaggā ghati ghati nimasai soī

GH By GH learn :
In each vessel[2] is His abode :
As are vessels[2] shattered, no decrease He finds.
Whoever abiding in his vessel[2] finds that Ferry,[3]
Shall not leave it, to wander astray. (10)

Gṇangṇā nigrahi sanehu kari nirvāro sandeih

GN Know by GṆ :
Restraint by love exercise, cast off doubts.
Flee not the endeavour finding negative results—
This would be great wisdom. (11)

Chacchā rachit chitra hai bhārī

CH By CH learn this :
This created world is a mighty picture :
Leaving aside the picture, the Painter contemplate.
Great entanglement in this wonderful painting lies.
Discarding the picture, in mind keep the Painter thereof. (12)

Chhachhā ihai chhatrapati pāsā

CHH[4] By CHH know :
This is the aspect of the Divine King[5] :
Live with satisfaction; discard desire.
My self ! each instant have I admonished thee—
Discarding Him, why put thyself in bonds ? (13)

1. Gagan (sky) in the original, symbolizing the centre of super-consciousness.
2. Symbol for creature.
3. Resting-place in the Divine.
4. A letter the sound of which is common to Sanskrit and the other Indian languages.
5. Lord of the umbrella (the decorative umbrella spread over royal persons).

Jajjā jau tan jīvat jarāvai

J Of J learn :
Whoever while living, his bodily impulses subdues,
And his youthful desires burns away,
Has found the true way.
When desires for pelf, and desires pertaining
to others' wealth are burnt away—
Then is light of Divine effulgence obtained. (14)

Jhajjā ūrajh sūrajh nahīṇ jānā

JH Of JH know :
Many know how to get entangled, but know not the
way of resolution.
Those caught in hesitation at the Divine Portal are
not approved. P. 341
Why to exhaustion are they admonishing others ?
From disputation entanglements alone arise.[1] (15)

Jṇaṇjṇā nikati jo ghat rahiyo dūri kahāṇ taji jāe

JN Know this from JṆ[2] :
The Lord who close to thee in thy heart abides,
Where goest thou abandoning Him ?
He to find whom was the whole world scoured,
Very close at hand is found. (16)

Ṭaṭṭā bikat ghāt ghat māhīṇ

Ṭ Know by Ṭ :
The path that appears hard, through the heart alone lies :
Why not enter the Divine Mansion by just opening
the gate ?
After obtaining sight of the Eternal, never shall you
again elsewhere revert.
Whoever in his heart finds involvement with Him,
With Him remains coiled. (17)

Ṭhaṭha ihai dūri ṭhagnīrā

ṬH The lesson of ṬH[3] is :
Those that have put away this deceptive mirage of the world,
With hard struggle their mind have they placed in state
of poise.

1. Are obtained.
2. This sound is like the Persian ZH or the French J as in 'Jean'.
3. ṬH. This is a hard sound, not found in English. It occurs in thug, thuggee and a large number of Indian words.

Maya that the whole world has beguiled and consumed,
As is that despoiler robbed, the mind the place of poise
has attained. (18)

Ḍaḍḍā ḍar üpajei ḍar jāī

Ḍ Know by Ḍ :
As is fear of God aroused, fear of the world goes :
In that fear is this fear absorbed.
Should man fear entertaining such fear, fear of the
world shall grip him.
As by the fear of God is the heart rendered fearless,
Fear of the world flees. (19)

Ḍhaḍḍā ḍhig ḍhūnḍeh kat ānā

ḌH This is the teaching of ḌH :
Why seek Him in various directions ?
In such search shall thy life end.
As after ascent of Sumeru[1] you return home,
He who made the citadel of the self,
inside the citadel may be found. (20)

Naṇa raṇi rūtou nar neihī karai

N By N[2] realize :
Man involved in battle with evil impulses must show
steadfastness;
Neither should he bend nor leave the battlefield.
This should he regard as the blessing of life,
That as one he kills, many may flee. (21)

Tattā atar tariyo neh jāī

T By T[3] learn :
The impassable ocean of the world is hard to swim across;
This self in the universe[4] is absorbed.
When the three worlds in the self are contained,
Then is the self with the Divine Essence merged,
And truth obtained. (22)

Thathā athāh thāh nahīṇ pāwā

TH Know by TH :
Of the Lord unfathomable, is the depth unattainable;

1. The mountain of gold, abode of gods. Here implies the hard struggle for realization through ritual practices.
2. This sound is found in Sanskrit or the other Indian languages, but is unknown to English.
3. The soft 't' as in Russian, Persian and the Latin languages.
4. The three worlds.

Unfathomable is He, the mind is unstable.
On small patches seeks He to erect edifices,
And without pillars to raise mansions. (23)

Daddā dekhi ju binasanhārā

D Through D[1] learn :
What is visible, is all mortal :
Him who is invisible, in your thoughts cherish.
When to the Tenth Door[2] is the key applied,
Is obtained sight of the Compassionate Lord. (24)

Dhaddā ardhai ūradh niberā

DH By DH realize :
Resolution by rising higher from the lower plane shall come;
The lower there finds abode in the Higher.
When the self leaving the lower plane,
towards the Higher proceeds,
Then by union of the lower with the Higher finds it bliss. (25)

Nannā nisidin nirkhat jāī

N Known by the medium of N :
Night and day of God's devotees in watching for Him passes—
With watching their eyes turning red,
As through watching is His sight obtained,
Comes union between the one that waits[3] and the waited for.[4] (26)

Pappā apar pār nahīṇ pāwā

P By P realize :
The self the Lord's limit cannot find :
Right it would be to the supreme Effulgence to be attached;
One that thus the five senses subdues,
The limits of good and evil has transcended. (27)

Phapphā binu phūleh phal hoī

PH By PH know :
When comes the fruit of enlightenment

1. This is the soft 'D' as in Persian, Russian and the Latin languages.
2. The seat of super-consciousness.
3. Watches.
4. Watched for, awaited.

Without flowers of our actions,
Whoever of the strips of these fruits tastes,
By contemplation of this fruit into the valley
of transmigration does not fall.
Such strip of fruit tears away all incarnations of
transmigration. (28)

Babbā bindeh biṅd milāva

B By B learn :
As is the drop of the self into the universal drop merged,
Then never the two can separate.
Should one in the spirit of submission take the path
of worship,
And to God offer obeisance,
Such He cherishes like His own relations. (29)

Bhabbā bheideh bheid milāva P. 342

BH By BH realize :
By penetrating the distinction *between the self and
the Absolute*
Comes about union.
Now, with fear shattered, comes faith :
Whatever is realized, is the Divine King. (30)

Mammā mūl gahiyā mana mānai

M By M know :
By rise of faith in the mind is realized our Divine origin.
Only one initiated into this secret
Knows the mind to be the Divine essence.
Let none delay union between the self and
the Absolute—
Since by absorption of the mind alone is obtained
absolute Truth. (31)

Mammā mana siūṇ kāju hai mana sādhei sidhi hoe

M By M learn :
With the mind lies our concern; by subduing the mind
comes true success in obtaining liberation.
Kabir thus speaks to his self : 'None like the mind have
we found *to guide*. (32)

Ihu manu shaktī ih man Shīo

The mind is Maya amid matter;
It has also Divine enlightenment.

It is said to be brought into being also by the
five elements.[1]
When the mind is carried into the highest state of Turiya,
Then can it express truths of the three worlds. (33)

Yayyā jau jānai tau dürmati hani kari basi kāyā gaoṇ

Y By Y know :
Should you have any enlightenment,
Your foul thinking subdue and the hamlet of the
body conquer.
If engaged in this battle you flee not,
Then alone may you be called a true hero. (34)

Rārā rasu niras kari jāniyā

R By *R* this learn :
By turning away from worldly pleasures[2]
is realized true joy;
By thus turning away alone is that joy known.
That joy to such alone comes as this pleasure discard.
Those tasting of that joy relish not the taste of
these pleasures. (35)

Lallā aisei liv mana lāvai

L Of L learn this :
This mind concentrates itself in such manner,
That it strays not anywhere, and the Supreme Truth
attains.
Should it be concentrated on God in love,
To Allah[3] shall it attain and thus attaining Him,
In His feet be absorbed. (36)

Vavvā bāri bāri Bishan samāri

V By V know :
Again and again the Lord contemplate—
One so contemplating the Lord never shall be discomfited.
To such am I a sacrifice as chant praise of the Lord's[4]
offspring.[5]
One to the Lord[4] united the Divine Truth attains. (37)

1. That is, depends for its existence on the senses that have knowledge alone of matter. In this aspect the mind is called *panch-bhū-atma.*
2. Juicy substances; sources of pleasure.
3. General (Muslim) Name of God.
4. Bishan (Vishnu) symbolizing God.
5. The devotees are meant.

Wāvā wāhi jānīyai wā janei ihu hoe

W Know by W :
Realize Him—by such realization does the self become one with Him.
When union of these occurs, none then can know the secret of union. (38)

Sassā sou nīkā kari soudhuh

S Saith S :
Thoroughly for Him you make search;
The attractions of the mind restrain.
As by such restraint is aroused devotion,
To you shall be visible the King of the three worlds,
Pervasive everywhere. (39)

Khakkhā khoji parai jau koī

KH By KH know :
Whoever for the Supreme Being makes search,
Shall after such search never again take birth.
Whoever seeking and acquiring knowledge, contemplates it,
Instantly across the ocean of existence shall swim. (40)

Sassā so Sah seij savārai

S By S[1] know :
Should the female[2] her Lord's couch deck,
Cast off her doubts shall be.
Discarding short-lived joys, the supreme joy shall she obtain;
Then shall she be rightly called wife and He her lord. (41)

Hāhā hout hoe nahiṇ jānā

H This is the message of H :
Being of the Divine Essence, yet is the self of this unaware.
When it so becomes, does the mind find faith and poise.
This is the truth, should one so realize.
Then is all seen as His manifestation,
And the consciousness of the ego disappears. (42)

Liūṇ liūṇ karat phirai sabh logu

L By L realize :
The whole world after acquisition runs about :
From this arises much sorrow.

1 . This is one of the three 'S' sounds in Sanskrit.
Implies the seeker.

Should one with the Lord of all Prosperity[1]
form attachment,
Then is all sorrow gone, and are all joys obtained. (43)

Khakkhā khirat khirat gaye keitei

KH By KH[2] know :
Innumerable beings have perished and disappeared;
Still these beings destined to perish put not
God in mind.
Should anyone realizing this in the world, restrain
himself,
Shall he obtain the Reality from which he has been
separated. (44)

Bāwan akkhar jourei āni

The Brahmin has on the fifty-two letters made a
composition.[3] P. 343
But the One Eternal Syllable[4] is he not able to realize.
Kabir gives expression to this Word of truth :
He alone is a true Pandit[5] whose self in the Absolute,
known by intuitive enlightenment, abides.
The Pandit's[5] way is to carry on his commerce
with the world,[6]
But the enlightened person seeks the Divine Essence to
contemplate.
Whatever the kind of understanding that in anyone's
self is lodged,
Saith Kabir, such shall his realization be. (45)

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

In the measure Gauri. *Thitteeṇ*—Composition of the Venerable Kabir

(Lunar dates of the Fortnight)

Sloka

Pandrah thitteeṇ sāt vār

Those keeping the fifteen dates and seven days,[7] saith Kabir,

1. Lakshmi-bar (Spouse of Lakshmi—Vishnu—here symbolizing God).
2. There are three letters yielding the sounds resembling KH.
3. Reference to the versified compositions to memorize the mutations of vowels and consonants.
4. That is, God the eternal (Akshar).
5. Lit. Learned man— honorific for a Brahmin.
6. That is, to make his living by teaching children to read and write.
7. Days of the week.

Neither in this life[1] nor the next[2] are blessed.
The seeker or the enlightened one,
On entering into this mystery,
Realizes the Supreme Being, that is Himself the Creator
and the deity sacred to each. (1)

On Dates

Ammāvas mehṇ ās nivārahu

On the dark moonless night cast off desire
And the Lord, controller of the inner self contemplate.
Thus while living, the door of liberation attain,
And intuitive realization of identification of the self with the
Divine Essence. (1)
Whoever has his heart devoted to the Lord's lotus feet,
By grace of God's devotees shall it be purified,
Each day in Divine laudation keeping awake. (Pause I)

Parivā Preetam karahu bīchār

Pertaining to the first, the *Divine* Beloved you contemplate,
Who is unembodied, endless,
And in the self disports.
One so doing, by thought of time's changes
never shall be tormented;
In the Primal Supreme Being remaining merged. (2)

Dūtīya düh kari jānai aṇg

Adverting to the Second, the man of enlightenment
should know, two elements constitute each being :
Maya and the eternal Brahman[3] in each one are pervasive.
The eternal Brahm knows neither increase nor diminution—
Uncreated, immaculate, in one state it remains. (3)

Tritīyā tīnei sam kari liyāvai

In relation to the Third, know :
The three vital passages[4] should the seeker concentrate
between his brows;
Thus finding the root of joy and the supreme state.

1. This shore.
2. That shore. (The implication is, to their transmigration there is no end—the self perpetually into it whirls as do recurring dates and days).
3. Brahm is Brahman, the Eternal Absolute. Maya is the mutable principle of matter.
4. Tīn or 'Three' in the passage is variously interpreted, in the light of mythology and Indian philosophical thought. Alternative rendering : 'Let all the Three Qualities in him by harmonized'. The three deities too are mentioned in this context.

In holy company must he repose his faith—
Thus without and within shall he see Divine Light. (4)

Chauthehi chanchal mana kau gahuh

On the Fourth thus resolve :
The restless mind you still;
By the flood of lust and wrath be not carried away.[1]
In water and on land is He alone pervasive :
Putting the self in tune with God, your self you contemplate.[2] (5)

Pānchai panch tatt bisthār

Such is the teaching of the Fifth :
This world is expanse of the five elements;
The world's dealing round gold and woman centres.
Whoever the elixir of *Divine* love quaffs,
Never by the torment of decline and death shall be gripped. (6)

Chhathi khatu chakra chahūṇ dis dhāe

By the Sixth know :
In the six circles[3] of the body, the mind in all six directions
wanders about;
Without enlightenment it finds not rest.
Effacing your duality, grasp forgiveness—
Thus shall you not bear *suffering of* the thorn of ritual
acts of piety. (7)

Sātaiṇ sati kari bāchā jāṇi

By the Seventh realize :
The Master's Word know to be true :
Yourself realize to be a particle of the pervasive Divine Reality.
Thereby shall your doubts leave you and your suffering
be effaced.
In the Lake of Absolute Absorption[4] shall you obtain joy. (8)

Ashṭamī ashṭ dhātu kī kāyā

By the Eighth know :
This body of eight elements[5] is constituted.

1. In the original occurs the verb implying 'flow along'. The rendering above reflects that image.
2. (Herein is introduced the doctrine of the enlightened self's identification with the Supreme Self, Paramatma).
3. Khat-chakra, are the six nerve ganglions or 'lotuses' postulated by hatha-yoga. Here implies the five senses and the mind, resulting from the interaction of these.
4. The Lake of Shunya.
5. These are : The skin, hair, blood, arteries, bones, muscles, fat, seminal fluid.

Within it abides the Lord unborn, king of the Supreme Treasure.
By the enlightenment from the Master acquired, is this mystery unfolded—
The self from Maya *turned away* abides in the irrefrangible, immortal *Supreme Being*. (9)

Naumī navaiṇ dūār kau sādhi

The message of the Ninth is :
The nine apertures of the body thou purify;[1]
On your flowing desires put restraint.
Thus shall avarice and attachment be discarded;[2]
And entering upon eternal life, the fruit of immortality shall you taste. (10)

Dasmī dah dis hoe anand

The teaching of the Tenth is ; P. 344
On this day mayst thou in all ten directions be surrounded by bliss :
Thy doubts cast off, to the Lord mayst thou be united,
Who is effulgence incarnate, the unique Essence;
Free of impurity, foulness;
Lying beyond shadow and light.[3] (11)

Ekādsī ek dis dhāvai

Of the Eleventh the teaching is :
Let the mind in one sole direction endeavour[4] :
Thereby shalt thou not again enter the torment of transmigration.
Then shall thy body be rendered joyful,[5] pure;
And the Lord, considered far, be attained close at hand. (12)

Bārasi bārah ūgavai sūr

On the Twelfth *comes this revelation* :
It is as though twelve suns have risen,
And day and night are blowing trumpets of Divine[6] music.
As thus is the Lord of the three world's beheld,
Behold a wonder[7] :
The creature into God has been transmuted. (13)

1. Reform etc. are also implied.
2. Forgotten.
3. That is, beyond all controversies and contradictions.
4. Rush, move.
5. Cool.
6. Anhad tūr—the music uncreated by earthly means.
7. A wonder has occurred.

Teiras teirah agam bakhāni

The teaching of the Thirteenth is :
Those that on the Lord inaccessible[1] have discoursed,
Know Him to abide unchanging in all places, high and low.[2]
Above considerations of high and low, honour and dishonour
have they risen;
The Lord have they realized to pervade all
creation alike. (14)

Chaudasi chaudah lok majhāri

The message of the Fourteenth is :
In all the fourteen worlds,
In each hair abides the Lord.[3]
Contemplate ever truth and content of mind;
Make your utterance *centre ever* in Divine discourse. (15)

Pūnioṇ pūrā chand akās

Of the full moon night learn :
On the full moon night shines the moon full in the sky;
Its sixteen faculties[4] spontaneously are spreading light.
The Lord in primal time, at end of time and in the middle is
above mutation—
Beholding this is Kabir in the ocean of bliss absorbed. (16)

In the measure Gauri—Composition by the Venerable Kabir

On Seven Days of the Week (*Vār*)

In the Name of the Sole Supreme Being, Realized by the
holy Preceptor's Grace

Bāri bāri Hari kei güna gāvahu

Each day the Lord's praise ye chant,
And realize the Divine mystery by the Master revealed. (Pause 1)

Ādit karai bhagati ārambh

By Sunday learn : Man into devotion must initiate himself :
Thereby shall be restrained *gusts of* desire in the
body mansion.

1. In this line occurs *terah* (thirteen) *agam* (scriptures) which has been so interpreted, with differing details as to the scriptures. The interpretation given above steers clear of the count of scriptures (shastras). Agam = inaccessible; the correct term for shastras etc. is āgam.
2. Low and high.
3. Murari, a periphrastic name for Krishna, here symbolizing God.
4. The moon in the Indian systems of thought is believed to have sixteen 'kala' (faculty, power).

As is day and night uninterruptedly continued the flow of meditation,
Then shall sound the mystic flute in spontaneous note.[1] (1)

Somvāri sasi amritu jharai

From Monday know :
From the moon *that is the Master*, flows down amrita of *the holy Word* :
By tasting thereof is all poison of evil immediately shed.
As the doorway of speech is restrained,
The mind of one quaffing it, the state of ecstasy enters. (2)

Mangalvārei lei māhīt

Of Tuesday should the seeker realize this :
Of the five thieves should man learn the way,
He should not leave home and stray outside—
Else the Divine King's wrath would he earn. (3)

Būdhvāri būddhi karai pargāsi

Of Wednesday should this be the gain :
His understanding should he illumine:
In his heart's lotus should he lodge the Lord.
By teaching of the Master should the self and the Creator be made indistinguishable,
And the heart's lotus drooping should be placed facing right. (4)

Brihispati bikhiyā dei bahāe

Of Thursday such is the teaching :
Evil passions should he push off;
The three deities should he combine into the Sole Divine Being.
In the Divine Triple conjunction[2] are flowing the three rivers of action, enlightenment and devotion—
In these should he day and night bathe and wash his filth of sin. (5)

Sükritu sahārai su ih brati chaṛhai

Of Friday learn :
By the prop of good deeds is this vow of life fulfilled;
Let the seeker day after day with his ego engage in battle.
Let him keep in restraint all his five senses—
Thereby shall his gaze never with duality be filled. (6)

1. Anhad benu.
2. The 'triple' here is also interpreted as the three vital passages of Ida, Pingala and Sukhmana.

Thāvar thiru kari rākhai soe

Of Saturday learn :
The seeker should keep steadily burning
The wick of illumination that is in the self.
As by this is light spread without and within the self,
Are consequences of actions[1] effaced. (7)

Jab lag ghaṭ mahṇ dūjī ān

As long as with other than God the self seeks shelter,
Know, attainment to the Divine Essence[2] beyond reach
remains. P. 345
When love for God, all-pervasive, is aroused,
Saith Kabir, then does the self acquire purity. (8)

In the measure Gauri Cheti—Composition of the Venerable Namdev

In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Devā pāhan tārīyalei

Effulgent Lord ! even stones have you made to swim :
How may your servant[3] repeating your Name be not
liberated[4] ? (Pause 1)
Ganika[5] was liberated;[4] so Kubija[6] of the ugly aspect,
And the Hunter[7] and Ajāmal.[8]
Liberated was the marksman[9] who shot the arrow into
Krishna's foot—
Even all such were liberated.
May I be a sacrifice time and again to those uttering the
Lord's Name. (1)
Liberated were the devotee Bidur,[10] son of a bondwoman,
and Sudama.[11]
To Ugrasen[12] was granted kingship.

1. (By such effacing of actions transmigration is believed to be annulled and liberation achieved).
2. Mansion.
3. Jana=man, but the sense of servant, devotee is more appropriate.
4. Swim across.
5. A courtesan mentioned in the Puranas.
6. An ugly woman of Mathura with a stoop.
7. A hunter of the name of Lodiya is mentioned in Puranic legends, who was saved as he sought after the Lord sincerely just for seven days.
8. A wicked Brahmin, who was saved as he unintentionally uttered the word 'Narayan' at the time of death.
9. A marksman shot the recumbent Krishna in the padma (a divine mark) of his foot by mistake, taking it to be the eye of a deer.
10. A low-caste man, whose devotion was rewarded by Krishna.
11. Sudama, a poor Brahmin, befriended by Krishna.
12. Ugrasen, king of Mathura, deposed by the tyrant Kamsa.

Those without utterance of God's Name, those without
austerity, those of no lineage,
Those who never performed ritual acts of piety—
All such by grace of Nama's Lord have been liberated. (2) (1)

In the measure Gauri—Composition of the Venerable Ravi Das

Stanzas in Gauri Guareri

In the Name of the Sole Supreme Being, Creator manifest,
realized by the holy Preceptor's Grace

Merī sangat poch soch din rātī

Worthless is my company—day and night this in anxiety
keeps me.
Evil are my actions, low my birth.[1] (1)
Divine Lord ! life of my life !
Put me not out of Thy mind—I who am Thy devoted
servant. (Pause 1)
Pray, my suffering of transmigration remove; your fortunate
servant make me.
Thy feet I shall not leave, even though my body's faculties fail. (2)
Saith Ravi Das : Under your care I place myself.
Pray grant early union to your servant—
Delay not. (3) (1)

Beighampūrā shahar ko nāuṇ

The City Joyful is the name of that city—
Suffering and sorrow abide not there.
Neither is there worry of paying taxes, nor does
any hold property;
Neither fear of punishment for error nor of decline. (1)
This fine place of habitation have I found :
Brother ! there weal perpetually reigns. (Pause 1)
Eternally fixed is the kingship therein :
No second or third are there; all are alike.
Ever fully populated, famous is that city.
Those abiding therein are prosperous, opulent.[2] (2)
There people disport themselves as they please—
All are inmates of that mansion; none bars any.
Saith Ravi Das, the cobbler, freed from all bonds;[3]
Whoever of that city is denizen, is our friend. (3) (2)

1. This Bhakta was of the cobbler (Chamār) caste.
2. Used symbolically for those full of the spiritual wealth.
3. Restraints of caste etc. areimplied, which would not apply to him as a saint

In the measure Gauri Bairagan—Composition of the Venerable Ravi Das

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Ghaṭ awaghaṭ ḍūngar ghaṇā iku nirgüṇu bail hamār

Hard and arduous are the passes, high the mountain—
Only one feeble[1] bullock have we.
To God I make one sole prayer : Lord ! protect Thou
my capital[2] (1)
Is there any other merchant trading in God's Name ?
My laden caravan is proceeding alone the way. (Pause 1)
I am God's merchant, dealing in enlightenment.[3] P. 346
Merchandize of God's Name have I packed;
The world has packed poison.[4] (2)
You[5] to whom the secret of this shore and the other is known,
Record whatever stuff you please :
On me shall not fall Yama's penalty,
As all entanglements have I discarded. (3)
Frail as kasumbha dye is this world.
The Lord's dye is fast as madder,[6] saith Ravi Das the
cobbler. (4) (1)

In the measure Gauri Purabi—Composition of the Venerable Ravi Das

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Kūp bhariyo jaisei dādira kachhu deisu bideisu na būjh

Our life is like the frogs'[7] of which the well is full,
That know not of different lands.
My mind is by evil passions so gripped,
That of my self and the Supreme Being little sense have I. (1)
Thou who art Lord of all worlds !
Pray, for an instant grant me Thy sight. (Pause 1)
Lord ! soiled is my understanding;
Thy greatness I cannot realize.
Show Thy grace, that my doubt may remove :
Grant me pure understanding that of Thee I get realization. (2)

1. Lit. One bereft of merit.
2. The capital of devotion is implied.
3. Sahaj.
4. Maya is meant.
5. Implies Chitra and Gupta, recorders of man's deeds.
6. Majith, a herb whose root yields a fast red dye, symbolizing true faith.
7. In Ind an literature a well-frog (kup-manduk) is symbol of limited understanding. Its mind is circumscribed by the well which is all its world.

Great yogis even cannot attain to stating Thy endless merits.
To obtain loving devotion prays Ravi Das the cobbler. (3) (1)

In the measure Gauri Bairagan*

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Satjugi sattu tetā jagī Dwāpari pūja chār

In Sati-Yuga[1] truthfulness was the supreme religious observance :
In Treta was laid down performance of sacrifices;
In Duapar performance of ritual actions.
In all three yugas were these three actions inculcated—
In Kali-yuga devotion to the Name is the sole prop. (1)
How may one swiss across ?
None to me explains how the torment of transmigration
may be annulled. (Pause 1)
Many schemes of ritual have been devised,
That the whole world is seen performing.
Which is the action whose performance may bring liberation
And perfection of attainment ? (2)
As are considered acts both sanctioned and forbidden,[2]
By listening to the teaching of Vedas and Puranas,
Are doubts aroused :
The doubt ever in the heart abides,
What action rids the self of pride ? (3)
One's exterior with water one may wash,
Yet within may remain various kinds of evil tendencies.
Which action will bring purity ?
Ritual purity is only like the elephant's action of bathing.[3] (4)
The true dawning of enlightenment is as the passing of night
with rise of sunlight,
That the world beholds;
It is like the transmutation of copper into gold by touch
of the philosopher's stone in an instant. (5)
As the Master, supreme philosopher's stone, is met by writ
of good fortune on the forehead recorded,

* This composition is Bhakta Ravi Das's.
1. Sati-yuga, Treta, Dwapar, Kali-yuga are the four ages, according to Indian cosmology (See Glossary).
2. Akarma (no action; that is, forbidden action).
3. This is a well-known simile : the elephant after its bath throws dust over its body.

And the self gone into absorption with itself is merged—
Then are forced open the adamantine doors *of ignorance.* (6)
By the practice of devotion as is the understanding purified,
Are bonds of doubt and evil tendencies snapped.
Then subduing the self by loving devotion,
Comes realization of identification of the attributed
and unattributed Divine aspects.[1] (7)
Numerous devices and restraints have I practised,
Yet from the noose of doubt escape comes not;
Loving devotion has not arisen.
This has made Ravi Das unhappy. (8) (1)

END OF VOLUME I

1. This is the state of supreme enlightenment (Brahm-Gyān).

GLOSSARY

(Most terms and words are explained in the footnotes in the text. Certain others that needed greater amplification are included in the Glossary. For a study of the philosophical thought enshrined in the Scripture, see Introduction).

Ages, Four Ages (Yugas) : The four divisions of universal time according to Indian belief. The first, Sati-yuga was the age of righteousness. In the subsequent ages, Treta and Dwapar, righteousness declined. The last age, at present continuing, is Kaliyuga. This is the age of sin and evil. In it, as against the ritual practices of earlier ages, the form of propitiation prescribed is Simran (Smaran, contemplation of God), and Bhakti (devotion).

Ádhi, Biyādhi, Upādhī, are the three kinds of maladies—respectively, mental, physical and psychic. Also called *Tin Tāp* (three maladies).

Ātmā : The individual self. As a portion of the Divine Reality this itself partakes of the character of the Divine and seeks to merge with its source. As resultant consciousness consequent upon the operation of the senses, it is known as *Panch-bhū-ātmā* (consciousness created by the five senses).

Anahat (anahad) *Shabda* : Lit. sound not produced by physical concussion; the mystic melody or music believed to be heard by yogis and persons of high spiritual attainment in the state of ecstasy or superconsciousness. In Gurubani it is used as a symbolical expression for experience of higher truths.

Antarjāmī (Skt. *antaryamin*) : Controller of the inner faculties, an attribute of the Supreme Being. In common parlance, implies one divining others' thoughts and reflections.

Adi Granth (Lit. primal scripture) is used for the holy Granth Sahib. completed by Guru Arjan Dev in 1603-1604, and with later addition of *Bani* of Guru Tegh Bahadur. It is held by the Sikhs to be embodiment of the spirit of the holy Gurus. Popularly referred to as Guru Granth Sahib.

Amrita (Lit. that which immortalizes, ambrosia) is one of the key-terms in the Sikh spiritual system. In Gurubani it is used symbolically for the holy Name of God, for the holy Word, for purity of life and thought in general. It is used both as an epithet and as a noun-substantive.

Brahm (Skt. *Brahman*) : The Absolute, the Supreme Being without attributes, unknowable by the human faculties. This term occurs repeatedly in the Sikh sacred writings, and as *Pār-Brahm* implies the transcendent Supreme Being.

Bānī (Lit. speech, utterance) stands for the sacred utterances, particularly those enshrined in Guru Granth Sahib. Also called Gurubani (Guru's utterances). *Bānī* also implies inspired or revealed utterance.

Bhakta : A devotee. In special senses applied to a number of holy men other than the Gurus, such as Kabir, Namdev, Ravidas and others, whose utterances have found a place in Adi Granth. Its equivalents are Sant, Sādhū.

Bhakti : Devotion, the popular religious tradition that became prevalent in India side by side with ritualism, philosophy (*jnan, gian*), and *karma* (action). Bhakti is considered to consist in nine kinds of practices (*nav-parkara*), emphasizing love, faith and self-surrender. These features are pronounced in many portions of Gurubani. Bhakti is greatly emphasized in the Gita and was later made prevalent in India by a succession of saints beginning with Ramanand (late 14th century). The special features of Bhakti are its emphasis on the popular tongues as against Sanskrit and its admission to the circle of devotees, persons drawn from all castes, including those held lower and even non-Hindus.

Dharma : In common usage is the bundle of beliefs and practice of faith, with emphasis on ritual and ethical duties to be performed. In the deeper, philosophical sense, implies the élan in the universe towards the assertion and establishment of righteousness. Dharma in the vocabulary of the Indian-born religions is a deeply mystical concept, symbolizing the highest ideal and the Divine Law.

Dharmaraja (Lit. King of righteousness) is another name for Yama, the celestial Judge of the deeds of all beings.

Duality (the original Sanskrit is Dvaita) is the doctrine of the distinct and separate existence of Brahm (Brahman, the eternal Absolute) and Maya. According to this doctrine, Maya is not illusion, but a real existence. In the Sikh religious thought Duality (dūjā bhāu, dubidhā) implies the attitude of the materialist; attachment to the world, indifference to God and to devotion, as opposed to Advaita.

Dasam Duār (Lit. the Tenth Door) is, besides the nine organs or 'openings' of the body, the seat of superconsciousness or Samādhī, believed to be located in the head. To 'open' or awaken this source of enlightenment is the ideal of the yogi. In Gurubani this is mentioned with the implication of enlightenment, realization (*gian, jnan*). The seeker is exhorted to seek to open this 'door to realization'.

The Five Notes (*Panch Shabda*) : These are the sounds made through wired instruments, skin-covered instruments (drums etc.), metallic instruments, pitchers or other hollow vessels, and blown instruments (flutes etc.).

Eight Siddhis (Asht Siddhi) : These are the principal among the eighteen miraculous accomplishments achieved as a result of perfection in Yoga-praxis. (See following).

Eighteen Siddhis : These are miraculous powers believed to be attained through Yoga-praxis. These are : *Anima* (assuming another form); *Mahima* (enlarging the body form); *Laghuma* (reducing the body); *Garima* (becoming heavy); *Prapati* (attaining heart's desire); *Prakamya* (divining thoughts of others); *Ishita* (suggesting to others one's own ideas); *Vashita* (subduing others' will); *Anurami* (banishing thirst and hunger); *Dūr sravan* (listening to what is being said far off); *Dūr darshan* (viewing distant objects); *Manoveg* (travelling at the speed of thought); *Kamarup* (assuming any desired form); *Prakye praavesh*

(entering another's body); *Swacchham mrityu* (dying at will); *Sur karira* (dallying with gods): *Sankalp siddhi* (achieving heart's desire). *Apvatihatgati* (moving without hinderance).

The four-fold emancipation (*Char Muktiyan*) : These are *Salokya* (abiding in the realm of the being adored); *Sāmipya* (abiding close to him); *Sārupya* (assuming his form); *Sāyujiya* (enjoying union with him).

Five noble attributes (*Panch-Guṇa*); stand in contrast to the *Five Evils*. The five noble attributes are : *Sat* (continence), *Santokh* (content), *Daya* (compassion), *Dharma* (righteousness) and *Dhiraj* (poise .

Four Boons (See Chār Padārath) .

Guru (Master, Preceptor) is the highest of all titles or appellations in the Sikh tradition. It may be applied solely to the ten Gurus, beginning with Guru Nanak Dev, the holy Granth and the Khalsa or Sangat (holy congregation of devoted Sikhs. Guru is the source of enlightenment, which ultimately comes from the Divine source. Hence in Gurubani quite often *Guru* may imply the Divine teacher, God. The interpretation of this term in each context will require profound and subtle insight and deep sensitiveness.

Gurudwara (the Master's or Divine Portal) stands for a Sikh place of worship.

Gurumukh (one facing Godward or towards the Preceptor) is a person of deep spiritual yearning and vision, and is an exalted appellation. In Gurubani in different contexts, Gurumukh (i) may variously stands for 'by the Master's guidance' or 'the Divine Word'.

Gian, Gyan (*Jnan*) (Lit. knowledge) in the applied sense is Divine intuitive knowledge, realization. Linguistically this term is cognate with the Greek *Gnossos*, with the Persian *danistan*, and *jānana* etc. in the Indian languages that are derived from the Sanskrit.

Giani : One possessing *Gian, Gyan*. In the Sikh tradition implies an enlightened one, a rishi, as also a learned Sikh theologian.

Gopāl, Govind (Preserver, Lord of the universe) are related to the Vaishnavite tradition and stand for the Supreme Being. Often applied attributively to Krishna, but in the Sikh tradition are denuded of this adhesion and stand for the Supreme Being alone. In the rendering of Gurubani these terms appear as 'Lord'.

Grace : This is a cardinal doctrine in Sikhism, and in the original occurs as *nadar* (*nazar*), *karam* (Ar.) *mehr, bakhshish* (Persian), *prasād, dayā, kirpā* (Sansk.). *Grace* (kirpā) in Sikhism is sought for and earned through prayer and devotion. Its descent is the ultimate Divine mystery. Liberation, while earned through devotion and good deeds, comes ultimately through Divine Grace. (For a detailed discussion see Introduction).

Good Fortune (*Bhāgya, Bhāg*) is another Divine mystery. In Gurubani, besides the primal 'election' to grace, it implies also the good fortune garnered through good deeds of the individual's earlier births. Through good deeds of the individual's earlier births and through good fortune comes the inclination and inspiration to devotion.

Gurubani (Guru's utterance) implies the compositions of the holy Gurus included in Adi Granth (see also *Bani*).

Hindu Trinity of Brahma, Vishnu and Shiva finds frequent mention in the Sikh texts as symbolic of the Divine might. These deities are not commended for worship. Their mention may not always be accompanied by feelings of veneration. The names of Vishnu's avatars (incarnations), particularly Rama and Krishna (in periphrastic terms) wherever occurring, especially in passages redolent of Bhakti, symbolize only the Supreme Being. Such usage implies not belief in deities, but is a concession to established usage in language.

Hari (one of the attributed names of Vishnu) stands for the Supreme Being, translated in the English version of Adi Granth as 'the Lord'.

Haumai (Lit. 'I am') is egoity, the chief obstacle to realization. The seeker is exhorted to shed this attitude, to cultivate humility and the realization that all might belongs to the Lord. *Haumai*, a term belonging especially to the Sikh canon, is expressive of arrogant egoism.

Hukam (Ar. command, order, ordinance) is the Divine Order that lays down the righteous law (Dharma) for the universe. To realize Hukam and to resign oneself to its operation is the essence of the religious life. It occurs often in conjunction with *Reza* (Ar. Will, Divine Will).

Ida, the air-channel extending from the head through the left nostril down to the left side of the vertebrate column. In *pranayam* yogis pass prana or vital energy alternately through this channel. This is known also as the Chandrama (moon) passage.

Jivan-mukta (one liberated while alive or in the flesh) : This state is the state of enlightenment and transcendence of material desires, and consists in doing good purely. *Jivan-mukta* is the ideal state to be achieved in the practice of Sikhism. The ideal enshrined in *Jivan-mukta* harks back to the ancient tradition of Indian spiritual thought.

Kudrat (Ar. might) is usually employed as the parallel term for Maya. It stands also for the Divine might that operates in the universe. More puristically, it might be spelt as *Qudrat*.

Karma (Skt. action) bears a two-fold interpretation. As *Karma-kand* it stands for ritual actions enjoined upon by the various creeds, with the implication of actions devoid of spiritual or ethical content. In the philosophical sense, *Karma* is actions that the individual self performs, that become cumulatively the base for continuing transmigration or liberation. In common parlance, *Karma* stands for destiny, consequent upon the deeds of previous births. This cumulative destiny is also known as *Kirat*.

Kali-yuga : One of the Four Ages of the cosmos. See *Ages*.

Krishna is seldom mentioned in Gurubani by name, but his periphrastic names, such as Gopal, Govind, Damodar, Mohan, Madhusūdan and such others are often employed by way of a popular short-hand to imply the Supreme Being. The Krishna-cult has influenced the expression of Indian Bhakti in centring the yearning in the self symbolized as the female, on the analogy of the Gopis (milkmaids) who doted on Krishna.

Lord, the *Lord* : Original terms such as Hari, Gopal, Prabhu, Thakur, Khasm, all implying God, have been rendered in translation as 'the Lord'.

Maya is the mutable principle of material existence, and is opposed to

Brahm or Brahman, the eternal principle. In Indian philosophy Maya is a neutral term, but in Sikhism and the Bhakti tradition in general, it bears a pejorative sense as materialism, ungodly urges, unethical tendencies etc. To be a votary of Maya is to be a materialist.

Mukti is liberation from the cycle of birth and death (transmigration). This is the end and ideal of the religious life, and may be achieved through *Jnan* (knowledge, enlightenment), *Bhakti* (devotion) or *Karma* (good actions). Yoga is a means also to this end. In the Indian belief there is no material heaven or hell : these are respectively liberation from transmigration and involvement in it. See also *Jivan-mukta*.

(*Chār*) *Muktiyan* : The Four-fold emancipation (*Chār Mukatiyan*). These are *Salokya* (abiding in the realm of the being adored); *Samipya* (abiding close to him); *Sarupya* (assuming his form); *Sayujya* (enjoying union with him).

Maha rasa : The supreme elixir, believed to be tasted as a result of perfection in yoga. In Gurubani bears a symbolical meaning as joy in devotion.

Mana (Skt. manas) : Mind, intelligence, stands for the faculty consequent upon the operation of the senses. As such is known as Panch-bhū-ātmā. In the text here and there may also be interpreted as 'heart'.

Mantra (Lit. that which passes through the mind) : Implied meaning, a solemn formula, chant or esoteric utterance. Applied usually to a sacred chant out of some scripture or some religious tradition.

Nau-nidhi : The Nine Treasures, are the blessings achieved by those destined to be fortunate. These are counted variously and are named after different precious stones. In Gurubani these are intended to symbolize blessings of the spiritual life like joy in God, poise, enlightenment. In *Sukhmani* 1.3 occurs the affirmation : 'In contemplation of the Lord lie occult powers, all achievement and the Nine Treasures'.

Nām (Lit. Name) : Bears various interpretations. Nām is the manifestation of the Divine Reality and devotion to it leads to the vision of the Reality and merging into it. Often Nām simply implies devotion—devotion to God's holy Name. This term is especially in use in the creeds emphasizing Bhakti or Devotion. To be devoted to Nām excludes devotion to any materially created object, such as an image or even mythological and other figures. Nām leads direct to the Divine Essence. In Gurubani there is endless reiteration of exhortation to devotion to Nām.

Niranjan : That which is not touched or polluted by Maya—immaculate. This is characteristic solely of the Divine Being, and occurs often in the phrase Nām-*Niranjan* (the immaculate Divine Essence).

Nirankār (Skt. *nirākār*) : The Formless; the Supreme Being that does not incarnate and cannot be represented by any figure conceived of by the senses. Nirankār is especially associated with the vision of the Supreme Being vouchsafed to Guru Nanak Dev, who bore the appellation 'Nirankārī' (votary of the Formless).

Nirbān (Skt. *Nirvana*) : The state of complete liberation. Used in Gurubani in this sense, as also in the sense of the immaculate person who has renounced the world.

Oankār : The Supreme Being in His attributed creative aspects in contradistinction to *Ek Oankār*, who is unattributed.

(Chār) Padārath : The four boons sought for by a Hindu devotee. These are—*Dharma* (performance of religious duty), *Arth* (worldly prosperity), *Kama* (fulfilment of legitimate desires), *Moksha* (attainment of liberation after death).

Pār Brahm, the transcendent Brahm (Brahman) : The Supreme, unattributed Reality, unknowable by the senses. Bears the same signification as Ek Oankar.

Prānāyām : Breath-control, undertaken as a preparation for the yogic attainment. It consists in slow, ample inhalation, retention for considerable periods of the air breathed and measured exhalation. The breath (Prana-vayu) is passed through Sukhmana (Sushmana), arousing the sleeping Kundalini, and penetrating the chakras or ganglions (lotuses) in the body, rising to the seat of spiritual illumination (Brahmarandhara). As a result of successful performance of Prānāyām not only are occult powers believed to be gained, but also illumination and supreme bliss (maha-ananda). This practice is discountenanced and even forbidden in the Gurus' teachings. Instead the path of Sahaj (q.v.) is commended.

Prakriti stands for Maya, the mutable principle, in contrast to *Purusha*.

Rama : In the Indian epic lore and mythology is the god who is an avatar (incarnation) of Vishnu. In common parlance, stands for God, the Supreme Being. Used in Gurubani in the latter sense, as a term established in popular usage.

Raga is one of the Indian musical measures. The compositions included in Guru Granth Sahib are of the nature of spiritual poetry, set to music with meticulous care. The name of the respective Rāga, the 'score' (ghar) and the tune are indicated as necessary. Gurubani is found arranged under thirty-one ragas. These have also been written down in Western score. (See M.A. Macauliffe, *Sikh Religion*, end of Volume V).

Raj-Yoga in contradistinction to Hatha-yoga, involving Pranayam and various forms of ritual, is the path of spiritual ascent through prayer, meditation and devotion. It aims at the attainment of enlightenment and bliss rather than any occult or other powers. Rendered in the translation as sovereign yoga.

Reza (Ar. Will) : Used in the sense of the Divine Will, to which complete resignation is ordained. This is one of the key-terms in Sikh religious thought, and occurs singly or in combination with Hukam (q.v.).

Sukhmana is the breath-passage lying between *Ida* and *Pingala*. The passage of the vital energy through it brings the highest achievement of yogic objectives. (See *Prānāyām*).

Sādhū, a holy man. Used often to designate the Guru.

Sant, a man whose nature has attained perfect poise. This term while sounding like 'saint' is different in connotation from it.

Siddha : A yogi who has attained illumination. Also one who has attained occult powers. In Guru Granth Sahib is included a famous section

entitled *Siddha-Goshti*, giving the gist of a dialogue held between Guru Nanak Dev and certain Siddhas.

Siddhis : These are miraculous powers attained through Yoga and are believed to be eighteen in number, giving to the possessor supernatural sources of self-gratification. In Gurubani, like *Nau-Niddhi* used symbolically for joy of spiritual attainment.

(See Eight Siddhis, Eighteen Siddhis *ante*).

Sāhib (Ar.) : Applied meaning, master, Lord. Used in Gurubani to designate God, like the terms Hari, Thakur, Prabhu.

Sahaj : Lit. Inborn, innate character. In Gurubani stands for the path of prayer, meditation and devotion in contradistinction to Hatha-yoga. In the sacred text is used in several senses, including the following : The discriminating understanding (*vivek*), spiritual illumination (*gyan, jnan*); bliss; the Supreme State; spontaneous action or attainment. *Sahaj* is variously interpreted as indicated herein. (See also Introduction).

Sākta : Worshipper of Shakti or Maya, a reprobate or misbeliever. The Sākta cult has been widespread and in some of its forms its practice involved certain forbidden acts. Sāktism has been severely condemned by the holy Gurus and Kabir.

Shiva is the great god in the Hindu Trinity, whose function is destruction of creation. Shiva also means weal. In the Sakti and Hatha-yogic cults Shiva's name is used as the equivalent of Brahm (Brahman), where Shakti stands for Maya. Shiva-nagari in Gurubani implies Turiya (the state of complete absorption in the Absolute) or nirvana (state of liberation).

Shastras are the six systems of Indian philosophy. These may also imply any other scriptures, emphasizing traditional Hindu beliefs.

Six *Orders* (*Khat darshan*) are the six orders of Hindu mendicants. These are : Jogi (Yogi), Sannyāsī, Jangam, Bodhī, Sarevarei (Jain monks) and Bairāgī.

Six Ritual Actions (*Khat-karma*) : These for a Brahmin are : Study of the Vedas, imparting instruction in Vedas, performing yajnas (sacrifices), commissioning these, dispensing charities, receiving charities. These may differ from sect to sect.

Simritis are codes or manuals of ritual observance and Hindu Law.

Transmigration is one of the fundamental doctrines in the Indian religions. It implies the perpetual wandering of the self in eighty-four lakh species, till through good actions it may take human birth and through devotion, attain liberation. Emancipation from transmigration is the supreme objective visualized in the Indian religious systems.

Three Qualities (Triguna, Trikuti, Tribidh) are the three attributes of Maya or matter. These are *tamas* (sloth, the darker urges), *rajas* (passion, energy) and *sattva* (intelligence, poise). To transcend these and attain illumination is the aim of the path of spiritual ascent.

Turiya is the 'Fourth State', transcending the three qualities. This is the state of absorption in the Absolute (Samadhi) and is attained through Sahaj. This state is characterized by supreme illumination and supreme bliss.

Tirtha (Lit. a river-bank) is a holy bathing-spot. In India, traditionally sixty-eight tirthas are known. In Gurubani, mere bathing at these is discounte-

nanced. Nām or devotion to God is the true tīrath; so also is Guru the true tīrath, devotion to whom brings spiritual benefit. According to *Japuji* 'listening' to God's Name (absorption) brings merit excelling bathing at the sixty-eight tīrthas.

Yama : The God of death and retribution. Also known as Dharmaraj. In Gurubani written down as 'Jam'.

Vedas are the four famous early scriptures of Hinduism. 'Veda' in Gurubani, unless the context specifically refers to one of the four Vedas, often implies Indian ethico-religious thought in general.